

## POLICY FOR CATECHESIS IN THE ARCHDIOCESE OF PRETORIA.

### 1. FORWARD

The policy for Catechesis in the Archdiocese of Pretoria is based on the vision of Catechesis as stated in the *Revised Pastoral Statement* of the Southern African Bishops' Conference in 2012 "Catechesis as a journey of communion and intimacy with Christ" and as outlined in the *General Directory for Catechesis*, namely the renewal of Catechesis for Christian Initiation..

Catechesis aims at bringing all those who are on the journey of initiation into relationship with Jesus Christ, to profess faith in God who is Father, Son and Holy Spirit. It involves knowledge of Scripture, education in the faith, and of the Sacraments, formation in the Christian way of life leading to witness in life as a disciple of Christ. Catechesis, that is the journey of Christian initiation, takes place within the Christian community who should be actively involved. It is the responsibility of all the baptized. In this way the Good News of Jesus Christ is brought to every sector of the parish community so that the hearts of all may be renewed.

The Catholic Church has a long and rich catechetical heritage. St. John Paul II throughout his pontificate continually proposed the highest catechetical values in his writings. He set out orientations for catechesis in the Apostolic Exhortation *Catechesi Tradendae*. On the twentieth anniversary of Vatican II the Synod of Bishops proposed to the Holy Father a universal catechism for the Catholic Church. The *Catechism of the Catholic Church* was presented to the Church in 1992. Following its publication it was necessary to revise the *General Directory for Catechesis* in order to adapt it to new needs and situations of evangelization in the world while at the same time retaining the content of the *catechism*. The new *General Directory for Catechesis* was promulgated in 1997. In June 2005 Pope Benedict XVI presented a synthesis of the Catholic faith for all God's people in the *Compendium of the Catechism of the Catholic Church*.

It is hoped that this catechetical 'Policy' for the Archdiocese of Pretoria will help to unify the ministry of catechesis in the parishes. It is being presented as a guide to the clergy, all involved in catechetical ministry, pastoral councils and all Christ's faithful.

We dedicate this publication to the thousands of Catechists in the archdiocese who so generously give of their talents and time sharing, the Good News and presenting the teachings of the Church to those who are on the journey of Christian initiation.

+ William Slattery OFM

+Archbishop William Slattery

Archbishop of Pretoria.

## 2. VISION OF THE ARCHDIOCESE OF PRETORIA FOR CATECHESIS

*Catechesis is at the service of evangelization.*

*It draws its life from the mandate*

*Jesus gave to his disciples,*

*“Go out into the whole world and proclaim the Good News to all  
creation.” (Mk. 16:16)*

*The vision of catechesis is understood as an*

*On-going journey of faith;*

*a process of initiation into the life and*

*Mission of Christ.*

*The ‘newness’ of this vision is based on the*

*Restoration of an ancient practice of initiating*

*Un baptized adults into the Church.*

*It is a ministry which evangelizes, renews and*

*transforms Church communities and human society and promotes  
kingdom values in dialogue with all cultures in a spirit of enthusiasm  
and joy.*

*Catechesis is grounded on Scripture, Doctrine, Liturgy and Witness,  
and incorporates the principles of the Rite of Christian Initiation of  
Adults.*

### **3. POLICY STATEMENT**

Catechesis modeled on the Baptismal Catechumenate-An ongoing journey of conversion and faith. The New Vision of Catechesis takes its inspiration and strategy from Rite of Christian Initiation of Adults (RCIA). This inherent richness in the catechumenate of non – baptized adults serves to inspire all other forms of catechesis. Hence the strategy of RCIA brings into initiation into Christian life; consequently the definition of Catechesis as along life journey of faith. The new vision of catechesis in its practical implementation in the Archdiocese of Pretoria is the central point of our on – going formation.

### **4. HIERARCHICAL STRUCTURE**

#### **4.1 The Archbishop**

The hierarchical structure aims at coordination of Catechesis in the Archdiocese of Pretoria. Coordination of catechesis is not merely a strategic factor, aimed at more effective evangelization, but has a profound theological meaning. Evangelizing activity must be well coordinated because it touches on the unity of faith, which sustains the church's activities. In this deeper sense, coordination is both a sign and instrument of unity in the church

The Archbishop is primarily responsible for Catechesis in the local Church. He approves the selection of the Vicar of catechesis who is normally a priest (but can also be a qualified religious or even a trained/qualified lay person).

As chief catechist in the Archdiocese, the Bishop needs to be familiar with the GDC; with the 'new vision' of catechesis and to ensure that it is implemented in the Archdiocese. The Archbishop is the one to give direction and leadership in catechetical matters.

It is his right to preside at the Rite of Election as well as motivating, encouraging and affirming catechists. It is also the responsibility of the Bishop to provide a Diocesan Catechetical office with resources for running the office *General Directory of Catechesis* (GDC 1997)

#### **4.2 Diocesan Commission Team**

The diocesan Commission Team comprises of the Vicar of Catechesis, a clergy of each deanery and two lay people from each deanery. The aim of this team is to insure that catechesis is alive in the archdiocese. The team makes sure that all catechetical matters in the archdiocese of Pretoria pass through the catechetical office. The Vicar should make

frequent visit to different deaneries in order to see to it that Catechesis is taken seriously in the deanery.

### **4.3 Deanery Level**

The dean of a deanery should make sure that there is a coordinator of Catechesis in a particular deanery. The coordinator of Catechesis in the deanery level preferably should be a clergy/religious and should be able to attend clergy deanery meetings so that catechetical matters be reported in those meetings. The deanery coordinator with the help of the dean should appoint two more catechists in order to help the coordination of Catechesis in a particular deanery.

#### **4.3.1 Functions of the Deanery Coordinator/ Team**

- (a) To supervise the entire catechetical organization and activities of the deanery
- (b) To analyze on regular basis the state of catechesis in the deanery
- (c) To ensure the implementation of the diocesan policy of Catechesis
- (d) To promote the work of the deanery and parish catechetical committees
- (e) To provide formation/training of catechesis
- (f) To organize deanery retreats/ workshops for Catechists

### **4.4 Parish Catechetical Committee**

Each Parish of the Archdiocese of Pretoria shall have a parish catechetical committee with the following members

- (a) Parish priest is the chief catechist in the parish and therefore it is his task to discern the vocation of catechists, to select catechists, to provide basic formation and training of catechist. In consultation with parish catechists it is the responsibility of the Parish Priest to appoint the parish catechetical coordinator. The term of the Parish Coordinator is 3 years renewable. The Parish Priest is expected to have interest and active involvement on catechesis in the parish and be part of the catechetical team, ensuring that there is collaboration and teamwork between all the ministries that exist in the parish. The parish priest should, at all times, know what is happening in the area of catechesis and see to it that there is a flow at catechetical information in the parish. The Parish Priest is expected to celebrating all rites stipulated in RCIA. The parish priest

has to know and implement the Diocesan Catechetical Policy in a parish, be available to celebrate the Rites belonging to the RCIA as well as being part of the team that discerns the readiness of catechumens and candidates to receive the Sacraments of Christian Initiation

- (b) Coordinator of the Catechesis on the Parish level his/her work is to link between catechists and the parish community and the parish priest over catechetical matters.
- (c) Other two or three catechists are chosen to in order to help the coordinator and the parish priest in order to ease the heavy work of Catechesis in the parish.

#### **4.4.1 Functions of the Parish Coordinator**

- (a) Sees to the implementation of the decision of the parish catechetical committee
- (b) Organize in conjunction with the Parish Priest and the parish Catechetical committee the running of Catechetical programme in the Parish.
- (c) Insure that Catechists have the necessary materials for their ministry.
- (d) Becomes a link between the catechists, Priests, PPC and the Christian Community.
- (e) Cooperates with the parish liturgical committee in arranging for the celebrations of the sacraments.
- (f) Makes sure that the Catechetical year plan of the parish is available at the beginning of the year.
- (g) Makes sure that catechists attend monthly formation.
- (h) Makes sure that registration of Children, youth and Catechumen are done on time.
- (i) Communicates in time with the parish priests on the matters of celebrating rites in the parish.

#### **4.4.2 Qualities of Catechists:**

Those who wish to become catechists should have the following qualities:

- A strong awareness of God's presence and a growing faith in response to that grace.
- A personal commitment to Jesus Christ, who is the center of the message.
- A strong understanding of a love for the Church evidenced by a personal commitment.
- Catechize within the Roman Catholic tradition, in light of Vatican II and post-conciliar documents and according to the Catechism of the Catholic Church.
- Participate actively and regularly in the Church's liturgical and sacramental life.
- Deepen an active prayer life.

- Respect the diversity of culture.
- Serve with dedication.
- An ability to appreciate different types and stages of individual growth and development.
- An ability to communicate effectively with the persons to be catechized.
- A willingness to continue their own religious education and formation.
- Willingness to collaborate with the parish priest and the Parish Pastoral Council.

## **5 VISION OF CATECHESIS**

It aims at putting people not only in touch but also in communion and intimacy with Christ, then all evangelizing activity is understood as promoting communion with Jesus Christ. (CT 5, GDC 80; CCC 426; AD 14a). All forms of catechesis today are under a thorough vision and the strain for renewal in the earnest attempt to make the Good News of Jesus relevant and appealing for the men and women of our time.

The vision and renewal of catechesis are greatly motivated and substantiated by the re – discovery and up – dating of the Christians. Initiation of Adult is a pastoral activity which had always at the core of the life of the Church since her beginning.

Since it has been promulgated, RCIA has become more and more a rich source for a new vision of Catechesis as a whole. The Christian Initiation of Adults, the way it is outlined in the document, is urging on Catechesis a radical change of perspective and, consequently, a profound renewal.

It is the vision itself, more than the details of implementation, that makes Christian Initiation of Adults so challenging and inspiring for all those engaged in catechesis. This vision can be outlined in the following terms.

Christian Initiation is a spiritual journey through which: the GOOD NEWS OF JESUS is HEARD UNDERSTOOD and, in faith, ACCEPTED AND EXPERIENCED in a COMMUNITY of Disciples.

Once this vision is fully understood we easily discover the need of substantial changes in Catechesis. Some of these are already in motion all over the Church and in particular in our Archdiocese. The following are the most important:

Catechesis serves the process of Christian Initiation. Therefore Catechesis “Cannot be reduced to the circumstantial and the occasional” or to a mere “teach and learn” process, but takes the form of an accompaniment and support in a life process of Initiation (GDC, nn. 63 – 68).

The Christian Initiation model, although originally conceived for adults can and should be extended and adapted to the Catechesis of Children and youth.

In the revised statement on Catechesis in 2012, the Southern African Catholic Bishops’ Conference resolved that, in accordance with the directives of the General Directory of Catechesis (GDC) (88-91), the spirit and process of the Baptismal Catechumenate be promoted in the conference territories (Revised Statement #3)

## **6 CATECHESIS THAT USES BAPTISMAL CATECHUMENATE AS ITS MODEL (RCIA)**

It is a comprehensive and systematic formation in the Faith. It embraces and contains the general principles and practices of the Rite of Christian Initiation of Adults. It is a process of on-going journey of conversation and faith that leads to discipleship. On top of that it helps the Baptized to take their commitments assumed seriously which includes:

Systematic and formal instruction in the Faith (knowledge), liturgical formation, moral formation, prayer formation and openness to the mission of the Church.

### **6.1 Length of the Catechumenate Period:**

All catechumenate should take two years catechetical journey before they receive the Sacraments of Christian Initiation. Priests, Catechists, Sponsors and the parish community should journey together with catechumen until they receive Sacraments of Christian Initiation. Four stages of RCIA should be observed: Pre-Catechumenate, Catechumenate, Purification and Mystagogy (Deepening).

- **Pre-Catechumenate:** It is a period of enquiring, hearing the Good News about the Catholic Church.
- **Catechumenate:** The rite of becoming catechumen is of a very great importance. Assembling publicly for the first time, the catechumen make their intention known to the Church; carrying out its apostolic mission, admits those who intend to become members. This celebration of the Rite of Acceptance marks the beginning of the catechumenate.



- **Period of purification:** The period of purification begins with the celebration of the Rite of election (enrolment of names) which is celebrated on the First Sunday of Lent. It is a diocesan event, therefore all catechumen are expected to attend the celebration of the rite. The Archbishop, priests, deacons, catechists, sponsors and the whole community each according to his responsibility, weigh the matter carefully and make their decision on the instruction and growth of the catechumen. Then the elect are received with prayer so that the entire Church may lead them to meet Christ. By the virtue of celebrating the rite of election, the Archbishop accepts that catechumen are ready to receive the Sacraments of Christian Initiation during the Easter Vigil, that is the Sacraments of Baptism, Confirmation and Holy Communion.
- **The period of Mystagogy (Deepening):** After the catechumen had received the Sacraments of Christian Initiation at Easter Vigil, they should not be left alone rather they should be accompanied to deepen their faith until the feast of Pentecost.

## **6.2 Materials to be covered:**

During the period of two years Catechumenate are expected to cover the following topics:

- (a) Liturgical Formation: All catechumen are expected to know the liturgical celebration and active participation in the Liturgy and Liturgical Celebration
- (b) They should have knowledge of Faith
- (c) Moral Formation that is taking the attitude of Jesus Christ
- (d) Prayer formation: Catechumen should know both private prayers and communal prayer
- (e) Openness to the Mission of the Church to proclaim the Gospel.
- (f) They should have knowledge of the Doctrine of the Catholic Church.

Materials to be used: Book titled: Book One. **“Who do you say I am”**

Book Two. **“ Together in the Lord”**

Book Three. **“Life in the Spirit”**

The Bible, Our journey together, Catechism of the Catholic Church and liturgical celebrations.

## **6.3 Lapsed Catholics:**

Catholics who have been baptized in the Catholic Church but who have yet to complete their journey of Initiation into the Church, catechetical process of the RCIA is to be recommended. They may be invited to participate in the liturgical aspects of the RCIA. The

celebration of the Sacrament of Confirmation is reserved for the Archbishop, who may delegate this task to the local parish priest.

#### **6.4 Non Catholics:**

Adults who have been Baptized in other Christian Churches and desire to join the Catholic Church are of two categories:

- (a) Those whose appreciation and practice of the Christian faith is recognized. In their case the process and the Rite of for Restoration into Full Communion with the Catholic Church should be used.
- (b) Those whose condition of faith is such as to render them “quasi catechumens” due to a lack of adequate catechetical formation. In their case the catechetical process of RCIA is to be recommended. They may be invited to participate in the liturgical aspects of the RCIA.

### **7. The Baptismal Catechumenate in the Christian Initiation of Children and teenagers (Baptism, First Holy Communion and Confirmation)**

#### **7.1 Infant Baptism:**

The Christian Initiation of children and teenagers begins in the family. Parents and godparents are prepared for their baptism, and Christian Community of the parish. The Christian Initiation of Children and teenagers will be informed and guided by the vision and adapted process of RCIA. The Sacrament of Baptism incorporates us into Church and forms us into God’s faithful people, pardons all our sins, rescues us from the power of darkness and brings us the dignity of adopted children, a new creation through water and the Holy Spirit. Baptism is the first Sacrament of Christian Initiation and the basis of the whole Children life. It is the gateway to the subsequent celebration of all the sacraments. Parents have a special responsibility of raising their children in the Catholic faith. For an infant to be baptised the Church requires a well-founded hope that the child will be brought up in the Catholic faith. Parents must be interviewed by the Parish Priest before starting the preparations. It is recommended that that the preparation programme should comprise at least three sessions with parents, and godparents/ sponsors and must include a rehearsal for the celebration of the sacrament.

Godparents/sponsors should be chosen carefully and with a full understanding of their role. Godparents/sponsors are there to represent the Church and as that must be:

- (a) Persons other than parents
- (b) Confirmed and practicing Catholics
- (c) Over the age of 16 years
- (d) Chosen from the parish community if possible
- (e) A sponsor should be approved by the parish priest.

#### **7.1.1 Mystagogy:**

After the celebration special gathering should be held for parents and sponsors. The aim of this meeting is as follows:

- (a) To recall their experience of their sacramental celebration
- (b) Deepen their appreciation of the Sacrament, its effects and consequences.
- (c) Draw them into an ongoing liturgical and community life of the Church.
- (d) Share some ways in which they can continue Christian Initiation of their children.

#### **7.2 Catechesis for Age 3-6 Years:**

The Christian Initiation and Catechesis begun in the family is now complemented by the formal catechetical programme of the parish. Children are now introduced to Jesus and initiated into the Church. This will take place through story telling about the life of Jesus. They should be introduced in a “hands-on” approach to items they see and experience such as: pictures of Jesus, Mary, priests’ vestments.

#### **7.3 Catechesis for 7-9 years of Age: First Holy Communion**

The journey of Christian Initiation of children now shifts to education in the liturgy of the Word. This is the beginning of their formal initiation into the Eucharistic Celebration. The Liturgical reform of Vatican II re-affirmed the celebration of the Liturgy of the Word as an integral part of the Eucharistic celebration. It is therefore necessary that children learn how to listen and to celebrate the Liturgy of the Word.

Focus will be on:

##### **7.3.1 Children of Seven years**

- (a) Prayers of the Catholic Church
- (b) Respect of the Word of God (the Bible)

Materials to be used: Book titled.

Cycle1. Book One, **“Walking with Jesus”**.

The Bible and the Catechism of the Catholic Church.

### **7.3.2 Children of 8 years should be expected to cover:**

- (a) The proclamation of the Word
- (b) The Sacrament of reconciliation
- (c) The Old Testament roots of the Eucharist especially the Passover
- (d) The story of the Institution of the Eucharist

Materials to be used: Book titled.

Cycle1. Book Two **“Listening to Jesus”**.

The Bible, the Catechism of the Catholic Church and other materials.

### **7.3.3 Children of 9 years should be expected to cover:**

- (a) The correct disposition required for the reception of Holy Communion
- (b) How to receive Holy Communion
- (c) How to prepare before receiving Holy Communion and how to give thanks afterwards
- (d) Reverence for the presence of Jesus in the Tabernacle
- (e) The Structure of the Mass
- (f) The meaning of Exposition of the Blessed Sacrament and Benediction.

Materials to be used: Book titled.

Cycle1. Book Three **“Reconciled for a great feast”**.

The Bible, the Catechism of the Catholic Church and other materials.

## **7.5 Catechesis for 10 years of Age:**

It is the moment of celebrating First Holy Communion. The desire of Jesus at Last Supper persists through all times “I have longed to eat this Passover with you.....(Luke 22:15). In the Eucharist, Christ has made it possible for all of us, children as well as adults, to eat his Passover with him. It is therefore at the age of 10 years after deep preparation a child is recommended to receive the Eucharist (Canon Law # 913).

### **7.5.1 Post Sacramental Catechesis (Mystagogy)**

It is important that after the celebration of their First Holy Communion children have the opportunity to deepen their understanding of the Sacrament through:

- Sharing their experiences of their First Holy Communion celebration
- Identifying how good and joyful it was to have received the Body of Christ
- Weekly participation in the Sunday Eucharist.

### **7.6 Catechesis for 10-12 years of Age:**

Continuing the Baptismal Catechumenate in post Communion Catechesis children are expected to grow and develop, they need to do so in the Christian Community. Because there is no “Sacramental goal” in each of these years, experience has shown that there is a serious drop-out of children after receiving First Holy Communion with parents presenting them for the final three years for Confirmation. In order to keep Children remain in the Church on going catechetical formation is required. In this period of two years the following topics should be covered:

- (a) Growing in knowledge of the Bible
- (b) Becoming familiar with the structure of the Church and its missionary work.
- (c) Learning about the Saints
- (d) Renewing and deepening their appreciation of the Sacrament of Reconciliation.
- (e) Renewing and deepening their appreciation of the Sacrament of the Eucharist
- (f) Growing in understanding the Liturgical Year and its seasons
- (g) Understanding the Commandments and the Sacraments

Materials to be used are: the book titled”

First year. Book One “ **I love Jesus**”

Second year. Book Two “**We are God’s people**”

Third year. Book Three “**God’s Way**”

The Bible, the Catechism of the Catholic Church and other materials.

### **7.7 Catechesis for 13-16 Years of Age (Preparation for Confirmation)**

The celebration of the Sacrament of Confirmation is presently the final stage in the sacramental initiation of the young Christian. The candidates for Confirmation will be anointed for their part in the mission of the Church. The time of preparation is in effect a time “apprenticeship” as disciples of the Lord and members of the Church. It therefore requires serious preparation.

### **7.7.1 The Catechetical Process**

The process used on the Confirmation Journey is to be modeled on the RCIA and will include:

- (a) The Creed ( what we believe)
- (b) The Sacraments (How we celebrate the Christian mysteries)
- (c) The Liturgical Circle of the Catholic Church (Should complete a sharing on year A, B and C).
- (d) The Commandments and the moral teaching of the Church (How we are to have life in Christ)
- (e) How we should pray
- (f) How we understand the social dimension of the Gospel
- (g) Rites of passage modeled on those of RCIA (The rite of acceptance, the rite of election, the rite of Confirmation and the rite of sending).
- (h) Involvement of candidates in some form of parish or community ministry
- (i) Mutual discernment of readiness by the candidate, the catechist, the parish priest, the parents and sponsors

Materials to use:

First year. Book One. **“Who do you say I am”**

Second year. Book Two. **“Together in the Lord”**

Third year. Book Three. **“Followers of Jesus”**

The Bible, The Catechism of the Catholic Church, Confirmation Journey and Catechism based Lectionary basing the book titled Living the Word year A,B and C. After covering the mentioned topics a candidate is regarded ready to receive the Sacrament of Confirmation. The suggested period of receiving the Sacrament of Confirmation is between Easter and the feast of Christ the King.

### **7.7.2 Preparation for the Sacrament of Confirmation**

The preparation of the Sacrament of Confirmation should be seen as a component of the ongoing catechesis and faith development of the candidates. It should aim at leading a Christian toward a more intimate union with Christ and a more lively familiarity with the Holy Spirit in order to be more capable of assuming the apostolic responsibilities of Christian life. To this end catechesis for Confirmation should strive to awaken a sense of belonging to the Church of Jesus Christ, the universal Church as well as the parish community (CCC # 1309).

### **7.7.3 Requirement of Candidates to receive the Sacrament of Confirmation**

(a) Baptized and in the state of grace: One must be validly baptized to receive the Sacrament of Confirmation (Canon 3889.1). In addition if baptized persons have the use of reason, it is required that they be in the state of grace, properly instructed and able to renew their baptismal promises (Rite of Confirmation #12)

(b) Minimum Age:

At least 16 years of age and must have had adequate catechetical formation and be practicing the faith.

(c) Adequate formation in the faith of the Church: Candidates for Confirmation are required to evidence an understanding of the Catholic faith appropriate to their age. This means that they should have integrated all their years of catechesis and acquire appreciation of what the Church teaches.

(d) Experience of Christian living prior to Confirmation is demonstrated by faithful participation in the Sacraments of reconciliation and Eucharist, a commitment to ongoing human and spiritual growth and development through prayer and good works; involvement in the parish community.

### **7.7.4 The Period of Deepening ( Post Confirmation)**

The young people, just recently confirmed, are helped to strengthen their personal relationship with Christ and with the Christian Community. They learn how to live without compromise the Christian life, fully and actively as part of the society, giving expression by their behavior and action to the mission of the Church. The goal is to expose the newly confirmed youth to concrete and real life situations in which Christians of today find themselves in life.

The newly Confirmed , together with their parents/guardians, sponsors and catechists to should have an opportunity to reflect together on:

- (a) On their experience of their Confirmation Celebration
- (b) On their experience of the Confirmation process
- (c) On what it now means to be sacramentally initiated Christian
- (d) On further opportunities for ongoing catechesis as young adults in the Church and in the society. These reflection will lead to a deeper and meaningful preparations for the rite of sending for all confirmed candidates which takes place on the Mission Sunday.
- (e) Occasional insertion of the following topics into programme for the parish youth and young adults is to be recommended:
  - Equipping young adults to make moral decisions in the light of the Gospel.
  - Equipping young adults with skills that will enable them to assume leadership position in the society and in the Church
  - Presentation of the vocational options open to the Catholic Christian adults eg. Marriage, single life, religious life, priesthood.
  - Presenting the social dimension of the Gospel to young adults with a view to their practice.
  - Self growth and healthy relationship, helping them to develop a positive self-image leading to healthy relationships with others.

## **8. Formation**

### **8.1 Mandate**

At the beginning of the year all catechists are required to start catechetical year with a retreat/recollection in a parish level or deanery level. It is only those who participatefully in the retreat/recollection are allowed to be mandated by the Archbishop. Mandate is done by the Archbishop either diocesan level or deanery level. The first Sunday of February normally is official opening of Catechesis.

### **8.2 Coordinators' workshops;**

On the beginning of the year after the after the official opening of catechesis all coordinators of various parishes are required to attend the first workshop. The workshop is meant to remind



their responsibilities of coordinating catechesis in their parishes. In June all coordinators meet for the second workshop and evaluation of catechesis for the first half of the year. This meeting/workshop is mainly in the form of sharing different experiences and challenges which catechists are encountering in their respective parishes.

### **8.3 Monthly Formation:**

All catechists of the Archdiocese of Pretoria are required to attend monthly formation to their respective centers. The on-going formation of catechists is undisputable priority. The aim:

- to lay down a solid foundation for the new vision of catechesis.
- to have a common vision of catechesis in the Archdiocese.
- to reach out to all deaneries.
- to have common catechetical calendar in the Archdiocese.

### **8.4 Diocesan Retreat**

Within the course of the year, normally the first week of August there is a retreat open for all catechists of the Archdiocese of Pretoria. The retreat begins on Friday and ends on Sunday after lunch. Always it is out of Pretoria in order to experience a spiritual pilgrimage. It is recommended that each deanery to be represented.

### **8.5 Initial Formation Journey (IFJ)**

It is a requirement of all who would like to become catechists to start Initial Formation Journey for new catechist; for it is an urgent necessity every year to recruit new catechists because of lack of enough catechists in the Archdiocese. This training is of a period of one year, several meetings are organised as shown in the catechetical calendar. IFJ formation is based on RCI. If a person would like to respond a call of becoming a catechist the he/she should be able to open his/her heart of updating Christian doctrine.

### **8.5 Biblical Study (Echoing the Word)**

Biblical study is a course offered for a period of one year. The word of God is the foundation of the knowledge of God. As St. Jerome says the Ignorant of the Scripture is the ignorant of God. This course equips catechists with the knowledge of Scripture in order to know and deepen their faith. It is open to of all catechists to pass through this course.