



## **PER UNA PEDAGOGIA DELL'ATTO DI FEDE**

Seconda comunicazione

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### **Instructional Theory and Method for the Act of Faith**

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Your Eminence, Your Excellencies, representatives of episcopal conferences, leaders of national and diocesan catechetical offices, members of the clergy and religious communities, and fellow catechists. In light of the rich presentations we have been privileged to hear, I am delighted and humbled by this opportunity to offer this brief reflection.

First, I wish to express my deep gratitude to His Excellency, Archbishop Fisichella, for the invitation to participate in this conference. Gathered in the Pope Paul VI Hall we are reminded of the first International Catechetical Congress held some forty three years ago on 25 September 1971, when the Holy Father, Pope Paul VI, spoke eloquently on the role and significance of catechesis in the life and mission of the Church.

“Go, therefore, and make disciples of all nations baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you.”[i] This double mandate of Jesus inspires and guides the Church’s distinct yet inseparable ministries of evangelization and catechesis. These words of Jesus also draw together evangelists and catechists in this International Catechetical Congress during the Year of Faith.

In these brief remarks I hope to address three fundamental questions. First, what renders an instructional method proper to the act of faith? Second, what is the “original pedagogy of the faith,” that is vital to the discernment and use of instructional approaches in catechesis?” And finally, how might a recovery of the “pedagogy of God, the pedagogy of Christ, and the pedagogy of the Church,” serve to renew the Church’s catechetical ministry as it supports and advances the new evangelization today? Given the limits of time this afternoon, I reserve my remarks to general principles with the understanding that the practical implications and catechetical application of these instructional principles remain for further reflection.

The task of discerning catechetical methods proper to the act of faith is supported by diverse areas of human knowledge. The adaptation and application of advances in educational and pedagogical sciences and in methods and theories of communication remains an ongoing task for catechists. Over centuries, the Church, as mother and teacher, hands on instructional theories and methods in catecheses delivered by bishops, priests, and lay catechists. Beginning in the patristic era, the golden age of catechesis, to our

own time generations of catechists have learned at the feet of Cyril of Jerusalem, John Chrysostom, Ignatius of Antioch, Saint Ambrose of Milan, Saint Augustine, and countless other exemplary catechists.

In our own time, the General Directory for Catechesis discusses, in normative manner, the nature and objectives of catechesis and the elements of catechetical methodology. The General Directory outlines those catechetical methods that encourage, nourish, and support the act of faith. Blessed Pope John Paul II spoke of the challenges of adapting instructional theories and methods in catechesis when he noted 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." [ii]

### **Variety of pedagogical methods – a sign of life and vitality of the faith**

The "Church, in transmitting the faith, does not have a particular method nor any single method," [iii] as the General Directory reminds us. Moreover, the "variety of methods is a sign of life and richness," as well as a demonstration of respect for those to whom catechesis is addressed." Various instructional methods are required, even demanded, by differences in "age and intellectual development of Christians, their degree of ecclesial and spiritual maturity and many other personal circumstances." [iv]

In our time the deep secularization of societies, the dominant relativistic worldview with its attendant skepticism toward faith, and a practical materialist and consumerist outlook on life are among the "signs of the times," that demand fresh instructional approaches.

For instance, what teaching methods are most effective in reaching younger generations, who are profoundly shaped by technology, mass communications, and social media? How might a catechist propose friendship with Jesus Christ to a young person whose notion of human friendship is often rendered superficial or random through the experience of social media?

Numerous misperceptions regarding the act of faith are among the many challenges posed to the Church's catechetical efforts, as any catechist knows well. On the one hand, faith is mistakenly perceived as a blind impulse of sentimentality. On the other hand, faith is misunderstood as an act of servility to doctrines that are viewed as burdensome and having little relevance to human aspirations or contemporary issues. To be a person of faith today is seen, at times, as being less free, less reasonable, and somehow even less human! Pope Francis, at the beginning of *Lumen Fidei*, notes that today faith is often regarded as an "illusion which blocks the path of a liberated humanity," or a "leap in the dark...driven by blind emotion." [v]

The *Catechism of the Catholic Church* speaks of the "obedience of faith," rooted in the original meaning of the word 'obedience' as "*ob-audire*," the hearing or listening to God with one's whole being. In this scriptural sense, faith is an act of entrusting one's entire life to God in humble response to the divine initiative of love. The truth of what is accepted in faith is guaranteed by God himself. Trusting in God and cleaving to His revealed truths are not contrary to human freedom, to human reason, or human dignity. Rather, the act of faith in God opens human experience to its full dignity and true end, and raises reason and freedom above its natural limits and the distorting effects of sin. Above all, the act of faith

gives access to spiritual realities beyond the grasp or control of human experience. "For we do not believe in formulas, but in those realities which faith allows us to touch." [vi]

This brings us to the question at hand – what instructional principles are most suitable to the act of faith, properly understood? In attempting an answer we begin with the clear affirmation that the Church always discerns instructional methods in light of the "pedagogy of God." [vii] But what is the "pedagogy of God" that shapes the "pedagogy of the faith?" We will turn to this question shortly. Here we note only that the discernment of instructional principles and methods follows the broad criteria offered by Saint Paul to the Philippians to use, "whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious...and worthy of praise." [viii]

In specific terms, the application of instructional theories must serve the goals of catechesis as a systematic education and formation in the faith and life of the Church. Instructional principles and methods proper to the act of faith are those which engage a person in a dramatic "dialogue of salvation" through which faith is initiated, nourished, and deepened within the community and sacramental life of the Church.

A catechist recognizes that the content of catechesis cannot be indifferently subjected to any instructional theory or method. It is not simply a matter of adapting and employing the latest advances or trends in pedagogy or the most cutting-edge educational theories and classroom techniques in the catechetical setting. Rather, catechetical methods serve catechetical content, as summarized in the *Catechism of the Catholic Church*. There is no opposition between catechetical content and catechetical methods. God's revelation not only inspires the content of catechesis; divine revelation guides the concrete application of instructional principles and practice in various catechetical methods.

As Blessed Pope John Paul II affirmed, "it is on the basis of Revelation that catechesis will set its course. Revelation as transmitted by the universal Magisterium of the Church, in its solemn or ordinary form. This revelation tells of a creating and redeeming God, whose Son has come among us in our flesh and enters not only into each individual's personal history but into human history itself, becoming its center...this Revelation tells of the radical change of man and the universe, of all that makes up the web of human life under the influence of the Good News of Jesus Christ...it seeks to arrive at man's innermost being." [ix]

Consequently, instructional theories and methods serve the act of faith only to the extent that they allow the faithful transmission of the full content of divine Revelation and nourish ongoing conversion to God. In prayer and under the inspiration of the Holy Spirit, a catechist adapts teaching methods that communicate effectively the content of revelation while engaging the personal and ecclesial act of faith, understood as the only adequate human response to God who reveals. [x]

"A good catechetical method is a guarantee of fidelity to the content of catechesis,"[xi] notes the General Directory. Therefore, catechesis requires "a process of transmission which is adequate to the nature of its message, to its sources in Sacred Scripture and Sacred Tradition, its language, to the concrete circumstances of the ecclesial communities as well as to the particular circumstances of the faithful to whom catechesis is addressed." [xii] Whether a catechist employs inductive or deductive instructional methods, the *kerygmatic* (descending) or the *existential* (ascending) approaches, the full content of divine revelation and the human response of the whole person in the act of faith constitute the permanent horizon and point of reference for catechesis.

Blessed Pope John Paul II spoke of the challenges in discerning an adequate pedagogy for the act of faith when he wrote,

"The irreducible originality of Christian identity has for corollary and condition no less original a "pedagogy of the faith"... (This) pedagogy of faith, and the good that it can do

for catechesis cannot be overstated. In fact, it is natural that techniques perfected and tested for education in general should be adapted for the service of education in the faith. However, account must always be taken of the absolute originality of faith. Pedagogy of faith is not a question of transmitting human knowledge, even of the highest kind; it is a question of communicating God's revelation in its entirety. Throughout sacred history, especially in the Gospel, God Himself used a pedagogy that must continue to be a model for the pedagogy of faith. A technique is of value in catechesis only to the extent that it serves the faith that is to be transmitted and learned; otherwise it is of no value." [xiii]

### **A pedagogy inspired by the originality of faith**

Continuing this theme the General Directory affirms that, "in the school of Jesus the Teacher, the catechist closely joins his action as a responsible person with the mysterious action of the grace of God. Catechesis is thus an exercise in "the original pedagogy of the faith." [xiv] What is meant by an "original pedagogy of the faith" that is to inspire and guide a catechist?

The irreducible originality of the Christian faith is grounded in the loving initiative of God's self-communication that unfolds in salvation history. [xv] God's desire for the salvation, friendship, and communion with creatures He creates out of love is the starting point for an authentic pedagogy for the act of faith. A catechist also bears in mind the originality of the act of faith itself. For as Pope Francis reminds us, "the light of faith is unique, since it is capable of illuminating every aspect of human existence. A light this powerful cannot come from ourselves but from a more primordial source; in a word, it must come from God. Faith is born of an encounter with the living God who calls us and reveals his love...transformed by this love, we gain fresh vision, new eyes to see...we come to see that faith is a light for our darkness." [xvi]

To speak of an "original pedagogy of faith" then is to affirm that there is something distinct, something over and above the best insights and achievements in the pedagogical sciences. While acquisition of knowledge and growth in human formation are goals of human pedagogy, nothing less than the salvation of a person by a loving God is made possible by sound pedagogy. For this reason, a catechist is never satisfied with instructional principles and methods that reduce catechesis to a transfer of information from the mind of the catechist to the one being catechized, or to a mere reflection on religious and human experience.

Rather, it is the "dialogue of salvation" between God and the one being catechized that guides the application of instructional theories and methods. For as Pope Benedict XVI writes, "The Christian of our day can be shown no other way to friendship with God than the way of ceasing to look for external clarity and beginning to turn from the visible to the invisible and thus truly finding the Lord who is the real foundation and support of our existence." [xvii]

In discerning genuine pedagogical approaches a catechist may pose these questions – does a particular instructional method truly encourage a person to encounter God personally within the tradition and community of the Church? Does a pedagogical approach open the "ear of his heart" so that he is able to see with the "eyes of faith" that God desires his friendship, that God is the origin and end of his life, that God is the ground of his being and the ultimate meaning and purpose of life itself? For as the General Directory states,

"Catechesis, as an active pedagogy in the faith, in accomplishing its tasks, cannot allow itself to be inspired by ideological considerations or purely human interests. (499) It does not confuse the salvific action of God, which is pure grace, with the pedagogical action of man. Neither, however, does it oppose them and separate them. The wonderful dialogue that God undertakes with every person becomes its inspiration and norm. Catechesis

becomes an untiring echo of this. It continually seeks dialogue with people in accordance with the directions offered by the Magisterium of the Church.” [xviii]

In light of the “original pedagogy of the faith,” permit me now to highlight three instructional principles for the act of faith – a theocentric pedagogy, a Christocentric pedagogy and an ecclesial pedagogy. These elements are drawn chiefly from Part Three of the General Directory for Catechesis.

### **Toward a Theocentric Pedagogy**

Catechetical methodologies that engage and nourish the act of faith begin and end in the Trinitarian mystery of God who is love. A theocentric pedagogy ensures that the one being catechized is guided into a living, conscious, and active faith in God through Jesus Christ in the power of the Holy Spirit, within the sacramental life and community of the Church. While, “the precise objects which inspire the methodological choices of catechesis are: to promote a progressive and coherent synthesis between full adherence of man to God (*fides qua*) and the content of the Christian message (*fides quae*),” [xix] ultimately it is the salvation of the person, so desired by God, that is a fundamental instructional principle in the selection and use of catechetical methods.

In the words of the General Directory for Catechesis, “the salvation of the person, which is the ultimate purpose of Revelation, is shown as a fruit of an original and efficacious “pedagogy of God” throughout history. Similar to human usage and according to the cultural categories of time, God in Scripture is seen as a merciful Father, teacher and sage. (487) He assumes the character of the person, the individual and the community according to the conditions in which they are found. He liberates the person from the bonds of evil and attracts him to himself by bonds of love. He causes the person to grow progressively and patiently towards the maturity of a free son, faithful and obedient to his word. To this end, as a creative and insightful teacher, God transforms events in the life of his people into lessons of wisdom, (488) adapting himself to the diverse ages and life situations...Truly, to help a person to encounter God, which is the task of the catechist, means to emphasize above all the relationship that the person has with God so that he can make it his own and allow himself to be guided by God.” [xx]

Teaching methods are proper to the act of faith to the extent that they engage and sustain the “dialogue of salvation” between God and the one being catechized. Moreover, a catechist bears in mind always that the most effective outcomes and objectives of human pedagogy are far exceeded by the gratuitous action of divine grace and the human response of faith as “a gift of God.” [xxi] For as the *Catechism* teaches, “before faith can be exercised man must have the grace of God to move and assist him...the interior helps of the Holy Spirit, who moves the heart and converts it to God, who opens the eyes of the mind and makes it easy for all to accept and believe the truth.” [xxii]

If it is true that, “catechesis is a pedagogy which serves and is included in the “dialogue of salvation” between God and the person, while giving due emphasis to the universal end of this salvation;” then we may affirm that “with regard to God it underlines divine initiative, loving motivation, gratuity and respect for our liberty; with regard to man it highlights the dignity of the gift received and the demand to grow continually therein...it accepts the principle of the progressiveness of Revelation, the transcendence and the mysterious nature of the word of God and also its adaptation to different persons and cultures.” [xxiii]

Consequently, pedagogy for the act of faith embodies the reality and saving designs of “God, (who) wishing to speak to men as friends, manifests in a special way his pedagogy by adapting what he has to say to our earthly condition. This implies for catechesis the

never-ending task of finding language capable of communicating the word of God and the Creed of the Church, which is its development, in the various circumstances of those who hear it...pedagogical instructions adequate for catechesis are those which permit the communication of the whole word of God in the concrete existence of people," [xxiv] as noted in the General Directory for Catechesis.

A theocentric pedagogy also makes possible a truly holistic catechesis that "moves the person to abandon himself "completely and freely to God": intelligence, will, heart and memory" [xxv] God desires the salvation of the whole human person, not just the intellect, will, or emotions. And following the divine pedagogy, a catechist engages, through a variety of instructional methods, the whole human person. The intellect in understanding the content of faith; the senses, memory, and religious imagination in the Church's sacramental life through which faith is nourished; the will and emotions in the Christian moral life as a lived expression of faith; and the heart in Christian prayer that is "the response of faith to the free promise of salvation and a response of love to the thirst of the only Son of God." [xxvi]

As Blessed Pope John Paul II affirmed, "the more the Church's mission is centered upon man – the more it is, so to speak, anthropocentric – the more it is must be confirmed and actualized theocentrically, that is to say, be directed to Jesus Christ to the Father. While various currents of human thought both in the past in the present have tended and still tend to separate theocentrism and anthropocentrism, and even to set them in opposition to each other, the Church, following Christ, seeks to link them in human history, in a deep and organic way." [xxvii]

### **Toward a "pedagogy of the Incarnation" – a second pedagogical principle**

"At the heart of catechesis we find, in essence, a Person, the Person of Jesus of Nazareth...it is Jesus who is "the way, and the truth, and the life," and Christian living consists in following Christ, the *sequela Christi*...the primary and essential object of catechesis is..."the mystery of Christ"...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." [xxviii]

These words of Blessed Pope John Paul II emphasize the Christological heart of catechesis. They also highlight the need for a Christocentric pedagogy that flows from the heart of catechesis. Instructional principles have catechetical value to the extent that they lead and sustain the one being catechized into a lifelong communion with the person of Jesus Christ. The central Christian mystery of the Incarnation shapes genuine pedagogy for the act of faith. For, it is "Jesus Christ, the Word of God made man, who determines catechesis as, "a pedagogy of the Incarnation"...Thus catechesis takes the form of a process or a journey of following the Christ of the Gospel in the Spirit towards the Father." [xxix]

When Jesus says, "you call me Teacher and Lord, and you are right, for so I am," He is speaking of his unique and singular character as Teacher. In discerning effective instructional principles and methods a catechist not only conveys the content of Jesus' teachings; he also reflects and imitates His distinct pedagogy, as recorded in the Gospels. Christ's entire life inspires and guides catechetical methods. For, "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 of the Cross for the redemption of the world, and his Resurrection as the actualization of his word and the fulfillment of revelation." [xxx]

As the General Directory notes, “when the fullness of time had come God sent his Son, Jesus Christ, to humanity. He brought to the world the supreme gift of salvation by accomplishing his redemptive mission in a manner that continued “the pedagogy of God”, with the perfection found in the newness of his Person. In his words, signs and works during his brief but intense life, the disciples had direct experience of the fundamental traits of the “pedagogy of Jesus,” and recorded them in the Gospels: receiving others, especially the poor, the little ones and sinners, as persons loved and sought out by God; the undiluted proclamation of the Kingdom of God as the good news of the truth and of the consolation of the Father; a kind of delicate and strong love which liberates from evil and promotes life; a pressing invitation to a manner of living sustained by faith in God, by hope in the Kingdom and by charity to one's neighbour; the use of all the resources of interpersonal communication, such as word, silence, metaphor, image, example, and many diverse signs...Inviting his disciples to follow him unreservedly and without regret, (491) Christ passed on to them his pedagogy of faith as a full sharing in his actions and in his destiny.” [xxxix]

We may affirm then that a Christocentric pedagogy flows from the Christocentric “aim of catechesis, which is nothing other than to lead the catechist to know how to animate a catechetical journey of which, the necessary stages are: the proclamation of Jesus Christ; making known his life by setting it in the context of salvation history; explanation of the mystery of the Son of God, made man for us; and finally to help the one being catechized to identify with Jesus Christ through the sacraments of initiation.” [xxxix] Through effective catechetical methods a catechist realizes the conviction that “Jesus Christ is the answer to the question that is every human person.”

### **An ecclesial pedagogy – formation in the “art of Christian living”**

“Faith is necessarily ecclesial.”[xxxix] Consequently, pedagogy for the act of faith is necessarily ecclesial in nature and outcome. From Trinitarian and Christological methodologies flow an ecclesial pedagogy. As the General Directory notes, “from her very beginnings the Church, which “in Christ, is in the nature of a Sacrament,” has lived her mission as a visible and actual continuation of the pedagogy of the Father and of the Son. She, “as our Mother is also the educator of our faith...The Christian community is, in herself, a living catechesis. Thus she proclaims, celebrates, works, and remains always a vital, indispensable and primary *locus* of catechesis.” [xxxix]

The practical implications of the ecclesial nature of faith require the careful and sustained attention of catechists. Instructional methods that affirm and deepen the ecclesial nature of the act of faith help the one being catechized to overcome the isolation of self-dependency and individualism. As Pope Francis writes, “faith is professed from within the Body of Christ as a concrete communion of believers. It is against this ecclesial backdrop that faith opens the individual Christian towards all others...Faith is not a private matter, a completely individualistic notion or a personal opinion...faith becomes operative in the Christian on the basis of the gift received, the love which attracts our hearts to Christ (cf. Gal 5:6) and enables us to become part of the Church’s great pilgrimage through history until the end of the world.”

The General Directory also recalls that, “throughout the centuries the Church has produced an incomparable treasure of pedagogy in the faith: above all the witness of saints and catechists; a variety of ways of life and original forms of religious communication such as the catechumenate, catechisms, itineraries of the Christian life; a precious patrimony of catechetical teaching, of catechetical institutions and services. All these aspects form part of the history of catechesis and, by right, enter into the memory of the community and the praxis of the catechist.” [xxxix] So what is an ecclesial pedagogy?

An ecclesial pedagogy in “catechesis...values the community experience of faith, which is proper to the people of God, the Church; it is rooted in inter-personal relations and makes its own the process of dialogue; and it conducts a pedagogy of signs, where words and deeds, teaching and experience are interlinked.” [xxxvi] In this way, catechetical methods aim to “develop all the dimensions of faith as it is known, celebrated, lived, and prayed.” [xxxvii] A catechist embodies the “art of Christian living,” exemplified in the lives of the saints, and in the witness of believers. He also draws on the beauty of faith expressed in sacred art and architecture, music, and literature from the Church’s rich artistic heritage.

### **The person of the catechist – “pedagogy of mediation” for the act of faith**

Finally, the indispensable role of the catechist in the realization of an “original pedagogy of the faith,” is to be noted. The personal, faithful, joyful, and humble witness of a catechist to lived faith enriches instructional methods in a deeply human way. As the General Directory affirms, “no methodology, no matter how well tested, can dispense with the person of the catechist in every phase of the catechetical process. The charism given to him by the Spirit, a solid spirituality and transparent witness of life, constitutes the soul of every method. Only his own human and Christian qualities guarantee a good use of texts and other work instruments. The catechist is essentially a mediator. He facilitates communication between the people and the mystery of God, between subjects amongst themselves, as well as with the community...he does not forget that belief is a fruit of grace and liberty. Thus, he ensures that his activities always draw support from faith in the Holy Spirit and from prayer. [xxxviii] In other words, “there cannot be teachers of the faith other than those who are convinced and faithful disciples of Christ and his Church.” [xxxix]

Allow me to conclude with an invitation to journey back in time to the golden age of catechesis in the early Church. Around the year 400, a deacon in ancient Carthage named Deogratias wrote to his bishop, Augustine, seeking advice on pedagogy. Augustine replied with timeless advice on effective catechetical methods as he wove together liturgical catechesis, biblical events and images, rhetorical devices, and analogies drawn from human experience. In the brief treatise titled, *De catechizandis rudibus*, or the *Catechizing of Inquirers*, Augustine’s pedagogical insights came to serve as an influential guide for generations of catechists and Christian educators.

Deogratias assumed that his most urgent catechetical problem was inadequate pedagogy. Augustine reminded him that the personal faith and witness of the catechist was an even greater concern. The bishop of Hippo then offered a simple yet profound instructional principle: a catechist is to “cultivate delight,” in the mysteries of the Christian faith, first within himself and then in the catechized. Within the Christian community experienced as the household of God, Augustine urged catechists to approach catechizing with “a brother’s, a father’s, and a mother’s love.” It was the catechist’s humble witness to charity that made an instructional theory, method, or text most suitable for the act of faith. As Augustine reminded Deogratias, “Christ came mainly for this reason: that we might learn how much God loves us, and might learn this to the end that we might begin to glow with love of him by whom we were first loved, and so might love our neighbour after the example of Him who made himself our neighbour by loving us.” [xl]

Permit me then to conclude with gratitude for your kind attention and with these words from the General Directory for Catechesis which summarizes this brief reflection. “Catechesis, as communication of divine Revelation, is radically inspired by the pedagogy of God, as incarnated in Christ, and lived in the Church. Hence, it receives its constitutive characteristics, and under the guidance of the Holy Spirit, it sets out a synthesis to encourage a true experience of faith, and thus a filial encounter with God.” [xli]



Thank you.

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[i] Matthew 28: 19-20

[ii] Pope John Paul II, Apostolic Exhortation, *Catechesi Tradendae*, 19 (hereafter CT)

[iii] General Directory for Catechesis, Congregation for the Clergy, 1997, 148. (hereafter GDC)

[iv] GDC, 148

[v] Pope Francis, Encyclical Letter, *Lumen Fidei*, 2 -3. (hereafter LF)

[vi] *Catechism of the Catholic Church*, 170 (hereafter CCC)

[vii] GDC, 148

[viii] Philippians 4:8

[ix] CT, 52

[x] CCC, 142

[xi] GDC, 149.

[xii] GDC, 149.

[xiii] Pope John Paul II, CT, 58

[xiv] GDC 138

[xv] Dei Verbum, 2

[xvi] Pope Francis, LF, 4.

[xvii] Pope Benedict XVI, *Dogma and Preaching*, trans. Matthew J. O'Connell, 1985, Franciscan Herald Press, Chicago, Illinois.

[xviii] GDC 144

[xix] GDC 144

[xx] GDC 139

[xxi] CCC 153

[xxii] CCC 153

[xxiii] GDC 143

[xxiv] GDC 146

[xxv] GDC 144

[xxvi] CCC 2561

[xxvii] Pope John Paul II, *Dives in Misericordia*, 1.

[xxviii] Pope John Paul II, CT, 5.

[xxix] GDC 143

[xxx] Pope John Paul II, CT 9

[xxxi] GDC 140

[xxxii] GDC 235, 236

[xxxiii] Pope Francis, 22

[xxxiv] GDC 141

[xxxv] GDC 141

[xxxvi] GDC `143

[xxxvii] GDC 144

[xxxviii] GDC 156

[xxxix] GDC, 142

[xl] Saint Augustine, *De catechizandis rudibus*, 3.6 (trans. Joseph P. Christopher, 19.) in William Harmless, S.J. *Augustine and the Catechumenate*, (Liturgical Press, Collegeville, Minnesota, 1995)

[xli] GDC 143