"We need each other very much to become true church and the greatest gift we can give to one another is an authentic personal spiritual life lived with passion and shared with the community."
The Catholic School: A Place of Evangelisation

**EVANGELISATION**

- **Witness**
  - Charity
  - Presence

- **Ministry of the Word**
  - Catechesis
    - **Initiatory Catechesis**
    - **Ongoing Catechesis**
  - Knowledge and Experience
    - Primary Proclamation
    - Religious Education

*NB: Catechesis in the Catholic school also includes homilies (GDC 260)*
Characteristics of a Catholic School

The concern of every Catholic school community will be the integrated development of the students as Christian men and women – as responsible, inner directed individuals of Christian virtue, capable of free choice and of making value judgements enlightened by formed Christian conscience.

The Catholic education tradition draws also from approaches to education that emphasise the need of school communities to share a common vision and outlook on life.

Jesus Christ will be the Catholic school’s vision. His Gospel, as it is transmitted by the Catholic Church, will be the basis for the school’s shared outlook on life.

A school is truly “Catholic” when its primary focus is Jesus Christ.

Our Motto
‘Centred in Christ’

Our Mission
Ursula Frayne Catholic College is a K-12 co-educational College in the tradition of Catherine McAuley. Our mission is to empower all students in the pursuit of excellence in their life long learning journey.

Our Vision
In accordance with our motto and mission, our vision is to provide a vibrant, innovative and contemporary learning environment that develops the whole person spiritually, intellectually, physically, socially and emotionally.

We will achieve this by:

♦ Proclaiming the Gospel of Jesus Christ to encourage the formation of students as leaders of Christian virtue, conscience and service within the community.
♦ Promoting collaboration and partnerships with staff, students, parents and the wider community.
♦ Creating a loving community where all may be nurtured and grow in wisdom and love.
♦ Embracing diversity and promoting inclusive and tolerant practices.
♦ Responding to challenges and changes in our world to continually identify and improve the educational opportunities for our students.
♦ Setting high standards in all fields of endeavour.
♦ Exercising prudent and effective stewardship of our resources.
Our Core Values

Catherine McAuley, the first Sister of Mercy, made a difference in her time and her influence continues to be felt today. Her appeal lies in her faith and confidence, generosity and hospitality, her courage and humanity and that she had the heart to listen and to dare to step out to make a difference. We have chosen the following values to enable the Ursula Frayne Catholic College community to be a part of the Mercy charism.

- **Compassion**
  - The charism of Mercy is not to just talk about love and compassion, but to do something about helping other people in need. Compassion is caring and understanding about someone in need or trouble.

- **Excellence**
  - Excellence is to do your best so that you will make a positive difference in your own and in someone else’s life.

- **Hospitality**
  - Catherine McAuley lived hospitality in such an all-pervasive way as to become almost elusive. It became part of her until it grew to encompass and embrace all who needed shelter and warmth, dignity and independence, comfort and care, compassion and courage.

- **Justice**
  - Action today not tomorrow. Be ready to be open and to respond. Be aware of others and try to understand how they feel. Justice begins in our heart and leads to action and justice. Be fair in everything you do.

- **Respect**
  - Try to meet all with peace and ease. Nothing can rank in importance to gentleness of manner and respect towards others.
What is Evangelisation?

To evangelise is to share the Good News about Jesus with other people.

We evangelise when we witness to people by serving their practical needs, by sharing our own experience of Jesus, by opening ourselves up to ongoing conversion so that God becomes the centre of our lives, and by helping build up a life-giving Christian community.

How to Understand Evangelisation

Evangelisation is many things but it is primarily:

♦ proclaiming God who is the God of life.
♦ proclaiming the word of God.
♦ proclaiming life to the people.
♦ taking an option for those whose rights are being violated.
♦ proclaiming life in the face of death.
**Preamble**

Ursula Frayne Catholic College is committed to serving its community in accordance with the basic criteria offered in the General Directory for Catechesis approved and authorised by Pope John Paul II - in 1997. The General Directory for Catechesis is based upon the doctrinal teachings of the church related to Gospel proclamation and faith sharing; the pastoral principles of these doctrines, and the practical pastoral experience of the Church.

The General Directory for Catechesis calls for discussion and review, and offers a framework for a realistic analysis of the faith situation in the school community. It asks for a review of how effectively the school community is proclaiming the Gospel and what planning is in place for effectively proclaiming the Gospel in the practical reality of our day to day business at the College.

This means that, working from the principles of co-responsibility, participation and subsidiarity, the Evangelisation Plan will give direction to the mission of the Catholic School Community and will challenge the community to be models of this vision and partners in the mission.

One of the tasks of the Catholic School is to:

"bring the Good News into all strata of human society, and through its influence, transform humanity from within and make it new.

*The Church evangelises when she seeks to convert both the personal and collective consciences of people, the activities in which they engage and the lives and concrete milieux which are theirs – solely through the divine power of the message she proclaims."

(On Evangelisation in the Modern World)

However, as Pope Paul VI waned (EN63)

“Evangelisation loses much of its force and effectiveness if it does not take into consideration the actual people to whom it is addressed, if it does not use their language, their signs and symbols, if it does not answer the questions they ask, and if it does not have an impact on their concrete life. On the other hand, evangelisation risks losing its power and disappearing altogether if one empties or adulterates its contents under the pretext of translating it".
Preamble cont...

Evangelisation involves committed believers proclaiming the Gospel to others who are not yet as fully committed, and striving to give them good examples in living the Christian way of life. The College Evangelisation Plan seeks to highlight the virtues of care and respect, honesty and trust, collaboration, vision and mission of Ursula Frayne Catholic College.

The aim of the plan is to reflect a community that is not closed in on itself and one that will evoke admiration and in its behaviour will give witness and proclaim the Good News. All involved in the community of Ursula Frayne will be given opportunities to understand that evangelisation is an activity of faith, built upon the life and values of Jesus Christ. This faith is achieved gradually, and people need time to accept the message of Jesus in order for evangelisation to have its full effect.

The College Evangelisation Plan seeks to provide appropriate opportunities for parents, staff and students to reflect on the true mission of the Catholic School.

“Perseverance develops a tested character; something that gives us hope, and a hope which will not let us down, because the love of God has been poured into our hearts by the Holy Spirit which has been given to us.”

(Romans 5:4-5)

“The Christian ideal has not been tried and found wanting. It has been found difficult and left untried.”

(G K Chesterton)
Our Evangelisation Plan

In 2011 a committee was formed to review the Catholic Identity of the College as a means of promoting Quality Catholic Schooling. The data that was collected from this research and reflection on practices that were embedded into the School life enabled the Evangelisation Plan to be reviewed. In 2013 with the appointing of a new Principal, it was timely to review the current practices within the College.

In 2011 the Coordinator of Campus Ministry was responsible for the review of the 2006-2011 Evangelisation Plan. The review of the Plan coincided with extensive research into the Catholic identity of the College in accordance with the Quality Catholic Schooling Framework. The data that the team was able to extrapolate, enabled a thorough review of the ways in which we evangelise within our College community.

**Strengths**

The recognised strengths of the College are to:

- Promote honesty and model trust in their work and relationships with parents, staff and students.
- Manage the resources of the College well.
- Plan for decision making to be collaborative.
- Encourage and support excellence in education.
- Provide quality education.
- Acknowledge and promote the gifts of students, staff members and parents.
- Give full support to Community service programs.
- Provide life giving opportunities for prayer and liturgy for staff and students.
- Treat each member of the Frayne community with the optimum level of dignity
Our Evangelisation Plan cont...

Challenges

The identified over-riding challenges for the College are to:

- Cater for the diversity of cultural and religious backgrounds of our students.
- Assist students to discover God and to make it a value in their lives.
- Promote faith formation for staff.
- Promote faith formation for parents.
- Foster acceptance of the vocation aspect of teaching in a Catholic College.
- Enhance the Catholic identity of the College through the promotion of our Mercy charism.
- Establish icons and symbols that define our heritage and Catholic identity throughout the grounds of the College.
- Promotion of Religious Education and Religion and Life as the priority Learning Area.

2013 - 2018

The Evangelisation Plan for 2013 through to 2018 is divided up into 4 areas that need to be considered in light of current practice and actions to further improve the evangelical responsibility of the Catholic School. These four areas are referred to as the pillars of our evangelical community.

- Awareness of God’s Active Presence in Our Community
- Acknowledge and Celebrate God’s Presence
- Response to God’s Presence
- Called to Community
The Current Situation at UFCC
- Signs of the Times

There were many other signs that Jesus worked in the sight of the disciples, but they are not recorded in this book. These are recorded so that you may believe that Jesus is the Christ, the Son of God, and that believing this you may have life through his name.
(John 20:31)

There are many unique factors that affect the current situation at Ursula Frayne Catholic College which can be seen as our ‘Signs of the Times’. These include:

♦ A limited practice of the Catholic faith outside the College environment by students and families who define themselves Catholic.

♦ Many parishes are represented within our College community and whilst we have two Parishes adjoining the College, we are not a Parish School.

♦ Currently 71% of our students are Catholic.

♦ 15% of our students identify with other Christian Church denominations.

♦ 3% of the student population identifies themselves as belonging to non-Christian Churches - Buddhist, Muslim and Sikh.
Evangelisation Plan 2013-2018
- Recommendations for Action

Awareness of God’s Active Presence in our Community

Helping those in our community increase their knowledge about our Catholic faith and coming to know God better.

*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" (GDC #85)*

The College continues to commit itself to:

- Briefing new staff to the College on our primary responsibility of evangelisation at Staff Induction.
- Supporting staff in their knowledge and faith formation through the fulfilment of Accreditation requirement.
- Facilitate school based Faith Story and Witness to new staff employed at the College as a means of promoting our unique identity.
- Support formation of teachers through the fulfilment of systemic based Accreditation requirements and professional development.
- Featuring a regular column by the School Chaplain in the College Newsletter.
- Promoting Religious Education and Religion and Life as the number one Learning Area.
- Facilitating engaging Religious Education programmes that are relevant to the needs of our students.
- Religious Images and symbols visible in all rooms and offices.
Evangelisation Plan 2013-2018
- Recommendations for Action

**Acknowledge and Celebrate God’s Presence**

Encouraging those in our community to gather together in prayer through our: celebration of liturgies, shared prayer, class prayer, praying of the Rosary, staff prayer, hymn singing, liturgical movement and providing prayerful spaces around our school. We come together on a regular basis to acknowledge and celebrate the presence of God in our community.

*Christ is always present in his Church, especially in "liturgical celebrations".* (255) *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.* (GDC #85)

The College continues to commit itself to:

- Supporting the teachers in sacramental years to prepare students and support students and parents to receive this sacrament in their local parish communities.
- Enhancing the Chapel and sacred places on both campuses with introduction of more religious icons on site.
- A Prayer Garden is to be established on Duncan Street and the Shrine of Mary at Balmoral to be repaired and enhanced.
- Encouraging Liturgy and Ministry Councils to explore ways to make liturgical experiences meaningful and relevant.
- Enhancing the appreciation of the liturgical celebrations of the Church calendar by including these on the College Calendar and in the College Diary.
- Praying regularly as a school community. In particular all students should commence the day with prayer.
- Promoting a culture of singing as a way of prayerful celebration.
- Keep abreast of changes in the liturgy in order to provide rich and meaningful experiences.
- All meetings and gatherings of staff should begin with prayer.
- Access to weekly mass for all staff.
- Retreat Days for Years 7-12.
- Year 12 Commissioning Ceremony.
- Setting aside a spiritual formation day for staff.
- Acknowledging and celebrating our life journey through the various rites of passage: Year 2, Year 6, Year 9 and Year 12 Graduation ceremonies
Evangelisation Plan 2013-2018
- Recommendations for Action

Response to God’s Presence

Striving to become a richer community of faith by enriching school experiences with family, parish and the Mercy community through our: Mercy celebrations, joint parish/school Masses, family day, Fathers’ Day Breakfast, Mothers’ Day Mass, Parent Forums, community consultation and by welcoming parent volunteers. Responding to the presence of Christ through a broad range of activities enable us to consciously honour our Creator and recognise our blessings.

Christian community life is not realised 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. (GDC #85)

The College continues to commit itself to:

♦ Creating a confidence in the active pastoral care of the College.
♦ Regular participation in liturgy through classes, year levels, clusters and sub-schools.
♦ Attend to pastoral care of staff and students.
♦ Giving witness to the faith as a source of strength through the human experiences which challenge us (Prayers for the sick, honouring the dead).
♦ Exposing the College community to the richness of the Core Values of the College through the inclusion of these in all facets of school life.
♦ Provision of mentors for students and staff new to the College.
♦ Provision of mentors for students in Education Support.
♦ Service Learning awareness in K-12 with Years 7-12 involved in a formalised outreach programme.
♦ Supporting the work of Youth ministries within the College, YCS, Interact, Young Vinnies, Young Mercies, Just Leadership, Frayne Retreat Team, etc.
♦ Participation in Cultural activities and celebrations.
♦ Staff supporting each other through times of hardship.
♦ Friends of Frayne support when hardship is experienced in families within our community.
Evangelisation Plan 2013-2018
- Recommendations for Action

Called to Community

Becoming more Christlike in our service of those in the wider community through our: Christian Service Learning, mission funding, volunteer work and our emphasis on pastoral care. It is the recognition of the marginalised in our community and ensuring that a genuine spirit of solidarity is evident.

*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. (GDC #85)*

The College continues to commit itself to:
- Supporting Lifelink, Caritas, Easter Egg Appeal, Catholic Mission, MercyWorks and the St Vincent de Paul Christmas Hamper Appeal.
- Encouraging student involvement/performace in the wider community through Service Learning.
- Continue to enhance the school leadership program in its formation of young people willing to make a difference in the community through the Year 6 Councils, SRC, Student Leaders and Captains.
- Fee reduction for families in need.
- Provision of second hand uniforms at the Uniform Shop.
- Providing communal support to families in times of need through the relevant staff member or the Friends of Frayne.
- Forming the parent community through varied opportunities to learn about the story of the College, the values and our distinctive Catholic identity.
- Singing of the College Song at all assemblies.
- Praying the College prayer on formal occasions.
- Encourage the inclusivity of our staff and students with special needs.
- Acknowledgement / Welcome to Country at major College gatherings as a means of promoting Aboriginal Reconciliation.
- Celebration of Feast Days of special significance, Clusters and Fractions.
- Making provisions for parents or caregivers with disabilities.
- Inducting families into the College in a spirit of hospitality through the parent representatives on the Friends of Frayne and programmes of induction for students in Kindy and Year 7.
- Staff involvement in community service initiatives.
- Blood donorship by staff and students of the senior school.
- Participation in the Regional masses organised by CEO or Mission Australia.
**Glossary of Terms**

**Evangelisation**

For the Church, evangelisation means bringing the Good News into all strata of humanity, and, through its influence, transforming humanity from within and making it new...

In the school of the word of God, received in the Church (and, therefore the Catholic School), the disciple, thanks to the gift of the Holy Spirit, grows like his (or her) Teacher ‘in wisdom, stature and in favour with God and man’ (Luke 2:52). He (or she) is also assisted in developing in him (or her) self ‘the divine education’ received by means of catechises or by means of knowledge and experience. (GDC 142)

**Primary Proclamation**

The process for helping someone arrive at an initial belief in Jesus Christ, that is, to help them develop an initial interest in following him and in learning more about what he taught.

This process involves:

- Raising religious awareness through creation and the aspirations or yearnings of the human heart.
- Raising the hope for Christian Salvation by making the person aware of the basic Christian message.

**Catechesis**

Catechesis is the term which refers to the processes for sharing the Christian experiences of God, and for integrating these experiences into a person’s human experiences. The two kinds of catechesis are *initiatory* catechesis and *ongoing* catechesis.

Initiatory catechesis helps a person who has arrived at an initial belief in Christ to believe in his teachings to a basic level. These teachings are those summarised in the Creed, the Sacraments, the Christian life (or Christian morality) and Christian prayer.

Ongoing catechesis refers to the processes through which initial belief in Christ’s teachings is deepened.
Glossary of Terms cont...

*Socio-Religious Situations*

The term ‘socio-religious situation’ refers to where people stand in relation to Christian faith. There are three basic socio-religious situations.

Firstly, there are those who know neither Christ nor his Gospel. The evangelisation response to these people is primary proclamation.

Secondly, there are those who have been baptised, and who are committed deeply to their Christian faith. The evangelisation response to these people is ongoing catechesis – and the response to their children is initiatory catechesis.

Thirdly, there are those who have been baptised, but who either have no interest in Christian faith, who have rejected Christian faith, or who consider themselves to be outside Christianity. The evangelisation response to these people is called ‘new evangelisation’.

*New Evangelisation*

‘New evangelisation’ aims to help baptised ‘non-believers’ to become open to the Holy Spirit, dwelling within them since Baptism. It involves two processes:

♦ Primary proclamation to develop their faith in Christ.

♦ Initiatory catechesis to help them develop basic belief in the teachings of Christ summarised in the Creed, the Sacraments, the Christian Life (or Christian morality) and Christian prayer.
Glossary of Terms cont...

Religious Education

Religious Education classes are not catechesis, but are concerned with knowledge and human experiences. It supports primary proclamation and catechesis:

- Already received.
- Being received currently.
- Received in the future.

There are three possible aims for Religious Education.

Firstly, where students are believers already, religions education needs to assist them ‘to understand better the Christian message’. To do so, it needs to relate this message (GDC 75):

- To the great existential concerns common to all religious (eg how to relate with the divine).
- To the great existential concerns of every human being (eg life after death).
- To the various visions of life evident in culture (eg materialism).
- To the major moral questions of the day (eg abortion, environmental responsibilities).

Secondly, where students are searching, or have religious doubts, religious education needs to offer the opportunity to discover:

- What exactly faith in Christ is.
- The Church’s response to their questions.
- What their own life choices mean.

Thirdly, where students are non-believers, religious education needs to reflect a primary proclamation character that invites ‘a decision of faith’. This includes (cf GDC 51, 117):

- Encouraging a religious awakening.
- Relating the Gospel to human nature and its aspirations.

In practice, frequently all three categories of students sit side by side in the classroom. Whereas normal catechesis requires those receiving it to be at the same stage of faith, religious education can promote understanding of the Christian message in all three. One way of doing so is by focussing upon the questions they share in common (cf GDC 185).
Excerpt Taken From the 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 qua) is required by adherence to the faith (fides quae). (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. Evangelisation 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)
Excerpt Taken From the General Directory for Catechesis cont...

– 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 catechised 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 evangelisation". (265)

– Education to 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 of 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.
Excerpt Taken From the General Directory for Catechesis cont...

– 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 co-operation to the different ecclesial services, according to their proper vocation. This task of evangelisation 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 inter-religious 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)

Observations on the totality of these tasks

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.

– Each task realises, in its own way, the object of catechesis. Moral formation, for example, is essentially christological and trinitarian. It is deeply ecclesial, while also open to social concerns. The same is true of liturgical formation. While essentially religious and ecclesial, it also strongly demands commitment to the evangelisation of the world.
Excerpt Taken From the General Directory for Catechesis cont...

- These tasks are interdependent and develop together. Each great catechetical theme—catechesis of God the Father, for example, has a cognitive dimension as well as moral implications. It is interiorised in prayer and appropriated in witness. One task echoes the other: knowledge of the faith prepares for mission; the sacramental life gives strength for moral transformation.

- To fulfil its tasks, catechesis avails of two principal means: transmission of the Gospel message and experience of the Christian life. (275) Liturgical formation, for example, must explain what the Christian liturgy is, and what the sacraments are. It must also however, offer an experience of the different kinds of celebration and it must make symbols, gestures, etc. known and loved. Moral formation not only transmits the content of Christian morality, but also cultivates active evangelical attitudes and Christian values.

- The different dimensions of faith are objects of formation, as much of being given as received. Knowledge of the faith, liturgical life, the following of Christ are all a gift of the Spirit which are received in prayer, and similarly a duty of spiritual and moral study and witness. Neither aspect may be neglected. (276)

- Every dimension of the faith, like the faith itself as a whole, must be rooted in human experience and not remain a mere adjunct to the human person. Knowledge of the faith is significant. It gives light to the whole of existence and dialogues with culture. In the liturgy, all personal life becomes a spiritual oblation. The morality of the Gospel assumes and elevates human values. Prayer is open to all personal and social problems. (277)

As the 1971 Directory indicates, "it is very important that catechesis retain the richness of these various aspects in such a way that one aspect is not separated from the rest to the detriment of the others". (278)