

## ***Biblical formation of catechists***

The school catechesis making now in terms of progressive secularization of society demands from the catechists in-depth reflection on the Word of God contained in Scripture and Tradition of the Church. The document on the formation of catechists, we are reading: „A reasonable ability to read, update and interpret the Bible is an important task and qualifications catechist” (FDC 19). In the catechetical ministry of the Word accentuates its multi-faceted relationship with the Scriptures. Pope John Paul II in his Apostolic Exhortation *Catechesi Tradendae* pointed out: „Catechesis will always draw its content from the living source of the Word of God transmitted by the Tradition and Sacred Scripture, for «Sacred Tradition and Sacred Scripture form one sacred deposit of the Word of God entrusted to the Church» – as it reminded the Second Vatican Council, desiring to «ministry of the Word, that is, catechesis and Christian teaching ... any word of the scripture is also advantageously fed and firmly by not developing»” (CT 27). The catechesis, which is the source of Scripture should therefore be „filled and imbued with the idea and spirit of biblical and evangelical attitudes by constant contact with the same texts, but also to remind you that catechesis will be so much richer and more effective, if words will be read by the thoughts and the spirit

of the Church” (cf. CT 27). Dimension of biblical formation of catechists means that catechesis is the place to proclaim the Good News of salvation. The task of the catechist is introduce catechized in the reading of Scripture, to discover the truth of salvation and its solution – memory the creeds (cf. CT 25, 27). The Church documents and literature speak of the formation: spiritual, intellectual and methodical (see DCG 112; PDV 43-59). The documents and Italian literature<sup>1</sup> capture the formation in three slogans: 1) *L'essere del catechista*, 2) *Il sapere del catechista*, 3) *Il saper fare del catechista*<sup>2</sup>. The directory of Catechesis refers to the formation of these dimensions in passwords: to be, to know, to know how to act (cf. DOC 238)<sup>3</sup>.

### **1. Shaping the attitude of the catechist to the Word of God**

The proclamation of the Word of God and its interpretation and updating of the Church entrusts catechists who give themselves to the service of the Word<sup>4</sup>. The catechists are not only properly convey the mystery of salvation, the Word of the historical Christ and staying in the Church, but should lead a personal meeting with the Word of God, and then to a deep intimacy with Him (cf. CT 5)<sup>5</sup>. The proclamation of the Word of God is done by the experience

<sup>1</sup> Por. *Documento di base. Il Rinnovamento della catechesi*. Roma 1970.

<sup>2</sup> Por. *Formare i catechisti in Italia negli anni ottanta*. Torino 1982 s. 26 nn.

<sup>3</sup> Por. S. Łabendowicz. *Formacja katechetów w dokumentach Kościoła i literaturze katechetyczno-dydaktycznej po Soborze Watykańskim II*. Wyd. 2. Sandomierz 1997.

<sup>4</sup> Por. P. Dacquino. *La dimensione biblica*. W: *Dal documento di base ai nuovi catechismi alla catechesi viva*. Red. G. M. Medica. Torino 1973 s. 149-152.

<sup>5</sup> Por. E. Materski. *Relacja łacińskiej grupy językowej „circuli minores”*. „Chrześcijanin w świecie” 10:1978 nr 5 s. 73.

of life in the faith of people participating in the community with the Word of the Lord. Life catechist, servant of the Word, is not only something external to the mission of the Word, but is an integral part of the fruitful completion. The catechist is a „living sign of the Word” and so the Word of service requires him adequate formation both as a student and servant of the Word.

### A. The attitude of the student

The catechetical literature after the Second Vatican Council was said about catechist as a trailer, witness, animator but also noted that he can not fulfill the mission of the Word, if it is not a disciple of Christ, ie the person who obeyed His Word, she understood the importance, significance and drew all his life „to the Word” and feels the need of preaching Him to others. The student, meaning „servant of the Word” by the love of God and neighbor must feel the desire to share the Word heard<sup>6</sup>. R. Fabris describes as a catechist of those who met in the faith of Jesus Christ, who reveals the Father and His holy will, and became his disciple and a participant of the Kingdom of God. As a disciple of Christ is able to explain the great tradition and messianic mission of Christ. The real fact preparing for the ministry of the Word and he was a catechist, not so much in the way of professional training and doctrinal, as a result of being a disciple of Christ<sup>7</sup>. G. Gatti notes that the task that catechist should bet against each other to lend credibility to his ministry of the Word, expresses itself in being

a disciple of Christ<sup>8</sup>. As a student should know the Lord and follow Him, what should be the biggest concern of his mission, because the Gospel is transmitted by people who have experienced the presence of the Lord, his closeness, friendship, knowledge, and can tell how His disciples that „they ate and drank with you”<sup>9</sup>.

John Paul II shows Christ and his effort to the formation of the students, when he writes: „During his ministry, Jesus dealt primarily the formation of those who were preached his message to the whole world. (...) He wanted to always stayed with him, to instill in them the truth of his message not only in words, but also through the example of his own life and daily intercourse”<sup>10</sup>. Speaking about the formation of the catechist, the Pope points to stay in the vicinity of Christ's disciples, better get to know His Word and experience His presence. Christ the Lord was constantly on the road, went around the village and the city has been transmitted to all the Father's Word. At the same time the community gathered around him those who have benefited from his invitation, left everything and followed him. In this way, the pupils and students, have been experienced His presence, proximity and the gift of the Word of the Lord. This knowledge of the Lord was not the result of study, but the gift of friendship dating back to the Master<sup>11</sup>.

In the Synoptic Tradition – W.J. Harrington states – the relationship between Jesus and his disciples are presented as a close personal and reciprocal relationship. In order to stay

<sup>6</sup> Por. G. Gatti. *Il ministero del catechista*. „Catechesi” 48:1979 nr 1 s. 40; G. Gatti. *Il ministero del catechista*. Bologna 1978.

<sup>7</sup> Por. R. Fabris. *L'identità del catechista alla luce della parola di Dio*. W: *La formazione dei catechisti*. Bologna 1979 s. 105-115.

<sup>8</sup> Por. G. Gatti, jw. s. 41.

<sup>9</sup> Por. tamże s. 40.

<sup>10</sup> Jan Paweł II. *Wierzę w Boga Ojca Stworzyciela*. Rzym 1987 s. 30.

<sup>11</sup> Por. G. Gatti, jw. s. 41.

a disciple of Christ does not necessarily have been someone special to be intellectually or morally deserving, but to take to each call, in which Jesus takes the initiative (cf. Mk 1,17-20; Jn 1,38-50), and returns to the call „Follow me” (Mt 8,22). This means imitating the Lord, bound with His Person, listening to his words and showing the example of the Master of obedience. Such a disciple of Christ, if you deny himself, take up his cross and follow the Lord (cf. Lk 9,23), bears fruit in abundance (cf. Jn 15,8)<sup>12</sup>. The meeting the students of Jesus Christ – the Word of God is a sign and announces a meeting of generations of students with the Word of God. E. Alberich believes that if God speaks and invites you to a community in the fullest sense of the word, it does not do this just to inform, communicate the truth about salvation and the future, but most of all, present himself invite dialogue, meeting personal and accept His gift. Adoption and the gift of the Word of the Lord and His friendship demands of human involvement and giving ourselves to God and to others<sup>13</sup>.

This approach roads student is absolutely necessary for the catechist, because through his relationship with Jesus Christ catechized comes into contact with the Lord. A person who is in communion with the Master and lives this meeting contributes to the participation of the catechized. A. Exeler believes that the one who „plays the role of the catechist” and manages a disciple of Christ is not fully indulging yourself, your people, this message will mean little in life and quickly is forgotten. Disciple of the Lord speaks

not only with words but with his whole life<sup>14</sup>. Use catechist can not be reduced to the role of „expert”, experts of the message, he is in fact „living sign of the Word”, which is used and predicts others. The catechist, being a disciple of Christ, sgouls are overcome by the Word of God and imbued with the Gospel<sup>15</sup>. In order to carry out my ministry of preaching the Word, must first of all is open to the Word of God.

Pope John Paul II in the Encyclical *Redemptor Hominis* teaches that the Church does not cease listen to the words of Jesus, „reads them over and over again, every detail of life played with the greatest reverence” (RH 7). Emphasizes that the Church listens to the Word of God. In the process of the formation of catechists Word of God is central. The first duty of a catechist in the service of the Word is not the preaching, but listening to the Word, because only in this way can become a disciple by the indication of the Father – „This is my beloved Son, listen to him” (Mk 9,7). To listen not only read the Bible, but take it internally, enter into a close relationship with the Word, allowing Him lead and allowed to have found resonance in life<sup>16</sup>. As the church grew and continues to grow, becoming still more „sign and instrument” of the Kingdom by listening to the Word of God, so also and catechist is called to know still deeper and more involved with the life of God’s Word. What’s more, in terms of adoption of the Word, that Christ as signpost. For in him every man finds the key to the interpretation of his own life, history and direction of the world<sup>17</sup>.

<sup>12</sup> Por. W. J. Harrington. *Chrystus i życie*. Warszawa 1987 s. 25-26.

<sup>13</sup> Por. E. Alberich. *Catechesi e prassi ecclesiale*. Torino 1982 s. 60.

<sup>14</sup> A. Exeler. *Der Religionslehrer als Zeuge*. „Katechetische Blätter” 1981 nr 1 s. 8.

<sup>15</sup> R. Bartnicki. *Uczeń Jezusa jako głosiciel Ewangelii. Tradycja i redakcja Mt 9,35-11,1*. Warszawa 1985.

<sup>16</sup> G. Gatti, jw. s. 45.

<sup>17</sup> L. Soravito. *Identita` del catechista da formare*. W: *Formare i catechisti in Italia negli anni ottanta*. Torino 1982 s. 49.

R. Fabris consider listening to the Word of God by the catechist in the church and historical dimensions. Such listening to the Word of God is born faith, updates the history of salvation and is capable of confronting the events of everyday life, which consists of various types of crises, lack of values and nihilism. At the same time it is to be listening to „prophetic”, which is capable to give hope for a better tomorrow and capable of a critical assessment of the situation in accordance with the Gospel<sup>18</sup>. Catechist by listening to the Word enters into communion with God, and through faith, hope and love is capable of continuous dialogue with him. In the community of Jesus Christ comes the gift of sensitivity to His Word, which enables the adoption of the various dimensions of the Christian message visible to the disciple of Christ<sup>19</sup>. With the knowledge and acceptance of the richness of the Word is born the desire to follow the Lord and follow Him, which catechist seeks to know him better and to enter with Him in greater intimacy. The way the student is never ending, but leads constantly to becoming a better and fuller knowledge of Jesus Christ. The catechist never quite fathom, however, is not the Word of God, since the discovery of Jesus will never be final<sup>20</sup>.

## B. The attitude of a servant

Being a disciple of Jesus Christ demands from a catechist in the ministry of the Word, that he was also „a servant of Christ”. In determining the catechetical ministry to God’s Word as a service (ministero), we see that

it connects with the word *minimus*, which refers to those who are the most forgotten, small, insignificant for life<sup>21</sup>. In the context of a request by the mother of Zebedee’s sons launching her sons, Christ said: „Whoever among you would be great, let him be your servant. And whoever would be first among you must be your slave the Son of Man came not was served but serve and give his life a ransom for many” (Mt 24,28; cf. Mk 10,41-45). Size and priority in the community of Jesus’ disciples measured by the size and quality of service.

In describing the service are two nouns used in parallel: the servant (*diakonos*) and slave (*dulos*). In classical Greek – notes J. Kudasiewicz – these words mean inferior service, the humble, the most homely, such as cleaning, waiting at the table. These classes are in the Greek world were considered, especially for men, for demeaning. It was important to reign, not a service. Meanwhile, Jesus gives the attitude of a servant – yet so utterly despised – a new character, a new meaning by changing the way of thinking and of relating to the service. Instead reign and chair, ministering to his disciples. In this way, calls them follow the humble attitude of a servant „the Son of Man” (Lk 22,28)<sup>22</sup>. St. Peter and St. Paul and others turn to the first Christian communities as „servants of Christ” (eg Paul to the Corinthians). Significant in this regard is the attitude of Mary, who is responsible for listening to the Word – „Behold I am the handmaid of the Lord” (Lk 1,38). Mary’s example of service to the learned model of the Word of God. In the Gospel of Christ is

<sup>18</sup> R. Fabris. *L’identità del catechista alla luce...*, s. 116.

<sup>19</sup> E. Materski. *Z rozważań nad katechezą po synodzie biskupów 1977*. W: *W służbie ludu Bożego*. Red. B. Bejze. Warszawa 1983 s. 137-139.

<sup>20</sup> G. Gatti, jw. s. 41.

<sup>21</sup> Tamże s. 38; por. A. Jankowski. *Słudzy Słowa* (Łk 1,2). „Ruch Biblijny i Liturgiczny” 32:1979 s. 58-60.

<sup>22</sup> J. Kudasiewicz. *Służba istotną treścią chrześcijańskiego powołania*. W: *Jan Paweł II naucza*. Red. Z. Zdybicka. Lublin 1982 s. 211-229.

replaced by the idea of a servant to the students the word „friend”. He says: „I do not call you servants, but friends, because a servant does not know what his lord does. I have called you to give you everything I heard from the Lord” (J 15,15).

The catechist as a disciple of Christ is prepared to serve on the „imitation of Christ – who came not to be served but to serve On” (RH 21). Service catechist is grateful response to the gift of the Word received from the Lord. Catechist received the gift of the Word, and can not keep him for themselves. It is so indebted to God and the Gospel. He received Word that preaches to others, because he feels himself the servant of the Word. It does not belong to him, but he has been entrusted to him divided. G. Gatti notes that the service of the Word is born with a gesture of friendship always derived from Jesus Christ, because He chooses catechist and gives him the ability to „know the mysteries of the Kingdom of Heaven”. Then emphasizes that the catechist, which came with the Master in deep intimacy and close community feel „a servant of Jesus Christ” – is able to faithfully fulfill the mission of proclaiming the Word, which is based not on human knowledge, but in the power and mercy of God<sup>23</sup>.

Formation catechist as a servant of the Word of God tends to take the mission of proclaiming to continue the mission of Christ in the Church. Therefore catechist as a servant feels faithful to the Word and not responsible for interpreting them in the context of the times and the environment in which it was uttered, and also in the context of the present, to which it is addressed<sup>24</sup>. The Word of God in human history, although it has a timeless character, was addressed to a particular person

living in a particular time and in a particular culture. The Catechetical Directory reads: „God has revealed himself to mankind through His Word (...), expressing them in a speech belonging to a particular culture” (DCG 47). The Word of God is a fact historical of redemption, which occurred in a specific time and in specific cultural environments, while once revealed retains its unchanging meaning, subject to adapt<sup>25</sup> to the mentality of the people all the time. „The highest and absolutely necessary task of prophetic ministry of the Church is an expression in the language understood by the people of all times the content of the message, so that turned to God through Jesus Christ, to the whole of their lives have been exposed in faith, taking into account the specific conditions of things and the time at which it expires life and be able to act according to dignity, which presented the message of salvation, and faith manifestem” (DCG 37). The Word of God, which catechist proclaims the message of a man and a character messages. The Word of God is the Good News which gives meaning to human life. There is a close correlation between the Word of God, which proclaims catechist and human existence. The whole existence of man „as it was sealed in the Word of God, the mission of salvation”<sup>26</sup>.

The task of the catechist – Servant of the Word of God – is to proclaim the truth of God in the concrete conditions of life and history. In this way, the entire deposit of faith is constantly enriched by the historical context of human existence. God reveals himself to „today” modern man and opens new horizons in the history of the people. In this sense, the catechist must „clearly demonstrate the close link between the mystery of God and of Christ,

<sup>23</sup> G. Gatti, jw. s. 42.

<sup>24</sup> Por. *Una chiesa che si rinnova*. Torino 1970 s. 10-16.

<sup>25</sup> W. Hryniewicz. *Akomodacja dogmatyczna*. W: *Encyklopedia Katolicka*. T. 1. Lublin 1985 s. 245-246.

<sup>26</sup> E. Alberich, jw. s. 62; R. Murawski. *Katecheza korelacji*. „Communio” 1983 nr 1 s. 99-107.

the existence and the ultimate goal of Man" (DCG 42). The catechist because – as pointed Directory – aims to contribute to this, „so that individual believers and Christian community achieved deeper learning and vital Christian message, and to judge in the light of the revelation of the specific circumstances of human life and action" (DCG 38). It has to cope to above task, passing the message of salvation with all responsibility and fidelity to God and man. It should also reveal the divine message of salvation as a process, and at the same time has to take into account the human condition, using the language and form corresponding to the mentality of the audience<sup>27</sup>.

The attitude of the catechist as a disciple and servant of the Word of God requires not only the formation of the interim study theology, but also the ongoing formation that helps constant confrontation in life, and above all triggers joy catechesis. Service of the Word of God, which carries a catechist in the Church, requires deepening spirituality and unceasing union with Christ.

## 2. Developing knowledge of the Bible catechists

In the documents of the Second Vatican Council we can find detailed guidelines for biblical formation of catechists. The Constitution of the revelation of God says: „You (...), that the whole teaching of the Church as the Christian religion itself, nourished and guided by the Holy Scriptures" (KO 21) and in another place – „Theology is based on the written Word of God together with Tradition (...). The holy Scriptures contain the Word of God, and because they are inspired, they are truly

the Word of God. Let a study of the Scriptures will be the soul of sacred theology. That same word of Scripture is alive and preferably also firmly by not growing ministry of the Word, that is, preaching, catechesis and all Christian teaching" (KO 24). Decree on Priestly Formation emphasizes that the Scriptures „should be the soul of all theology" (DFK 16). Cited documents clearly indicate the Scriptures as an important source of education and formation in the Church. Therefore, the Second Vatican Council recommends not only reading, but also the study of the Scriptures – „The essential element is therefore a thing that all the clergy, especially priests of Christ and others who, as deacons and catechists, rightfully occupy the ministry of the Word, through continual reading and careful study adhere to the Scriptures" (KO 25).

For these phrases refer church documents released in post-conciliar period. In the instruction<sup>28</sup> of the Congregation for Catholic Education states: „The Scriptures – a fundamental element, which must include the teaching of theology – is the starting point, solid foundation, the principle animating and inspiring whole theology" (No. 75). Thus, Scripture is not the arsenal of evidence to support any thesis, but above all, the starting point and source of inspiration for the entire curriculum (No. 92). Directory of Catechesis and Exhortation „Catechesi Tradendae" treat catechesis as one of the forms of the ministry of the Word in the Church, which is „Our Lady of Salvation transfer" (DCG 16) and, as such, takes its origin from the Holy Scriptures, which are explained in the context of the tradition is the source and foundation of learning (cf. CT 27).

<sup>27</sup> R. Murawski. *Katecheza wierna Bogu i człowiekowi*. „Katecheta" 18:1974 nr 5 s. 196-201.

<sup>28</sup> Kongregacja Nauczania Katolickiego. *Instrukcja „Formacja teologiczna przyszłych kapłanów"* z 22 II 1976 r.



The curriculum of religion from 2010, the base material and the source are the texts of Scripture reveals the revelation of God in the saving events of the Old and New Testament, and therefore what God has done for the salvation of man. Acquaints students with the history of salvation lasted to the present day and is centered in the life of every human being, until the second coming of Christ<sup>29</sup>. In this perspective, there is no question of the instrumental treatment of the Scriptures only as a view or illustration truths contained historically or speculatively. The curriculum of religion brings the child concepts that express the content and are understood in biblical language. An example of these concepts can be: being God with his people, a new creation, placement, character of God, etc. Through this approach the role of Scripture and the traditions of the Church a new program is leading to a new form of catechesis, in which a catechetical, covering both the whole of Scripture as a story salvation embraces the existence of man today. M. Majewski states that „Catechesis deduced from Scripture as from its source will be based on the foundation of God, receive the life of God's Word to become a teacher of salvation history as the history of wisdom and love, despite the changing situation remains together with the entire inner wealth, and effectiveness of its impact will have its source in the energy of the whole process of catechesis, which is a dialogue between God and Man”<sup>30</sup>. The author points out that the growth and vitality of catechesis come from Scripture as the source of all forma-

tions. „Showing Scripture as the primary source of catechesis, as well as emphasizing the historical aspect of revelation, dynamic and existential”<sup>31</sup>, is – according to J. Charytańskiego – a novelty in the Framework Programme catechetical that goes for indications of the General Catechetical Instruction (cf. DCG 11, 38). This is turn, is based on the Constitution of the revelation of God, according to which Scripture is the source and norm of life, faith and all preaching (cf. DCG 14, KO). That is why Scripture can not be an argument to confirm the definition of catechism or pictorial image to their explanations. In the Bible, you should look for content and events that should be communicated in catechesis. These events and the accompanying words are for people of all ages the voice of God who reveals Himself, His plan of salvation for humanity in him read the meaning of human life (cf. DCG 11, KO 2)<sup>32</sup>.

Prior catechesis is the task of putting in the understanding of the Bible, prepare to hear the Word of God and reading it with readiness to give an answer to this proclamation throughout life. Style biblical catechesis catechists requires solid preparation, familiarize yourself with the rules of modern biblical studies. C. Bissoli writes that today is asked of catechist specific expertise, fidelity media and the proper interpretation consistent with the principles of contemporary biblical hermeneutics. The catechist should not only know the content of the Scriptures, is also called the „immersion in the Bible” and adherence to Scripture<sup>33</sup>. The task of catechists before giving biblical texts is to introduce students to the world

<sup>29</sup> Por. Komisja Wychowania Katolickiego Konferencji Episkopatu Polski. *Program nauczania religii rzymskokatolickiej w przedszkolach i szkołach*. Kraków 2010.

<sup>30</sup> M. Majewski. *Teologia katechezy*. Lublin 1987 s. 18-19.

<sup>31</sup> J. Charytański. *Elementy treściowe programu katechizacji dla dzieci i młodzieży szkół podstawowych*. „Collectanea Theologica” 42:1972 f. 3, s. 77.

<sup>32</sup> Por. Jan Paweł II. *Wierzę w Boga Ojca Stworzyciela*. Rzym 1987 s. 52.

<sup>33</sup> Por. C. Bissoli. *La Bibbia nella formazione del catechista*. W: *Formare i catechisti in Italia negli anni ottanta*. Torino 1982 s. 86; Tenze. *La Bibbia nell'insegnamento religioso in Italia*. „Orientamenti Pedagogici” 27:1980 s. 1019-1034.

of biblical concepts and ways of thinking and writing inspired authors. The catechesis of the Bible introduces children and young people into the world of the Bible and learn to read the Bible in the Church community under the guidance of the Magisterium (cf. CT 27). Scripture is the book of the People of God and allows participate catechized actually saving. The use of the Bible in catechesis leads to the following conclusions:

a) the science of faith and acceptance of Revelation taking place via a meeting with the student's authentic text of Scripture;

b) New Testament, pervades all the years of catechesis, the Old Testament is a better understanding of the whole revelation. Therefore, all Scripture is the source for catechesis;

c) the events and words of salvation history of both Testaments emphasizes not so much about how much the call of God and the human response;

d) the result of catechesis should be the student's aptitude for reading Scripture in faith and fruitful participation in the liturgy of the Word<sup>34</sup>.

Conciliar call for a better understanding of the Bible by the study is a return to the most authentic tradition of the Church of the first centuries of Christianity, and the periods in which the Bible was the center of community life of the Church in teaching and education. Scripture is a fundamental element (cf. KO 24). Is an important starting point, the basis and the principle animating and inspiring the whole theology<sup>35</sup>. For catechist require basic knowledge of biblical theology in order to understand the Christian message of, knowledge of the basic stages of the history of salvation, reading, interpreting and updating in life. Biblical catechist formation should therefore

include a range meaning, ie the knowledge of the message contained in the Scriptures, as well as its theological significance. It is vital to know the catechist truth about biblical inspiration, relation to the tradition of the Church and how to analyze and interpret in conformity with the principles of biblical hermeneutics. The process of formation is realize catechist plan of salvation, which God designed man for centuries, and that in Christ finds its full realization<sup>36</sup>.

The catechist should well know the Bible, the principles of its interpretation and catechist and its problems. The task of the catechist is to clarify the truth concerning salvation and explain the various passages in the context of the whole history of salvation. The aim of education is the biblical and theological provide catechists organic and systematic knowledge about the Christian Message and the applicable rules of interpretation, but in the context of the whole People of God the faith and tradition of the Church<sup>37</sup>. Catechesis of the Bible not only leads to knowledge of the principles of conduct proposed by Christ, but shapes the attitudes, especially attitude of faith, adherence to Christ, here and now gives a man his grace and salvation comes, is present in his Word and in the sacraments (cf. DK 60).

The Church's teaching and the development of any formation can not be conducted in isolation from Scripture. In catechesis is essential to remember the principles of literary and theological interpretation of the Bible. The literary rules require consideration of a first text critically. In addition, an important principle is fidelity to the text, drawing attention to the context of grammar, logical and psychological, finally getting to know the type and circumstances

<sup>34</sup> Por. J. Charytański. *Elementy treściowe...*, s. 80.

<sup>35</sup> Por. *Instrukcja Kongregacji Nauczania Katolickiego...*, nr 75.

<sup>36</sup> Por. G. Giusti. *Fare catechesi*. Torino 1986 s. 106.



of the literary and media text. The theological principles of interpretation of the Bible summarizes the Catechism of the Catholic Church, by formulating three indications:

- Pay special attention to the content and unity of all Scripture (cf. CCC 112), which means both Christocentrism the whole Bible, as well as its unity, especially the unity of the two Testaments;

- Read the Bible in the living tradition of the whole Church, which is indicated by the previously inseparable relationship between the Bible with tradition;

- Take into account the analogy of faith, that is the consistency of the truths of faith among themselves and the whole plan of Revelation (cf. CCC 114, CL 61).

### 3. Developing skills to communicate the Word of God

In catechesis, which is one of the forms of the ministry of the Word of God, should lead to the transmission of the message of salvation. The catechist can not be satisfied with the knowledge of the same content of the Christian message and the knowledge of the people, to whom it is addressed and historical – cultural reality in which it operates. Catechesis is a „Communications” message, but the active learning process, so the catechist needs to have pedagogical and didactic skills. Its formation tends to make him a preacher of the Word of God and the human tutor. Thus, in the process of formation of catechists should take into account the basic assumptions of the educational process and the person catechist as a teacher, educator and witness. Developing skills of pedagogical – didactic suited the molded

catechist to undertake teaching and educational activities in the process of catechesis and the transmission of the Word of God. Catechist accompanied pupil in the development of the profession of faith and baptism vaccinated. In this way fulfills the role of educational and teaching, remaining for a juvenile witness on the way to a full confession of faith. The message of faith and the Word of God is always done at the personal level. In the process of the formation of the catechist and shaping his ability to communicate the Word of God is therefore also necessary learn and develop the personal qualities of the catechist. Formation teaching should be close to practice and empower creativity, and not just passively absorb external rules.

Catechists who consider themselves „educators in the faith” are trying to „understand better the Gospel together with others”<sup>37</sup>. Their competence in the skills of communication of the message of salvation is not limited to the knowledge of theological and biblical content, but require the ability interpretation of biblical language. So, you educate catechists to be prepared to read the surrounding human reality in the light of the Word of God and able to translate „right belief”, but also know how to listen and understand the other person. Catechist speaks the Word of God, and so is a preacher of the Word of God. When God speaks his words in an understandable way, directing them to specific people, then catechist as transmitting the Word of God is obliged to express them in a communicative, starting with the capabilities of the ecclesial community. Hence the task of the catechist is to express the content of the Word of God in the language of the people whom they are addressed. The scope of the apostolic formation

<sup>37</sup> Por. M. Włosiński. *Biblia w formacji człowieka*. „Zeszyty Formacji Katechetów” 26:2007 nr 2 s. 11.

<sup>38</sup> Por. L. Soravito. *La formazione dei catechisti. Analisi della prassi italiana*. W: *Formare i catechisti in Italia negli anni ottanta*. Torino 1982 s. 31-34.

of catechists therefore falls among other things, develop skills communicate the Word of God<sup>39</sup>.

Catechists, in a dialogue with the reality of socio – political and socio – cultural in which they live, need, inter alia, training in the humanities. If you have to speak to the contemporary of a man who, after living in reality, cultivated j still variable, must develop in ourselves the ability to analyze and interpret the phenomena taking place in the world, and weave the Word of God in the network problems of everyday life: individual, social and political. This indicates the necessity of formation for the apostolate and evangelization, and shaping skills to communicate the Word of God especially in the context of catechesis. According to the Teaching Council, the fruitfulness of the message of God's Word by catechists for – lies of their „living union with Christ” (DA 4). In order to support and deepen this union should benefit especially from active partici – cate in the liturgy of the Mass. In shaping their inner life must be taken into full consideration – specific type of their inherent spirituality and vocation to proclaim the Gospel. You have put great emphasis on the development of professional skills and high professionalism and virtues relating to social life: „honesty, sense of justice, honesty, kindness, strength of spirit, without which it can not sustain a truly Christian life” (DA 4).

There is a relationship between evangelization and catechesis and the associated formation. At the same time, both the work of evangelization and catechesis has its recipients. Therefore, every preacher should be aware of the specifics of this communication, which is to proclaim the Word of God to people who do not yet know Christ and suitable for the formation.

On the one hand it is a communication between a preacher of the Word and the listener, on the other hand it is a meeting between the addressee of the Word of God and God Himself. Evangelising is sent in order to proclaim the truth revealed, and not your own wisdom. Fully aware of this fact is St. Paul, who thanks his audience for the fact that what they said did not accept as the word of men, but – in truth – as the Word of God (cf. 1 Thessalonians 2,13). In general Directory for Catechesis states: „The proclamation, witness, teaching, sacraments, love of neighbor, make disciples – all these aspects are ways and means of transmission of the one Gospel and evangelization are the elements. (...) However, „no such incomplete and imperfect definition can not satisfy the rich, multilateral and dynamic reality, which is evangelization”. So it runs the risk of impoverishment, and even mutilation. On the contrary, it should be developed in a 'holistic' and embrace her inner two poles: the witness and proclamation, word and sacrament, inner transformation and social transformation. Those who ewan preached the Gospel, should be able to act, based on the «global vision» of evangelization and identify it with the whole of the Church's missio” (DOC 46).

Shaping communication skills teak – ists Bible are different methods. But it is important not to sacrifice any group of methods or confined to one type. Evangelization and catechesis, which belong to the basic functions of the Church, are realized in different ways. These methods vary depending on the time, place and culture (see EN 40). Evangelia Nuntiandi, speaking about the ways and means of evangelization, mention only the most important of them. These are the witness of Christian

<sup>39</sup> Por. S. Rybicki. *Teologia a katecheza*. „Katecheta” 13:1969 s. 105-107; A. L. Szafranski. *Problem świeckich jako zawodowych teologów*. W: *Z zagadnień kultury chrześcijańskiej*. Lublin 1973 s. 147-157.

life, the preaching of the Word of God, especially the homily, catechesis, social media, and transmission from person to person and the celebration of the sacraments and religious folk (cf. EN 41-48). Thus, in terms of communication of the Word of God, the catechist should:

- Clearly show that the Bible is the basic source of catechesis dim;
- Seek the correct interpretation of biblical texts;
- Give the authentic text of the Bible;
- Prepare to accept the Word of God through meditation, concentration and prayer;
- Lead to acts of entrustment to God;
- Refer to the known biblical texts;
- Pray often biblical texts.

Shaping the skills of reading and understanding the biblical texts are the different methods. It is not important sacrifice a group of methods or confined to one type of.

## Summation

In the Bible, God says to man, to his call for the implementation of the plan of salvation. The catechesis, in order to integrate revelation of God and the faith of a man with his whole life, has its sources to look for in Scripture, to learn how to use it to assist in the meaning of the language of the Bible and lead to intimacy with God's Word. „The whole teaching of the Church, like the Christian religion itself, should be cherish and follow the Scriptures” (KO 21). Through the teaching of the Church is understood to be catechetical instruction, which should be permeated

by the Bible. Catechist, participating in the formation of the Bible, the Word is more fully when it adopts the attitude of the listener. Serve the Word of God is to be his servant, ready to read new meanings for themselves and for the students and be able to ask for the gift of speaking skills with God, listening to him and talking about him. Biblical shown catechist formation as a servant of the Word of God requires not only good for the formation of periodic theological studies, but also the ongoing formation which helps in constant confrontation in life, and above all triggers joy catechesis. Service of the Word of God, which carries a catechist in the Church, requires deepening spirituality and unceasing union with Christ concerned would the Holy Spirit to those who are on the road and toil of bringing the Good News.

In summary, the biblical dimension catechist formation includes three phases of training:

- Shaping the identity of the catechist and his spirituality. All those who are involved in the ministry of the Word, „through continual reading and careful study to cling to the Scriptures” (KO 25). The Council strongly encourages all and warns that the reading of the Scriptures bought „the surpassing knowledge of Jesus Christ” (Phil. 3,8), and thus led to a deep intimacy with Him (cf. KO 25);

- Forming a catechist biblical knowledge to better understand the Word of God;

- Developing skills of communication, that is, the ability of methodological catechist and forms adapted to the age of the recipients and the specific conditions catechized.

---

## Bibliografia

- Bartnicki R. *Uczeń Jezusa jako głosiciel Ewangelii. Tradycja i redakcja Mt 9,35-11,1*. Warszawa 1985.  
 Bissoli C. *La Bibbia nell'insegnamento religioso in Italia*. „Orientamenti Pedagogici” 27:1980 s. 1019-1034.

- Bissoli C. *La Bibbia nella formazione del catechista*. W: *Formare i catechisti in Italia negli anni ottanta*. Torino 1982.
- Charytański J. *Elementy treściowe programu katechizacji dla dzieci i młodzieży szkół podstawowych*. „Collectanea Theologica” 42:1972 f. 3.
- Dacquino P. *La dimensione biblica*. W: *Dal documento di base ai nuovi catechismi alla catechesi viva*. Red. G. M. Medica. Torino 1973.
- Documento di base. Il Rinnovo della catechesi*. Roma 1970.
- Exeler A. *Der Religionslehrer als Zeuge*. „Katechetische Blätter” 1981 nr 1.
- Fabris R. *L'identità del catechista alla luce della parola di Dio*. W: *La formazione dei catechisti*. Bologna 1979 s. 105-115.
- Formare i catechisti in Italia negli anni ottanta*. Torino 1982.
- Gatti G. *Il ministero del catechista*. „Catechesi” 48:1979 nr 1.
- Gatti G. *Il ministero del catechista*. Bologna 1978.
- Giusti G. *Fare catechesi*. Torino 1986.
- Harrington W.J. *Chrystus i życie*. Warszawa 1987.
- Hryniewicz W. *Akomodacja dogmatyczna*. W: *Encyklopedia Katolicka*. T. 1. Lublin 1985.
- Jan Paweł II. *Wierzę w Boga Ojca Stworzyciela*. Rzym 1987.
- Jankowski A. *Studzy Słowa* (Łk 1,2). „Ruch Biblijny i Liturgiczny” 32:1979 s. 58-60.
- Komisja Wychowania Katolickiego Konferencji Episkopatu Polski. *Program nauczania religii rzymskokatolickiej w przedszkolach i szkołach*. Kraków 2010.
- Kongregacja Nauczania Katolickiego. *Instrukcja „Formacja teologiczna przyszłych kapłanów”* z 22 II 1976 r.
- Kudasiewicz J. *Służba istotną treścią chrześcijańskiego powołania*. W: *Jan Paweł II naucza*. Red. Z. Zdybicka. Lublin 1982 s. 211-229.
- Łabendowicz S. *Formacja katechetów w dokumentach Kościoła i literaturze katechetyczno-dydaktycznej po Soborze Watykańskim II*. Wyd. 2. Sandomierz 1997.
- Majewski M. *Teologia katechezy*. Lublin 1987.
- Materski E. *Relacja łacińskiej grupy językowej „circuli minores”*. „Chrześcijanin w świecie” 10:1978 nr 5.
- Materski E. *Z rozważań nad katechezą po synodzie biskupów 1977*. W: *W służbie ludu Bożego*. Red. B. Bejze. Warszawa 1983.
- Murawski R. *Katecheza korelacji*. „Communio” 1983 nr 1 s. 99-107.
- Murawski R. *Katecheza wierna Bogu i człowiekowi*. „Katecheta” 18:1974 nr 5 s. 196-201.
- Rybicki S. *Teologia a katecheza*. „Katecheta” 13:1969 s. 105-107.
- Soravito L. *Identità del catechista da formare*. W: *Formare i catechisti in Italia negli anni ottanta*. Torino 1982.
- Soravito L. *La formazione dei catechisti. Analisi della prassi italiana*. W: *Formare i catechisti in Italia negli anni ottanta*. Torino 1982.
- Szafranski A.L. *Problem świeckich jako zawodowych teologów*. W: *Z zagadnień kultury chrześcijańskiej*. Lublin 1973 s. 147-157.
- Una chiesa che si rinnova*. Torino 1970.
- Włosiński M. *Biblia w formacji człowieka*. „Zeszyty Formacji Katechetów” 26:2007 nr 2.

## **Biblijna formacja katechetów**

### **Streszczenie**

Biblijna formacja katechety wymaga nie tylko dobrej formacji okresowej przez studia teologiczne, ale także formacji permanentnej. Służba Słowu Bożemu wymaga pogłębiania duchowości i nieustannej jedności z Chrystusem. Wymiar biblijny formacji katechety obejmuje trzy fazy kształcenia: 1) kształtowanie tożsamości katechety i jego duchowości; 2) kształtowanie u katechety wiedzy biblijnej dla lepszego zrozumienia Słowa Bożego; 3) kształcenie umiejętności przekazu, czyli zdolności metodycznych katechety oraz form dostosowanych do wieku odbiorców i konkretnych warunków katechizowanych.

### **Słowa kluczowe**

Biblia, formacja, katecheta, biblijna formacja, permanentna formacja, tożsamość katechety