

The Mission & Ministry of the Catechist

“Catechesis is a pillar of faith education and we need good catechists! Thank you for your service to the Church and in the Church. Even if at times it may be difficult and require a great deal of work and although the results are not always what we hope for, teaching the faith is something beautiful!” (Pope Francis, 27 September 2013)

Recommended Reading:

- Catechesis Tradendae, Pope John Paul II, 1979
- General Directory for Catechesis, Congregation for the Clergy, approved by Pope John Paul II, 1997 (http://www.vatican.va/roman_curia/congregations/cclergy/documents/rc_con_ccatheduc_doc_17041998_directory-for-catechesis_en.html)

“Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and Lo, I am with you always, to the close of the age.” (Matthew 28:19-20)

Catechism of the Catholic Church

GLOSSARY

Catechesis: An education of children, young people, and adults in the faith of the Church through the teaching of Christian doctrine in an organic and systematic way to make them disciples of Jesus Christ. Those who perform the ministry of catechesis in the Church are called ‘catechists’.

HANDING ON THE FAITH: CATECHESIS

4 Quite early on, the name catechesis was given to the totality of the Church’s efforts to make disciples, to help men believe that Jesus is the Son of God so that believing they might have life in his name, and to educate and instruct them in this life, thus building up the body of Christ.

5 “Catechesis is an education in the faith of children, young people, and adults 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 the Christian life.” (CT 18)

6 While not being formally identified with them, catechesis is built on a certain number of elements of the Church’s pastoral mission which have a catechetical aspect, that prepare for catechesis, or spring from it. They are: the initial proclamation of the Gospel or missionary preaching to arouse faith; examination of the reasons for belief; experience of Christian living; celebration of the sacraments; integration into the ecclesial community; and apostolic and missionary witness. (CT 18)

7 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.

425 “The Transmission of the Christian faith consists primarily in proclaiming Jesus Christ in order to lead others to faith in him. From the beginning, the first disciples burned with the desire to proclaim Christ: ‘We cannot but speak of what we have seen and heard.’ And they invite people of every era to enter into the joy of their communion with Christ.

"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and touched with our hands, concerning the word of life- the life was made manifest, and we saw it, and testify to it, and proclaim to you the eternal life which was with the Father and was made manifest to us- that which we have seen and heard we proclaim also to you, so that you may have fellowship with us; and our fellowship is with the Father and with his Son Jesus Christ. And we are writing this that our joy may be complete." (1 John 1:1-4)

427 In catechesis "Christ, the incarnate Word and Son of God, ...is taught- everything else is taught with reference to him- and it is Christ alone who teaches- anyone else teaches to the extent that he is Christ's spokesman, enabling Christ to teach with his lips...Every catechist should be able to apply to himself the mysterious words of Jesus: 'My teaching is not mine, but his who sent me.'"

428 "Whoever is called 'to teach Christ' must first seek 'the surpassing worth of knowing Jesus Christ.'

429 "From this loving knowledge of Christ springs the desire to proclaim him, to "evangelise," and to lead others to the "yes" of faith in Jesus Christ. But at the same time the need to know the faith better makes itself felt."

849 The missionary mandate: "Having been divinely sent to the nations that she might be 'the universal sacrament of salvation,' the Church, in obedience to the command of her founder and because it is demanded by her own essential universality, strives to preach the Gospel to all men": 'Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you, and Lo, I am with you always, until the close of the age.'

863 The whole Church is apostolic, in that she remains through the successors of St. Peter and the other apostles, in communion of faith and life with her origin: and in that she is "sent out" into the whole world. All members of the Church share in this mission, though in various ways. "The Christian vocation is, of its nature, a vocation to the apostolate as well." Indeed, we call an apostolate "every activity of the Mystical Body" that aims "to spread the Kingdom of Christ over all the earth."

904 "To teach in order to lead others to faith is the task of every preacher and of each believer" St Thomas Aquinas

Catechesi Tradendae, Pope John Paul II, 1979

"At the heart of catechesis we find, in essence, a Person, the Person of Jesus of Nazareth...the definitive aim of catechesis is to put people not only in touch but in communion, in intimacy, with Jesus Christ." (5)

"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. 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 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 endeavour to transmit by his teaching and behaviour 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 opinion 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.' Saint Paul did this when he was dealing with a question of prime importance: 'I received from the Lord what I also delivered to you'. 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!'" (6)

"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 educating the true disciple of Christ by

means of a deeper and more systematic knowledge of the person and message of our Lord Jesus Christ." (19)

"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...In addition there are other children who have not been baptized and whose parents agree only at a later date to religious education." (19)

"Catechesis, which is the growth in faith and the maturing of Christian life towards its fullness, is consequently a work of the Holy Spirit, a work that he alone can initiate and sustain in the Church...when carrying out her mission of giving catechesis, the Church- and also every individual Christian devoting himself to that mission within the Church and in her name- must be very much aware of acting as a living pliant instrument of the Holy Spirit. To invoke this Spirit constantly, to be in communion with him, to endeavour to know his authentic inspirations must be the attitude of the teaching Church and every catechist." (72)

General Directory for Catechesis

Fundamental tasks of catechesis: helping to know, to celebrate and to contemplate the mystery of Christ

85. The fundamental tasks of catechesis are:

– Promoting knowledge of the faith

Who has encountered Christ desires to know him as much as possible, as well as to know the plan of the Father which he revealed. Knowledge of the faith (*fides quae*) is required by adherence to the faith (*fides qua*). (252) Even in the human order the love which one person has for another causes that person to wish to know the other all the more. Catechesis, must, therefore, lead to "the gradual grasping of the whole truth about the divine plan", (253) by introducing the disciples of Jesus to a knowledge of Tradition and of Scripture, which is "the sublime science of Christ". (254) By deepening knowledge of the faith, catechesis nourishes not only the life of faith but equips it to explain itself to the world. The meaning of the Creed, which is a compendium of Scripture and of the faith of the Church, is the realization of this task.

– Liturgical education

Christ is always present in his Church, especially in "liturgical celebrations". (255) Communion with Jesus Christ leads to the celebration of his salvific presence in the sacraments, especially in the Eucharist. The Church ardently desires that all the Christian faithful be brought to that full, conscious and active participation which is required by the very nature of the liturgy (256) and the dignity of the baptismal priesthood. For this reason, catechesis, along with promoting a knowledge of the meaning of the liturgy and the sacraments, must also educate the disciples of Jesus Christ "for prayer, for thanksgiving, for repentance, for praying with confidence, for community spirit, for understanding correctly the meaning of the creeds...", (257) as all of this is necessary for a true liturgical life

– Moral formation

Conversion to Jesus Christ implies walking in his footsteps. Catechesis must, therefore, transmit to the disciples the attitudes of the Master himself. The disciples thus undertake a journey of interior transformation, in which, by participating in the paschal mystery of the Lord, "they pass from the old man to the new man who has been made perfect in Christ". (258) The Sermon on the Mount, in which Jesus takes up the Decalogue, and impresses upon it the spirit of the beatitudes, (259) is an indispensable point of reference for the moral formation which is most necessary today. Evangelization which "involves the proclamation and presentation of morality", (260) displays all the force of its appeal where it offers not only the proclaimed word but the lived word too. This moral testimony, which is prepared for by catechesis, must always demonstrate the social consequences of the demands of the Gospel. (261)

– Teaching to pray

Communion with Jesus Christ leads the disciples to assume the attitude of prayer and contemplation which the Master himself had. To learn to pray with Jesus is to pray with the same sentiments with which he turned to the Father: adoration, praise, thanksgiving, filial confidence, supplication and awe for his glory. All of these sentiments are reflected in the Our Father, the prayer which Jesus taught his disciples and which is the model of all Christian prayer. The "handing on of the Our Father" (262) is a summary of the entire Gospel (263) and is therefore a true act of catechesis. When catechesis is permeated by a climate of prayer, the assimilation of the entire Christian life reaches its summit. This climate is especially necessary when the catechumen and those to be catechized are confronted with the more demanding aspects of the Gospel and when they feel weak or when they discover the mysterious action of God in their lives.

Other fundamental tasks of catechesis: initiation and education in community life and to mission

86. Catechesis prepares the Christian to live in community and to participate actively in the life and mission of the Church. The Second Vatican Council indicates the necessity for pastors "to form genuine Christian communities" (264) and for catechumens "[to] learn to co-operate actively in building up the Church and its work of evangelization". (265)

– Education for Community Life

a) Christian community life is not realized spontaneously. It is necessary to educate it carefully. In this apprenticeship, the teaching of Christ on community life, recounted in the Gospel of St Matthew, calls for attitudes which it is for catechesis to inculcate: the spirit of simplicity and humility ("unless you turn and become like little children..." Mt 18,3); solicitude for the least among the brethren ("but whoever causes one of these little ones who believe in me to sin..." Mt 18,6); particular care for those who are alienated ("Go and search for the one that went astray..." Mt 18,12); fraternal correction ("Go and tell him his fault..." Mt 18,15); common prayer ("if two of you agree on earth to ask about anything..." Mt 18,19); mutual forgiveness ("but seventy times seven..." Mt 18,22). Fraternal love embraces all these attitudes ("love one another; even as I have loved you..." Jn 13,34).

b) In developing this community sense, catechesis takes special note of the ecumenical dimension and encourages fraternal attitudes toward members of other Christian churches and ecclesial communities. Thus, catechesis in pursuing this objective should give a clear exposition of all the Church's doctrine and avoid formulations or expressions that might give rise to error. It also implies "a suitable knowledge of other confessions", (266) with which there are shared elements of faith: "the written word of God, the life of grace, faith, hope and charity, and the other interior gifts of the Holy Spirit". (267) Catechesis will possess an ecumenical dimension in the measure in which it arouses and nourishes "a true desire for unity", (268) not easy irenicism, but perfect unity, when the Lord himself wills it and by those means by which he wishes that it should be brought about.

– Missionary initiation

a) Catechesis is also open to the missionary dimension. (269) This seeks to equip the disciples of Jesus to be present as Christians in society through their professional, cultural and social lives. It also prepares them to lend their cooperation to the different ecclesial services, according to their proper vocation. This task of evangelization originates, for the lay faithful, in the sacraments of Christian initiation and in the secular character of their vocation. (270) It is also important that every means should be used to encourage vocations to the Priesthood, and to the different forms of consecration to God in religious and apostolic life and to awaken special missionary vocations. The evangelical attitudes which Jesus taught his disciples when he sent them on mission are precisely those which catechesis must nourish: to seek out the lost sheep, proclaim and heal at the same time, to be poor, without money or knapsack; to know how to accept rejection and persecution; to place one's trust in the Father and in the support of the Holy Spirit; to expect no other reward than the joy of working for the Kingdom. (271)

b) In educating for this missionary sense, catechesis is also necessary for interreligious dialogue, if it renders the faithful capable of meaningful communication with men and women of other religions. (272)

Catechesis shows that the link between the Church and non-Christian religions is, in the first place, the common origin and end of the human race, as well as the "many seeds of the word which God has sown in these religions". Catechesis too helps to reconcile and, at the same time, to distinguish between "the proclamation of Christ" and "inter-religious dialogue". These two elements, while closely connected, must not be confused or identified. (273) Indeed, "dialogue does not dispense from evangelization". (274)

87. The tasks of catechesis, consequently, constitute a totality, rich and varied in aspect. On this point it is opportune to make some observations.

– "All of these tasks are necessary. As the vitality of the human body depends on the proper function of all of its organs, so also the maturation of the Christian life requires that it be cultivated in all its dimensions: knowledge of the faith, liturgical life, moral formation, prayer, belonging to community, missionary spirit. When catechesis omits one of these elements, the Christian faith does not attain full development.

GENERAL DIRECTORY FOR CATECHESIS

The process of continuing conversion

56. Faith is a gift destined to grow in the hearts of believers. (156) Adhering to Jesus Christ, in fact, sets in motion a process of continuing conversion, which lasts for the whole of life. (157) He who comes to faith is like a new born child, (158) who, little by little, will grow and change into an adult, tending towards the state of the "perfect man", (159) and to maturity in the fullness of Christ.

Primary or first proclamation and catechesis

61. Primary proclamation is addressed to non-believers and those living in religious indifference. Its functions are to proclaim the Gospel and to call to conversion. Catechesis, "distinct from the primary proclamation of the Gospel", (182) promotes and matures initial conversion, educates the convert in the faith and incorporates him into the Christian community. The relationship between these two forms of the ministry of the word is, therefore, a relationship of complementary distinction. Primary proclamation, which every Christian is called to perform, is part of that "Go" (183) which Jesus imposes on his disciples: it implies, therefore, a going-out, a haste, a message. Catechesis, however, starts with the condition indicated by Jesus himself: "whosoever believes", (184) whosoever converts, whosoever decides. Both activities are essential and mutually complementary: go and welcome, proclaim and educate, call and incorporate.

The school context and those to whom religious instruction in schools is directed

74. Students "have the right to learn with truth and certainty the religion to which they belong. This right to know Christ, and the salvific message proclaimed by Him cannot be neglected. The confessional character of religious instruction in schools, in its various focuses, given by the Church in different countries is an indispensable guarantee offered to families and students who choose such education". (225)

75. The life and faith of students who receive religious instruction in school are characterized by continuous change. Religious instruction should be cognizant of that fact if it is to accomplish its own ends. In the case of students who are believers, religious instruction assists them to understand better the Christian message, by relating it to the great existential concerns common to all religions and to every human being, to the various visions of life particularly evident in culture and to those major moral questions which confront humanity today.

Those students who are searching, or who have religious doubts, can also find in religious instruction the possibility of discovering what exactly faith in Jesus Christ is, what response the Church makes to their questions, and gives them the opportunity to examine their own choice more deeply.

In the case of students who are non-believers, religious instruction assumes the character of a missionary proclamation of the Gospel and is ordered to a decision of faith, which catechesis, in its turn, will nurture and mature.

The object of catechesis: communion with Jesus Christ

80. "The definitive aim of catechesis is to put people not only in touch, but also in communion and intimacy, with Jesus Christ". (236) All evangelizing activity is understood as promoting communion with Jesus Christ. Starting with the "initial" (237) conversion of a person to the Lord, moved by the Holy Spirit through the primary proclamation of the Gospel, catechesis seeks to solidify and mature this first adherence. It proposes to help those who have just converted "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 comments contained in his Gospel message, and the paths that he has laid down for anyone who wishes to follow him". (238) Baptism, the sacrament by which "we are configured to Christ", (239) sustains this work of catechesis with the help of its grace.

The role of the catechist (17)

156. 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. For this reason, his cultural vision, social condition and lifestyle must not be obstacles to the journey of faith. Rather, these help to create the most advantageous conditions for seeking out, welcoming and deepening the Christian message. 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. Finally, the personal relationship of the catechist with the subject is of crucial importance.

The important context of infancy and childhood (64)

177. This age group, traditionally divided into early infancy or pre-school age and childhood, possesses, in the light of faith and reason, the grace of the beginnings of life, from which "valuable possibilities exist, both for the building up of the Church and for the making of a more humane society". (65) As a child of God, in virtue of the gift of Baptism, the child is proclaimed by Christ to be a privileged member of the Kingdom of God. (66) For various reasons today, rather more than in the past, the child demands full respect and help in its spiritual and human growth. This is also true in catechesis which must always be made available to Christian children. Those who have given life to children and have enriched them with the gift of Baptism have the duty continually to nourish it.

Characteristics of catechesis for infants and children (67)

178. The catechesis of children is necessarily linked with their life situation and conditions. It is the work of various but complementary educational agents. Some factors of universal relevance may be mentioned:

- Infancy and childhood, each understood according to its own peculiarities, are a time of primary socialization as well as of human and Christian education in the family, the school and the Church. These must then be understood as a decisive moment for subsequent stages of faith.
- In accordance with accepted tradition, this is normally the time in which Christian initiation, inaugurated with Baptism, is completed. With the reception of the sacraments, the first organic formation of the child in the faith and his introduction into the life of the Church is possible. (68)
- The catechetical process in infancy is eminently educational. It seeks to develop those human resources which provide an anthropological basis for the life of faith, a sense of trust, of freedom, of self-giving, of invocation and of joyful participation. Central aspects of the formation of children are training in prayer and introduction to Sacred Scripture. (69)
- Finally, attention must be devoted to the importance of two vital educational loci: the family and the school. In a certain sense nothing replaces family catechesis, especially for its positive and receptive environment, for the example of adults, and for its first explicit experience and practice of the faith.

179. Beginning school means, for the child, entering a society wider than the family, with the possibility of greater development of intellectual, affective and behavioural capacities. Often specific religious

instruction will be given in school. All this requires that catechesis and catechists constantly co-operate with parents and school teachers as suitable opportunities arise. (70) Pastors should remember that, in helping parents and educators to fulfil their mission well, it is the Church who is being built up. Moreover, this is an excellent occasion for adult catechesis. (71)

Infants and children without religious support in the family or who do not attend school (72)

180. There are indeed many gravely disadvantaged children who lack adequate religious support in the family, either because they have no true family, or because they do not attend school, or because they are victims of dysfunctional social conditions or other environmental factors. Many are not even baptized; others do not bring to completion the journey of initiation. It is the responsibility of the Christian community to address this situation by providing generous, competent and realistic aid, by seeking dialogue with the families, by proposing appropriate forms of education and by providing catechesis which is proportionate to the concrete possibilities and needs of these children.

Pre-adolescence, adolescence and young adulthood (74)

181. In general, it is observed that the first victims of the spiritual and cultural crisis gripping the world (75) are the young. It is also true that any commitment to the betterment of society finds its hopes in them. This should stimulate the Church all the more to proclaim the Gospel to the world of youth with courage and creativity. In this respect experience suggests that it is useful in catechesis to distinguish between pre-adolescence, adolescence and young adulthood, attending to the results of scientific research in various countries. In developed regions the question of preadolescence is particularly significant: sufficient account is not taken of the difficulties, of the needs and of the human and spiritual resources of pre-adolescents, to the extent of defining them a negated age-group. Very often at this time the pre-adolescent, in receiving the sacrament of Confirmation, formally concludes the process of Christian initiation but from that moment virtually abandons completely the practice of the faith. This is a matter of serious concern which requires specific pastoral care, based on the formative resources of the journey of initiation itself. With regard to the other two categories, it is helpful to distinguish between adolescence and young adulthood even though it is difficult to define them strictly. They are understood together as the period of life which precedes the taking up of responsibilities proper to adults. Youth catechesis must be profoundly revised and revitalized.

The Christian community and responsibility for catechesis

220. Catechesis is a responsibility of the entire Christian community. Christian initiation, indeed, "should not be the work of catechists and priests alone, but of the whole community of the faithful". (143) Continuing education in the faith is a question which concerns the whole community; catechesis, therefore, is an educational activity which arises from the particular responsibility of every member of the community, in a rich context of relationships, so that catechumens and those being catechized are actively incorporated into the life of the community. The Christian community follows the development of catechetical processes, for children, young people and adults, as a duty that involves and binds it directly. (144) Again, at the end of the catechetical process, it is the Christian community that welcomes the catechized in a fraternal environment, "in which they will be able to live in the fullest way what they have learned". (145)

221.... Yet, while the entire Christian community is responsible for Christian catechesis and all of its members bear witness to the faith, only some receive the ecclesial mandate to be catechists. Together with the primordial mission which parents have in relation to their children, the Church confers the delicate task of organically transmitting the faith within the community on particular, specifically called members of the people of God. (146)

Lay catechists

231. The vocation of the laity to catechesis springs from the sacrament of Baptism. It is strengthened by the sacrament of Confirmation. Through the sacraments of Baptism and Confirmation they participate in the "priestly, prophetic and kingly ministry of Christ". (184) In addition to the common vocation of the apostolate, some lay people feel called interiorly by God to assume the service of catechist. The Church awakens and discerns this divine vocation and confers the mission to catechize. The Lord Jesus invites

men and women, in a special way, to follow him, teacher and formator of disciples. This personal call of Jesus Christ and its relationship to him are the true moving forces of catechetical activity. "From this loving knowledge of Christ springs the desire to proclaim him, to 'evangelize,' and to lead others to the 'Yes' of faith in Jesus Christ". (185) To feel called to be a catechist and to receive this mission from the Church acquires different levels of dedication in accordance with the particular characteristics of individuals. At times the catechist can collaborate in the service of catechesis over a limited period or purely on an occasional basis, but it is always a valuable service and a worthy collaboration.

Nature and purpose of the formation of catechists

235. Formation seeks to enable catechists to transmit the Gospel to those who desire to entrust themselves to Jesus Christ. The purpose of formation, therefore, is to make the catechist capable of communicating: "The summit and centre of catechetical formation lies in an aptitude and ability to communicate the Gospel message". (203)

236. By virtue of the fact that formation seeks to make the catechist capable of transmitting the Gospel in the name of the Church, all formation has an ecclesial nature. The formation of catechists is nothing other than an assistance for them in identifying with the living and actual awareness that the Church has of the Gospel, in order to make them capable of transmitting it in his name.

238. The formation of catechists is made up of different dimensions. The deepest dimension refers to the very being of the catechist, to his human and Christian dimension. Formation, above all else, must help him to mature as a person, a believer and as an apostle. This is what the catechist must know so as to be able to fulfil his responsibilities well. This dimension is permeated by the double commitment he has to the message and to man. It requires the catechist to have a sufficient knowledge of the message that he transmits and of those to whom he transmits the message and of the social context in which they live. This then is the dimension of savoir-faire, of knowing how to transmit the message, so that it is an act of communication. The formation of the catechist tends to make of him an "educator of man and of the life of man". (213)

240. Besides being a witness, the catechist must also be a teacher who teaches the faith.

CONCLUSION

288. The effectiveness of catechesis is and always will be a gift of God, through the operation of the Spirit of the Father and the Son. St Paul, in his letter to the Corinthians, confirms this total dependence on the intervention of God when he writes: "I planted, Apollos watered, but God gave the growth. So neither he who plants nor he who waters is anything, but only God who gives the growth" (1 Cor 3:6-7)

Pope Paul VI

'Since Christ, sent by the Father, is the source and origin of the whole apostolate of the Church, the success of the lay apostolate depends upon the laity's living union with Christ, in keeping with the Lord's words, 'He who abides in me, and I in him, bears much fruit, for without me you can do nothing.'" (John 15:5) (Decree on the Apostolate of the Laity, promulgated by Pope Paul VI, 1965)

"It is the Holy Spirit who gives the Apostles power to witness. It is the Holy Spirit who explains to the faithful the deep meaning of the teaching of Jesus and of His mystery. It is the Holy Spirit who disposes the individual to be receptive to that proclamation of the gospel." (Pope Paul VI)