

A Study in the History of Liberation Catechesis: The Contribution of the Catholic Church in
South Africa to the Catechetical Renewal from 1965 to 1991

Hategekimana Prudence

Supervisor: Prof. Philippe Denis

Submitted as the dissertation component in partial fulfilment of the requirements for the degree
of Masters of Theology in the School of Theology, University of Natal, Pietermaritzburg.

January 2000

DEDICATION

This work is dedicated to the people of Rwanda especially those who died during the genocide in 1994.

DECLARATION

I declare that this paper is my original work. It has not been submitted to any other University for assessment or any other purpose. I therefore submit it for the first time in the School of Theology at the University of Natal, Pietermaritzburg as a requirement for the degree of the Masters of Theology.

CONTENTS

Dedication	i
Declaration	ii
Contents	iii
Acknowledgments	vi
Abstract	vii
List of Abbreviations	viii

CHAPTER ONE : GENERAL INTRODUCTION 1

1. 1. Context	1
1. 2. Problem Statement	2
1. 3. Limitations of the Investigation	2
1. 4. Reasons for Choosing the Topic	3
1. 5. The Relevance of this Study	3
1. 6. Approach and Methodology	4
1.7. Catechesis: A Brief Historical Overview	7
1. 8. Outline of the Study	8

CHAPTER TWO: THE DEVELOPMENT OF THE CATECHETICAL THOUGHT AFTER THE SECOND VATICAN COUNCIL IN SIX MAIN CATECHETICAL DOCUMENTS ... 9

2. 0. Introduction	9
2. 1. The General Catechetical Directory (1971)	9
2. 1. 1. Its Genesis	10
2. 1. 2. Its Structure and Purpose	10
2. 1. 3. The Content of and the Genre for Catechesis	11
2. 2. The Rite of Christian Initiation of Adults (1972)	12
2. 2.1. What Is It ?	12
2. 2. 2. Its Historical Background	12
2. 2. 3. The Structure of the Rite of Christian Initiation of Adults	13
2. 3. <i>Evangelii Nuntiandi</i> (1975)	14
2. 3. 1. Why <i>Evangelii Nuntiandi</i> ?	14
2. 3. 2. Its Content	15
2. 3. 3. Catechetics as a Means of Evangelization	16
2. 3. 4. Evangelization: A Catechetical Concern	17
2. 4. <i>Catechesi Tradendae</i> (1977)	17
2. 4. 1. Its Historical Background	17
2. 4. 2. Its Content	18
2. 4. 3. Some Central Themes in <i>Catechesi Tradendae</i>	19

2. 5. The Catechism of the Catholic Church (1992)	20
2. 5. 1. Its Historical Context	20
2. 5. 2. The Purpose and Content of CCC	22
2. 6. General Directory for Catechesis (1997)	22
2. 6. 1. Its Historical Background	22
2. 6. 2. Its Aim	23
2. 7. Conclusion	24

CHAPTER THREE: ON THE IMPACT OF THE MAIN CATECHETICAL DOCUMENTS
AFTER VATICAN II IN SOUTH AFRICA: A SURVEY OF THE CATECHETICAL
SITUATION IN THE SEVENTIES 26

3. 0. Introduction	26
3. 1. A South African Catechism	27
3. 1. 1. Book I: <i>You Are My Children</i>	28
3. 1. 2. Book II: <i>You Are My Family</i>	29
3. 1. 3. Book III: <i>You Are My People</i>	30
3. 1. 4. Book IV: <i>You Are My Friends</i>	31
3. 1. 5. Book V: <i>You Are My Witnesses</i>	33
3. 2. A Life-Centered Approach in the “People of God Series”	38
3. 3. The Contribution of Two Catechetical and Pastoral Departments	40
3. 4. Preparing for the 1977 Synod of Bishops in South Africa	43
3. 4. 1. The Structure of <i>The Catechetical Situation in South Africa</i>	44
3. 4. 2. Some Important Themes in <i>The Catechetical Situation in South Africa</i>	45
3. 5. <i>Declaration of Commitment on Social Justice and Race Relations within the Church.</i>	49
3. 6. Conclusion.	52

CHAPTER FOUR: SEARCHING FOR SUITABLE GUIDELINES FOR THE MINISTRY OF
CATECHESIS IN SOUTH AFRICA:1980-1991 53

4. 0. Introduction	53
4. 1. The Inter- Diocesan Pastoral Consultation (1980)	53
4. 2. On Evangelization and Catechesis	55
4. 3. Liberation as a Priority in Catechesis	56
4. 4. Social Justice as a Means of a Liberating Catechesis	60
4. 5. The Pastoral Plan of the Catholic Church in Southern Africa	61
4. 6. The Pastoral Plan and Catechesis	62

4. 7. A Catechetical Directory for Southern Africa: Contextual Catechesis	67
4. 7. 1. Why this Catechetical Directory?	67
4. 7. 2. For whom Is this Directory Written?	68
4.7. 3. Its Structure	69
4.7. 4. Reference to “Context” in the Directory	69
4.7. 5. On Three Catechetical Methods in the Directory	73
4. 7. 5. 1. The Rite of Christian Initiation of Adults (RCIA)	73
4.7. 5. 2. Family and Community Catechesis (FCC)	76
4.7. 5. 3. Catechesis in Small Christian Communities (SCC)	78
4. 8. Conclusion	82
CHAPTER FIVE : GENERAL CONCLUSION	84
APPENDIX ONE	93
APPENDIX TWO	102
APPENDIX THREE	108
APPENDIX FOUR	113
BIBLIOGRAPHY	120

ACKNOWLEDGMENT

I would like to express my gratitude to Prof. Philippe Denis for accepting to supervise this dissertation. Despite his many other commitments he found the time and energy to give me directions and encouragements right from the conception of this work up to its last stage. Without his guidance I could not have undertaken this research. I also owe a debt to Fr. Paul Nadai, a priest from the Durban Archdiocese, and Fr. John Patterson, the parish priest of St. Martin de Porres in Pietermaritzburg, who kindly examined the manuscript and did the proofreading of this work. I would like to thank Sr. Patricia Finn, the present co-ordinator of catechetics at the Southern African Catholic Bishops's Conference, and Fr. Kees Keijsper, the parish priest of Our Lady of Mercy in Springs without their support this research would not have got off the ground. My gratitude, lastly, goes to Fr. Mike Deeb, the superior of Las Casa Community, Fr. Martin Roden, the bursar of Las Casas Community, Fr. Neville Maccario, the former parish priest of St. Martin de Porres in Pietermaritzburg and Fr. Albert Nolan, the editor of Challenge magazine, for their support and assistance.

ABSTRACT

This research is a study of the history of liberation catechesis with a special emphasis on the contribution of the Catholic Church in South Africa to the catechetical renewal from 1965 to 1991. It is fundamentally an exercise in contextual catechesis and starts from the pre-supposition that it is the particular situation under which people live, in this case the South African context, which gives catechesis its existence and its specificity.

Exploring the catechetical productions of the Catholic Church in South Africa from 1965 to 1991, this study shows how the clergy of the Catholic Church remained in constant turmoil searching for ways and means of meeting the demands of the catechetical renewal called for by the Second Vatican Council. In this quest for renewal it was imperative for catechetical experts to engage with the South African Context. In this enterprise there was a preoccupation with linking the Christian message and the people's life despite all the tensions, conflicts and divisions within the Catholic Church and the society as a whole. It is this need of linking the Christian faith and people's life situation in South Africa which is understood as a liberation catechesis or a liberating catechesis. It is an all-embracing catechesis because it takes into account all aspects of human life and aims at a better life.

It was not an easy task as one could see through the South African situation. However it was necessary if the Catholic Church wanted to proclaim a Christian message which is relevant to the people of South Africa. Initiating a liberation catechesis demands a lot of courage and commitment because it is a question of life and death. The people who embarked on this road in South Africa were bound to call for change including the political system which affected the life of the people at the time. It is in this sense that their life was at risk. Despite this risk, progressive bishops, priests and catechists held that liberation catechesis is the way out for the Catholic Church in South Africa to be relevant to the people. This is where the South African context offers a way out for other local Churches in South Africa trapped in social and ethnic conflict today, namely the Church in Rwanda.

LIST OF ABBREVIATIONS

- NCD : National Catechetical Directory for Catholics of the United States
- GCD : General Catechetical Directory
- RCIA : Rite of Christian Initiation of Adults
- EN : Evangelii Nuntiandi
- CT : Catechesi Tradendae
- CCC : Catechism of the Catholic Church
- GDC : General Directory for Catechesis
- SC : Sacrosanctum Concilium
- FCC : Family and Community Catechesis
- SCC : Small Christian Communities
- BCT : Bulletin of Contextual Theology
- SACBC : Southern African Catholic Bishops' Conference

CHAPTER ONE : GENERAL INTRODUCTION

The Church continues the mission of Jesus, whose teaching has come down to us through the apostles. The ministry of catechesis serves the Church in that mission. Great importance has always been attached to catechesis, but its methods and emphases have varied in different times and places, from apostolic times to the present, according to changing circumstances and needs (NCD, 8).

1. 1. Context

Catechesis and context appear to be two realities which received great impetus from the Second Vatican Council (1962-65). After this Council, the Catholic Church in South Africa was challenged to articulate the vision of its mission in the context of a changing South Africa. In this study our context is that of South Africa from 1965 to 1991; a period which was still marked by the racial segregation brought about by the apartheid system. This period is very important in this study because soon after the end of the Second Vatican Council, intense activity in catechesis has been going on at the level of the Southern African Catholic Bishops' Conference, at diocesan level, and at parish level. This activity culminated in the production of a Catechetical Directory for Southern Africa in 1991. This Catechetical Directory was to be reviewed after a period of five years; this has not yet been done. Yet still today this Directory remains an outstanding document in catechesis for the Catholic Church in South Africa.

Why are we insisting on context? Different people in different times and places ask different questions about their faith. These questions are always contextual and their answers become contextual. This is because "our understanding of our faith is conditioned by the questions we ask about our faith and these questions are conditioned by our social and historical contexts. In this sense both the question and the answers are contextual."¹ Since catechesis deals with teaching and learning about our faith, this study will reflect faith questions affecting the people of South Africa.

¹Albert Nolan, *Contextual Theology: One Faith, Many Theologies*. Chancellor's Address VIII Delivered at Regis College, Toronto November 12, 1990, p. 5.

1. 2. Problem Statement

The subject of this research is a study of the history of liberation catechesis, with a particular emphasis on the contribution of the Catholic Church in South Africa to the catechetical renewal from 1965 to 1991. Our hypothesis is that since the Second Vatican Council the Catholic Church in South Africa has been battling with shaping a contextual catechesis, liberation being its priority. Our study therefore asks this fundamental question: what modifications did the Catholic Church make in its catechesis to survive in a country in which official racism was affecting virtually every facet of people's life? In this situation the best thing the Church ought to have done was to opt for a liberation catechesis, a catechesis which takes into account the social and political issues affecting the lives of people in South Africa. This study therefore attempts to investigate whether the Catholic Church in South Africa has shaped its catechesis to be relevant for the liberation struggle of the people of South Africa.

1. 3. Limitations of the Investigation

This study attempts to explore catechetical productions which took place within the Catholic Church in South Africa from 1965 to 1991. In this enterprise, our research focuses mostly on catechetical documents produced by progressive clergy and a few catechetical experts within this period, examining whether there was any concern to link catechesis and the life of people of South Africa. However this study offers little on the reception of these documents in various parishes and grassroots communities of the Catholic Church in South Africa. The aim of the study is not primarily to look at the reception of catechetical production within the period 1965 to 1991. Rather our concern is to see whether there has been any concern for shaping a contextual catechesis, liberation being its priority.

1. 4. Reasons for Choosing the Topic

The first reason for choosing this topic is the fact that I come from Rwanda where the Church is affected by ethnic tensions. The 1994 genocide was a tragedy for this Christian nation where people filled and still fill churches every Sunday, yet they ended up slaughtering one another. It appears that the way catechesis was organized and taught did not succeed in liberating people from ethnic hatred and vengeance. In choosing this topic I hope that the South African context will provide me with a concrete example of how the Catholic Church has attempted to use catechesis to resist racism. This might offer a way out for other local churches in Africa trapped in social evil today, particularly the Church in Rwanda trapped in genocide and ethnic conflicts.

In addition to this, there has been little research on catechesis in South Africa since the Second Vatican Council. So the second reason for choosing this topic is to document the contribution of the Catholic Church in South Africa to the catechetical renewal called by the Second Vatican Council. In this enterprise I hope to explore whether the South African “catechetical model” was contextual and liberation-centered.

1. 5. The Relevance of this Study

Today it is imperative for the Catholic Church to develop an awareness of the need for teaching Christians about their faith. Many Christians seem to be lost and uncomfortable with a Christianity which is not relevant to their lives. In many dioceses and parishes catechetical activities seem to be limping and the Catholic Church in South Africa is not spared from this situation. The Church must therefore be aware of the need for imparting knowledge about the Christian faith and its implications for life. This study is relevant in the sense that it will promote the advancement of a contextual catechesis and reveal its importance in the life of the Church today. A historical study will help us here to uncover the past as a guiding tool in the work of catechesis. In fact, our sense

of what is to be done in the future is formed by an awareness of what has happened or not happened in the past.

This study is also meant to help all ministers or pastors involved in the pastoral ministry of catechesis, in the work of evangelization and in teaching the Christian faith in South Africa. It will provide them with a basic understanding of salient issues in contemporary catechetical renewal. Lastly this research will awaken the Church leaders' consciousness that contextual catechesis must be part and parcel of every Christian teaching, liberation being its chief priority.

1. 6. Approach and Methodology

This research is fundamentally an exercise in contextual catechesis. Our presupposition here is that it is the particular situation under which people live, in this case the South African context, which gives catechesis its existence and its specificity. We are referring to Albert Nolan²'s concept of the theology of Liberation. He writes that,

Like any other theology, it tries to answer the questions that people ask about their faith. And like most other modern theologies, liberation theology is fully aware of the fact that the questions it is dealing with arise out of a particular context- in this case the political context of oppression and struggle for liberation. These questions are vitally important for the strengthening and nourishing of the faith of Christians who suffer under one kind of oppression or another in our world today.³

However in this study we are aware of the fact that Liberation Theology is associated with the

²Albert Nolan is a South African and a Dominican priest. From 1976 to 1984 he was the provincial of the Dominican Order in Southern Africa. In 1983 he was elected Master of the Dominican Order but he declined in order to work in South Africa in these critical times. Then he has been involved in the Institute for Contextual Theology, in stimulating groups and people to think theologically about the social justice issues affecting Southern Africa. Presently he is the editor of *Challenge* magazine.

³Albert Nolan and Richard F. Broderick, *The Theology of Liberation in Southern Africa* (Cedara: Order of Preachers, 1987), p. 18.

theology emanating from Latin America.⁴ The context of this theology is the ever-increasing poverty of millions of people in Latin America and their political struggle for liberation from the social structure which made them poor and poorer. This social and political context gives rise to many questions concerning the meaning and relevance of the Christian faith in these circumstances. The answer to these questions is known today as the Latin America Theology of Liberation. This theology has been a source of debate and controversy.⁵

Given these considerations about Liberation Theology we want to clarify right from the start what we mean by liberation catechesis in this research. In this, study liberation catechesis and liberating catechesis will be used interchangeably to mean a catechesis which attempts to link religion and life. In other words a liberation catechesis aims at linking the Christian doctrine with people's life experience or conditions. Linking Christianity or Christian message and people's daily life is a way of liberating them and finding with them solutions to faith questions arising from problems which affect their daily life. By so doing, this type of catechesis manifests its intention of freeing people from social, political, cultural and moral conditioning. Its aims at opening them to God's call for conversion in order to live a better life. Thus this is what we will refer to in this study as liberation catechesis or liberating catechesis.

Furthermore, in its approach, a liberation catechesis is person-centered and takes into account every facet of human life. It is directed towards the human person in his social, political and cultural milieu. De facto it is bound to look at the environment in which the person lives and at different

⁴To know more about Liberation Theology in the Latin American context see Gustavo Gutierrez, *A Theology of Liberation* (London: SCM Press, 1974).

⁵About this controversy see *Instruction on Certain Aspects of the "Theology of Liberation"* by the Sacred Congregation for the Doctrine of Faith, reprinted by SACBC, Khanya House, PO Box 941, Pretoria 0001. See also Franz-J. Hinkelammert, Taking Stock of Latin American Liberation Theology Today. *Voices* 19 (December 1996):46-82 and Jacob Mitterhöfer, Liberation Theology: An Interim Report. *Theology Digest* 34 (1987), p. 15-18.

issues affecting his life. Therefore the use of the concept “liberation” in this study will be all-embracing or holistic. Doing “liberation” in catechesis will mean in this research considering questions such as social justice, political and moral issues which prevented the people of South Africa from attaining the life of happiness to which God called them. In other words liberation will include social justice, political freedom and moral upliftment. Thus liberation will mean promoting a holistic Christian teaching. In the South African context this teaching aimed at helping people of different races, cultures and origins to come together as God’s children. It considered also the whole system of racial separation and oppression with all its laws, structures and moral consequences.

In collecting information for this research we first used archival material. For this matter we visited two main Centres and their archives. These Centres are: Lumko Pastoral Centre in Germiston and the Southern African Catholic Bishops’ Conference Documentation Centre in Pretoria, at Khanya House.⁶ These Centres were selected because they are well known today in South Africa for producing catechisms and organizing catechetical activities. However the problem we encountered in gathering data was that we could not find enough written works on catechesis in South Africa dealing with our topic directly.

Secondly to fill this gap we carried out interviews. In this process we interviewed a small sample of catechetical experts and catechists who were involved in catechesis in the seventies and eighties, although it was difficult to find such people. Another difficulty encountered was that a big number of informants refused to allow the interviews to be recorded while others did not want to say anything about the topic. Luckily a small number of informants were opened and willing to talk about the topic. Their cooperation greatly enriched our research.

⁶The Southern Africa Catholic Bishops’ Conference comprises three countries: Botswana, Swaziland and South Africa. The dioceses of the Conference are divided into four provinces, each headed by an Archdiocese, viz. Cape Town, Pretoria, Bloemfontein, and Durban. In this study we are dealing with South Africa as a country.

1.7. Catechesis: A Brief Historical Overview

The term “catechesis” is not a new or exclusively modern concept in Catholic Church literature. It derives from the early Christian Greek verb *κατηχέω* which means to instruct orally, to teach by word of mouth.⁷ Literally catechesis is a “sounding down”, a “re-sounding”, a “re-echoing down to another”.⁸ Thus the word catechesis is attached to religious education in the sense of handing down the faith, resounding the Word of God and being an echo of Christ.

Marcel Van Caster in his attempt to define catechesis argues that there are some scholars who would define catechesis as the presentation of doctrine in a classroom situation, as distinct from preaching in a more sacred framework. For him catechesis must be understood in its complete and sacred sense. Catechesis is all activity which “resounds” the Word of God, in short all activity which makes divine revelation known and which aims at awakening and developing faith. Therefore its task is triple: instruction, formation and initiation into the mystery of faith and its implication for life.⁹

The word catechesis and its cognates share the same etymological roots. Catechist refers to the teacher, the catechumen is the person taught or being instructed, the catechumenate is a preparatory period to baptism and catechism is the book used. Catechetics is a science which explains the rules to be observed and the methods to be used in the process of catechization.

In the early Church catechesis was primarily conceived as teaching about how to live as Christians.

⁷Rudolph G. Bandas, *Contents and Methods of Catechization* (Minnesota: North Central Publishing Company, 1957), p. 3.

⁸James B. Dunning, *Echoing God's Word: Formation for Catechists and Homilists in a catechumenal Church* (Columbia: The North American Forum on Catechumenate, 1993), p. 29.

⁹Van Caster, Marcel, *Structure of Catechetics* (New York: Herder and Herder, 1965), p. 12.

It linked belief with life, took place primarily in the home and in liturgical celebrations, and drew heavily on the biblical narrative. It was predominantly oral teaching. The late middle ages saw a decline in preaching and formal catechesis. However, making use of the recent invention of printing, Martin Luther prepared a catechism book for children in 1529. With Luther the word catechism came to designate a book explaining the principal Christian doctrines in the form of questions and answers.¹⁰ The Catholic Church reacted swiftly to Luther with the publication of its own catechisms. In 1566 the Roman Catechism called for by the Council of Trent was published and became normative for the Catholic Church. Made for parish priests, this catechism was strongly biblical. It drew heavily on early Christian writers and built on a question and answer technique. Even in modern times catechetical methodology continued to rely on the memorization of questions and answers. The small catechism, memorized and explained remained, the main approach to catechesis until the twentieth century. The twentieth century catechesis attempts a catechetical renewal in order to meet the needs of the people today.¹¹

1. 8. Outline of the Study

This dissertation is divided into five chapters. Chapter one deals with the context of the study, the problem statement, the motivations of the study, its relevance, methods and procedures used in collecting data, the problems encountered during the research and a brief historical overview of catechesis. Chapter two deals with the development of catechetical thought after the Second Vatican Council in six main catechetical documents. Chapter three considers the impact of these catechetical documents in South Africa in the seventies. Chapter four looks at some guidelines elaborated for the ministry of catechesis in South Africa from 1980 till 1991. Chapter five is the final chapter with a conclusion and some applications by the writer.

¹⁰Rudolph G. Bandas, *Op. Cit.*, p. 16.

¹¹Jonaan Manternach and Carl J. Pfeifer, *Creative Catechist: A Comprehensive, Illustrated Guide for Training Religious Teachers* (C.T.: Twenty Third Publications Mystic, 1993), p. 20-23.

CHAPTER TWO: THE DEVELOPMENT OF THE CATECHETICAL THOUGHT AFTER THE SECOND VATICAN COUNCIL IN SIX MAIN CATECHETICAL DOCUMENTS

2. 0. Introduction

The Second Vatican Council of the Catholic Church was held in Rome from 1962 to 1965. The aim of this Council was to renew the Catholic Church so that she may better respond to the needs of modern society. Pope John XXIII said that the main point of this Council was an *aggiornamento*, a bringing up to date.¹² The ministry of catechesis was among many other things which had to be renewed in order to bring the fullness of the Christian message to the people of God in the modern world. The General Catechetical Directory (1971), The Rite of Christian Initiation of Adults (1972), the sessions of the synods of bishops devoted to evangelization (1974) and catechesis (1977), the Catechism of the Catholic Church (1992), and the General Directory for Catechesis (1997), all attest to this spirit of catechetical renewal called by the Second Vatican Council.

Emphasizing the renewal of catechesis, these documents reveal the influential position of the Catholic Church in her evangelizing mission to the world. They have been very important in shaping the catechetical ministry and they represent the trajectory of the development of the catechetical thought since the Second Vatican Council till today. In this chapter our goal is to give an outline of the historical context that brought them into being and the catechetical message that they wish to impart.

2. 1. The General Catechetical Directory (1971)

¹²Alberic Stacpoole, ed., *Vatican II* (London: Geoffrey Chapman, 1986), p.122.

2. 1. 1. Its Genesis

The GCD is the product of the Second Vatican Council in its underlying principle of historical consciousness and in its understanding of catechesis as a ministry of the Word. The GCD came from the discussions on the floor of the Council and reflects the Council's concern to forge an ecclesiology which initiates a dialogue with the modern world. The actual production of this document did not occur overnight or in a catechetical vacuum. Michael P. Horan explains that the history of the document is itself quite significant. The story of its composition is inextricably bound to the larger narrative of the history of catechesis that unfolded in the century of activity between the First and the Second Vatican Council. One obvious and proximate source for the development of catechetical theory in the years prior to Vatican II was the international catechetical study weeks. These study weeks, which were organized by Johannes Hofinger and others through "the East Asian Pastoral Institute, functioned as think tanks for catechetical theorists and practitioners during the preconciliar years, as they reflected on pastoral experience, crafted theories and tested ideas among their peers."¹³

2. 1. 2. Its Structure and Purpose

The GCD is divided into six basic sections. Part one outlines the "Reality of the Problem", with an overview of the situation in the world and within the Church. This section underlines the orientation of the Second Vatican Council concerning the need for the Church and the world to be in dialogue. They enrich and challenge each other. Part two of the Directory sees catechesis as a "Ministry of the Word" alongside evangelization, liturgy and theology. Part three outlines the content of catechesis from the perspective of the mystery of salvation found in Scripture and the continuing

¹³Michael P. Horan, "Overview of the General Catechetical Directory: Historical Context and Literary Genre," in *The Catechetical Documents: A Parish Resource* (Chicago: Liturgy Training Publications, 1996), p. 3.

tradition of the Church. Part four considers “Elements of Methodology” with a special emphasis on the importance of the catechist. Part five insists on the fact that catechesis should occur at successive age levels which correspond to the successive growth and maturation of the hearers of the Word, as they apprehend the faith and ask existential questions according to their level of development. Part six presents some working tools for catechesis.¹⁴

The text of the GCD emphasizes the need to underline the unity of the content of catechesis in order to attain the Church’s mission of evangelization in a changing world. In addition to this the Directory emphasizes the point that catechesis

begins with a rather simple presentation of the entire structure of the Christian message, and it presents this in a way appropriate to the various cultural and spiritual conditions of those to be taught. By no means, however, can it stop with this first presentation, but it must be interested in presenting the content in an always more detailed and developed manner, so that individuals among the faithful and the Christian community may arrive at an always more profound and vital acceptance of the Christian message, and may judge the concrete conditions and practices of Christian life by the light of revelation (GCD,38).

2. 1. 3. The Content of and the Genre for Catechesis

The GCD offers to the Church a new genre for catechetics which results from the acceptance of the fact that in the twentieth century there should be a better way of exercising the ministry of catechesis. This ministry of catechesis, rediscovered as a ministry of the Word, extends our understanding of the term catechesis. By the very use of the ancient term, the activity of faith sharing can no longer be equated simply and exhaustively with the word “catechism”. The Directory, in representing a new genre, also articulates a fundamental change in thought about the constitutive elements of faith sharing. As a result of the thinking of the Second Vatican Council, the GCD assumes that a “return to the sources” of Scripture and Liturgy, which many theologians called for prior to the Second Vatican Council, decidedly informs and radically reforms the method as well

¹⁴*Ibid.*, p. 4.

as the content of catechesis.¹⁵ The renewal of the catechumenate is one example of the functional difference which the GCD made in the Catholic Church after Vatican II as we are going to see it through the Rite of Christian Initiation of Adults.

2. 2. The Rite of Christian Initiation of Adults (1972)

2.2.1. What Is It ?¹⁶

Sokol defines the Rite of Christian Initiation of Adults as

the process by which people become members of the Roman Catholic Church. The process is concerned with the total formation of the person into believing with the Church community (doctrinal formation), living with the Church community (practical formation), praying with the Church community (liturgical formation), and serving with the Church community (apostolic formation). This gradual development culminates in the celebration of the initiation sacraments of baptism, confirmation, and the Eucharist at Easter time.¹⁷

This rite of Christian initiation is designed for adults who, after hearing the proclamation of the Mystery of Christ, now seek consciously and freely the living God, and wish to enter the way of faith and conversion as the Holy Spirit opens up their hearts. It is hoped that by God's help they will be strengthened spiritually during the time of preparation and that at the proper time they will receive the sacraments fruitfully.

2. 2. 2. Its Historical Background

The Rite of Christian Initiation of Adults is the result of the directives of the Second Vatican Council for the restoration of the catechumenal process in its decree on Sacred Liturgy (SC,64, 66).

¹⁵*Ibid.*, p. 5.

¹⁶Frank C. Sokol, *What Is the RCIA?* (Collegeville: The Liturgical Press, 1984), p. 1.

¹⁷*Ibid.*, p. 1.

This revised rite was then prepared by the Congregation for Divine Worship and promulgated on January 6, 1972 by Pope Paul VI. Since then this document has played a significant role in the practice of initiating adults into the Catholic Christian community.

It is said that the Rite of Christian Initiation of Adults is a restoration of the ancient practice of initiation into the Church. In the early Church, Christian initiation focused on conversion and the candidates had to enter an extended period of formation and probation. The Christian community ritually celebrated their conversion at various points on their journey. This culminated with the celebration of Baptism, Confirmation and Eucharist at the Easter vigil. This was followed by an extended catechesis to help the newly initiated to live the commitment they made: lives of justice, service and charity as witnesses of the reign of God.¹⁸

However this good practice of initiating Christians into the Church gradually started to be lost. The adults who wished to become members of the Catholic Church received private instruction from their parish priest. When he decided that they were ready for membership, they were baptized in a private ceremony with some friends and other family members. This ignored that the rite of initiation which presents the initiation of adults into the Church was a public journey of conversion in the midst of the faithful community. Conversion and initiation into Christian life cannot be private affairs to be conducted by the priest and the convert. They are public and communal expressions of faith. To remedy this the Second Vatican Council called for the restoration of the early Church structure called the catechumenate (SC,64).

2. 2. 3. The Structure of the Rite of Christian Initiation of Adults

The Rite of Christian Initiation of Adults presumes a gradual process of initiation which moves

¹⁸Thomas H. Morris, *The RCIA: Transforming the Church. A Resource for Pastoral Implementation* (New York: Paulist Press,1997), p. 10.

through periods of conversion marked by rites which are sometimes called “steps” or “doorposts”.¹⁹ The rites between the periods celebrate new stages of conversion. The structure of the Rite of Christian Initiation of Adults sets forth four periods of conversion: 1) a period of inquiry or pre-catechumenate which ends with the rite of entrance into the order of catechumens; 2) the period of the catechumenate which begins with the rite of acceptance and continues with catechesis until the rite of election; 3) the period of enlightenment or election that begins with the Lenten preparation for the Easter celebration and the sacraments of initiation; 4) the period of post-baptismal catechesis which extends through the whole of the Easter season.²⁰

In addition to this there is a catechesis “on moral issues, doctrine, justice, prayer, community and their relationship to daily living.”²¹ It is hoped that through this catechesis catechumens will experience the call and desire to share the gifts they are receiving in the initiation process through concrete expressions of charity and service. Hopefully they will be sensitive to the needs of their neighbours and more committed to social issues arising in the community in which they live.

2. 3. *Evangelii Nuntiandi* (1975)

2. 3. 1. Why *Evangelii Nuntiandi*?

The Apostolic Exhortation *Evangelii Nuntiandi* of Pope Paul VI to the episcopate, to the clergy, and to all the faithful of the entire world was promulgated on December 8, 1975, the tenth anniversary of the closing of the Second Vatican Council and one year after the convocation of a

¹⁹Anne Marie Mongoven, “Overview of the Rite of Christian Initiation of Adults,” in *The Catechetical Documents: A Parish Resource* (Chicago: Liturgy Training Publications, 1996), p. 418.

²⁰*Ibid.*, p. 418.

²¹Thomas H. Morris, *Op. Cit.*, p. 72.

synod of bishops to deal with the problem of evangelization. Although this 1974 synod of bishops dealt in depth with the topic of evangelization, it did not provide the Church with written guidelines. However the bishops encouraged the Pope to reflect on the synod's deliberations and to provide the needed theological and pastoral direction. *Evangelii Nuntiandi* was then the result. It appeared as a papal response to the issues raised at the 1974 synod of bishops on the issues of evangelization.

In his overview of *Evangelii Nuntiandi*, Thomas P. Walters comments that it is the first Church document devoted entirely to the topic of evangelization and it is considered to be one of the most important and far-reaching documents issued since the Second Vatican Council.²² The concerns addressed in this exhortation still remain relevant today. These concerns are summarized by Pope Paul VI in the following question: “at this turning-point of history, does the Church or does she not find herself better equipped to proclaim the Gospel and to put it into people's hearts with conviction, freedom of spirit and effectiveness?”(EN, 4).

2. 3. 2. Its Content

The response to the above question is provided in the five concise chapters of *Evangelii Nuntiandi*. This document begins by centering evangelization in Christ and in the Church. After this follow chapters devoted to the concept of evangelization, the essential content of this evangelization process, the methods of evangelization, the beneficiaries of evangelization, the workers of evangelization and, finally the spirit of evangelization.

Furthermore, speaking about the content of evangelization, Walters underlines that evangelization demands a fidelity to the message being proclaimed and to the people who are to receive this

²²Thomas P. Walters, “Overview of On Evangelization in the Modern World,” in *The Catechetical Documents: A Parish Resource* (Chicago: Liturgy Training Publications, 1996), p. 150.

message. In *Evangelii Nuntiandi* Pope Paul VI states that the true meaning of evangelization is the proclamation of the love of God that comes through Christ Jesus in such a way that humankind, through the grace of God, accepts it with a free and firm commitment.²³ According to him this proclamation would be incomplete

if it did not take account of the unceasing interplay of the Gospel and of man's concrete life, both personal and social. This is why evangelization evolves an explicit message adapted to the different situations constantly being realized, about the rights and duties of every human being, about family life without which personal growth and development is hardly possible, about life in society, about international life, peace, justice and development- a message especially energetic today about liberation (EN,29).

Human liberation and salvation in Jesus Christ are linked. That is why Pope Paul VI stresses the necessity of the Church always to strive "to insert the Christian struggle for liberation into the universal plan of salvation which she proclaims herself (EN,38). However he warns that "The liberation which evangelization proclaims and prepares is the one which Christ himself announced and gave to man by his sacrifice"(EN,38). Such a liberation entails the need for constant and deep renewal and reform within the Church and in the society as a whole.

2. 3. 3. Catechetics as a Means of Evangelization

Catechetical instruction constitutes a means of evangelization which must not be neglected. Human intelligence needs to learn through systematic religious instruction the fundamental teachings, the living content of the truth which God has wished to convey to us and which the Church has sought to express in an ever richer fashion during the course of her long history. According to Pope Paul VI

"the effort for evangelization will profit greatly- at the level of catechetical instruction given at the church, in the schools, where this is possible, and in every case in Christians homes- if those giving

²³Thomas P. Walters, *Op. Cit.*, p. 151.

catechetical instruction have suitable texts, updated with wisdom and competence, under the authority of the bishops” (EN,44).

2. 3. 4. Evangelization: A Catechetical Concern²⁴

Evangelization has to be seen in relation to catechesis. However these two words are not synonymous. Michael Warren explains that catechesis, in the general sense of the term, designates the entire process of handing on the Word of God in the life of the Church. Evangelization, however, constitutes the first step of catechesis. Its goal is conversion, i.e., the *metanoia* involved in the embracing of Jesus and his message by the person evangelized. Catechesis proper can only be undertaken after conversion because true catechesis is undertaken in an ambiance of faith and allegiance to the person of Jesus.²⁵

Pope Paul II stresses that there is no separation or opposition between catechesis and evangelization. Nor can they be simply identified with each other. Instead, they have close links whereby they integrate and compliment each other. However one has to emphasize here that evangelization has the aim of bringing the Good News to the whole of humanity so that all people may live by it. It is a rich, complex and dynamic reality made up of many moments. Catechesis is one of these moments, a very remarkable one, in the whole process of evangelization (CT, 18).

2. 4. *Catechesi Tradendae* (1977)

2.4. 1. Its Historical Background

The International synod of bishops which met in Rome in October 1977 focused on catechesis with

²⁴Michael, Warren, ed., *Source for Modern Catechetics: Vol.1* (Winona: Christian Brothers Publications, 1983), p. 329.

²⁵*Ibid.*, p. 330.

particular emphasis on children and youth. This meeting attended to the variety of catechetical issues which were present in the Church throughout the world. In fact some years after the conclusion of the Second Vatican Council it was time to consider the way in which the Christian message was being proclaimed and passed on to the present generation of believers. At the end of this synod, the bishops issued a message to the people of God to summarize the central themes discussed during their meeting. In October 1979, Pope John Paul II then issued the apostolic exhortation *Catechesi Tradendae* which reflects the discussion and documentation of the 1977 synod. In his attempt to build on the work completed by Pope Paul VI in the area of catechesis, Pope John Paul II set out a vision of catechesis for the universal Church and he emphasized the place of this activity in the pastoral life of the Church.

2. 4. 2. Its Content

The nine chapters of *Catechesi Tradendae* offer in a fairly methodological fashion the central components of an understanding of catechesis. The first two chapters underline the foundation for catechesis. While the first chapter is highly Christocentric, the second is rooted in the Church's historical tradition. The next two chapters define the place of catechesis within the life of the Church. In these chapters catechesis is seen as a dimension of evangelization with Scripture and tradition as its main source. In chapter five attention is given to the practical realities of the catechetical enterprise, with an examination of the participants while chapter six deals with methods of catechesis. Chapter seven speaks about the process for imparting catechesis. The two last chapters emphasize again the importance of catechesis in establishing a Christian's identity and the necessity that all Christians be involved in the catechetical endeavour.²⁶

²⁶Jane E. Regan, "Overview of On Catechesis in Our Time," in *The Catechetical Documents: A Parish Resource* (Chicago: Liturgy Training Publication, 1996), p. 368.

2. 4. 3. Some Central Themes in *Catechesi Tradendae*

During the synod of 1974 which was held before the meeting on catechesis in 1977 the bishops focused their attention on evangelization. During the 1974 synod Pope Paul VI articulated the complexity of evangelization and its multifaced nature. He explained that “Evangelization is a complex process made up of varied elements: the renewal of humanity, witness, explicit proclamation, inner adherence, entry into the community, acceptance of signs, apostolic initiative”(EN,24). In *Catechesi Tradendae*, catechesis is described as one moment in the process of evangelization and this serves as a central theme in this document.

In addition to this, *Catechesi Tradendae* made the core objective of catechesis clear by situating catechesis within the context of evangelization. Recognizing that the initial proclamation which leads to conversion may not have taken place or may not have been completed adequately, *Catechesi Tradendae* delineates the focus of catechesis as building the initial faith. In light of this, catechesis is defined as “an education of children, young people and adults in the faith, which included especially the teaching of Christian doctrine imparted, generally speaking in an organic and systematic way, with a view to initiating the hearers into the fulness of Christian life”(CT,18). This description of catechesis introduces another central theme of *Catechesi Tradendae*: the concept of “systematic catechesis”(CT,21).

The tension between a focus on the kerygma, with its emphasis on doctrine and salvation history, and a focus on the life experience and cultural context of the learner was one of the concerns raised at the synod. Both these aspects were reflected in the message to the people of God which was issued by the bishops at the conclusion of the synod of 1977.²⁷ The term systematic serves as a way of addressing this tension. This systematic catechesis according to *Catechesi Tradendae* is not

²⁷*Ibid.*, p. 368.

improvised but programmed to reach a precise goal: it deals with essentials; it is sufficiently complete, extending beyond initial proclamation of the Christian message; and it initiates the learner into the fullness of Christian life (CT, 21). This is why throughout this document reference is made to the relationship between life experience and the Christian message, between culture and tradition.

Another theme which is present in *Catechesi Tradendae* is that catechesis is seen as an ecclesial action. Catechesis “is intimately bound up with the whole of the church’s life”(CT,13). It is seen as the duty and right of the whole Church, an activity “for which the whole church must feel responsible and must wish to be responsible”(CT,16). This document makes it clear that everyone is in need of catechesis and that all are called to participate in this task.

2. 5. The Catechism of the Catholic Church (1992)

2. 5. 1. Its Historical Context

In his apostolic constitution which accompanied the publication of the Catechism of the Catholic Church, Pope John Paul II set forth the context for the writing of the Catechism by situating the document in the history of catechesis since the Second Vatican Council. Most of the catechetical documents since this Council dealt with the question concerning the purpose of catechesis and the coordinators of this ministry of the Word. The above catechetical documents in particular the General Catechetical Directory illustrated this. There was then a need for a catechism, or a compendium of the content of the Christian faith to articulate the content of catechesis in a succinct way. This is the reason why during the Extraordinary synod of bishops convoked by Pope John Paul II in Rome in 1985, the synod Fathers,

expressed the desire that a catechism or compendium of all Catholic doctrine regarding both faith and morals be composed, that it might be, as it were, a point of reference for the catechisms or compendiums that are prepared in various regions. The presentation of doctrine must be biblical and

liturgical. It must be sound doctrine suited to the present life of Christians.²⁸

In addition to this it is worth mentioning that in the sixties and seventies there was a decisive option for an anthropological, person-centered or experiential approach in catechesis. This option kept in mind the process of secularization which affected the West at the time. This process of secularization assumed the form of an agnostic ideology which affirmed the values of the world and denied every reference to God. Consequently people became more and more indifferent to religion and their faith. In short God and faith tended to become irrelevant. Some theological trends responded to this influence by leaning more and more towards anthropocentrism. The emergence of the Theology of Liberation is an indication of such an accent being placed on human beings and their reality.

However in the field of catechetics this had some negative consequences such as an overly horizontal anthropological vision of reality without reference to God and religion. There was a tendency to disregard the objective content of faith and a lack of recognition accorded to catechesis as a moment in the process of imparting religious instruction. The solution was then to compile a catechism which would concentrate on the content or the doctrine of faith. Pope John Paul II ordered its publication on October 11, 1992.²⁹ Thus this new catechism contains both the new and the old. To respond to this two fold demand it repeats on one hand the old traditional order followed by the pre-Vatican ethos, arranging the material in four parts: the creed, the sacred liturgy, the Christian way of life and the Christian prayer. On the other hand its content is presented in a new way in order to respond to the questions of our age.

²⁸John Paul, "Apostolic Constitution: Fidei Depositum On the Publication of the Catechism of the Catholic Church," in *Catechism of the Catholic Church* (Vatican City: Libreria Editrice Vaticana, 1994), p. 3.

²⁹*Ibid.*, p. 5.

2. 5. 2. The Purpose and Content of CCC

The purpose of the Catechism of the Catholic Church is to stress the presentation of doctrine and to deepen and increase a mature understanding of faith which takes root in a person's life and is evident in person's conduct. This Catechism holds to the idea that the content of faith has to be reformulated in order to be meaningful to the people of God. It recognizes that adaptation of the doctrinal presentation and catechetical methods required by the differences of culture, age, spiritual life, social and ecclesial conditions are indispensable, but it leaves this adaptation to local catechisms and to those who teach the faith.³⁰

The plan of the Catechism of the Catholic Church is inspired by the great traditions or four sources of catechisms: the Creed, the Sacred Liturgy with special emphasis on the sacraments, the Christian way of life which is explained beginning with the ten commandments, and finally Christian prayer. The pope insists that these

four parts are related to one another: the Christian mystery is the object of faith (first part); it is celebrated and communicated in liturgical actions(second part); it is present to enlighten and to sustain the children of God in their actions (third part); it is the basis for our prayer, the privileged expression of which is our Father, and it represents the object of our supplication, our praise and our intercession (fourth part).³¹

2. 6. General Directory for Catechesis (1997)

2. 6. 1. Its Historical Background

³⁰Berard L.Marthaler, "The Catechism of the Catholic Church in U.S Context," in Warren, Michael.ed., *Sourcebook for Modern Catechetics: Vol.2.* (Winona: Christian Brothers Publications, 1997), p. 283.

³¹John Paul, *Op. Cit.*, p. 4-5.

The Second Vatican Council called for a directory for the catechetical instruction of the Christian people. The congregation for the clergy, in execution of this conciliar mandate, organized a special commission of experts and consulted the various Episcopal Conferences throughout the world to make suggestions and observations on this subject. In this process the text prepared for this matter was revised by an ad hoc theological commission and by the congregation for the Doctrine of Faith. Hence the General Catechetical Directory was produced and definitively approved by Pope Paul VI on 18 March 1971 and promulgated on 11 April 1971(GDC,1).

Since 1971, this catechetical document has stimulated various local churches in their renewal of catechesis. At the same time it has acted as a point of reference for content, pedagogy and methodology in Christian education. Other important catechetical documents, as we have seen, have followed from the General Catechetical Directory such as: The Rite of Christian Initiation for Adults, *Evangelii Nuntiandi*, *Catechesi Tradendae* and the Catechism of the Catholic Church. These documents have provided guidelines in the catechetical renewal after the Second Vatican Council until today. However these magisterial documents necessitated a revision of the General Catechetical Directory in order to adapt this valuable theological and pastoral tool to new situations and needs of the people of God in today's world.

Therefore the work of reworking the General Catechetical Directory was conducted by a group of bishops and experts in theology and catechesis. In this revision its original inspiration and content were respected. In its present form the General Directory for Catechesis was approved by Pope John Paul II on 11 August 1997 and he authorized its publication.

2. 6. 2. Its Aim

The General Directory for Catechesis seeks to strike a balance between two principal catechetical requirements: “on the one hand the contextualization of catechesis in evangelization as envisaged

by *Evangelii Nuntiandi*, on the other the appropriation of the content of the faith as presented in the Catechism of the Catholic Church”(GDC, 7). In trying to arrive at this balance the object of this new Directory remains the same as that pursued by the 1971 Directory. In its endeavour “it attempts to provide those fundamental theologico-pastoral principles drawn from the Church’s Magisterium, particularly those inspired by the Second Vatican Council, which are capable of better orienting and coordinating the pastoral activity of the ministry of the word and concretely, catechesis”(GDC,9).

It follows that the basic intention of the Directory remains that of offering reflections and principles in the work of catechesis. The concrete application of these principles in the form of guidelines, national, regional or diocesan directories, catechisms and other ways suitable for effective catechesis pertains to various Episcopal Conferences. In this study our focus will be on the South African Episcopal Conference.

2. 7. Conclusion

In this chapter we attempted to describe the historical context and the aim of six catechetical documents which are key tools in the Catholic Church commitment to catechetical renewal since the Second Vatican Council. We saw that the General Catechetical Directory aimed at providing assistance in the production of catechetical directories and catechisms. We showed also that the Rite of Christian Initiation of Adults underlines the involvement of the community in the catechumen’s journey of conversion. *Evangelii Nuntiandi* indicated that catechesis is a work of evangelization while *Catechesi Tradendae* advocated systematic catechesis and the understanding of catechesis as an ecclesial action. The Catechism of the Catholic Church constitutes a reference text for teaching Catholic doctrine and preparing local catechisms. The General Directory for Catechesis presents an up to date version of all these catechetical documents.

From these documents it became clear that catechesis has to meet the great challenge of reconciling

the fidelity to the message being proclaimed and fidelity to the people who are to receive this message. Responding to this challenge the Rite of Christian Initiation of Adults suggests that doctrine, justice, prayer, community and their relationship to daily life must be woven into the process of Christian initiation. *Evangelii Nuntiandi* insists that the person to be evangelized is not an abstract being but he is subject to social and economic situations and influences. Human liberation and salvation in Jesus Christ have to be linked (EN,35). However the Catechism of the Catholic Church warns that liberation in the spirit of the Gospel is incompatible with hatred of one's enemy as a person, but not with hatred of the evil that he does as an enemy (CCC,1933). The General Directory for Catechesis expresses the same concern calling for the contextualization of catechesis as envisaged by *Evangelii Nuntiandi* (GDC,7). In the following chapter we want to explore how the Catholic Church in South Africa saw these documents as speaking to its own context in the seventies. In other words how did the Church in South Africa contextualize its catechesis?

CHAPTER THREE: ON THE IMPACT OF THE MAIN CATECHETICAL DOCUMENTS AFTER VATICAN II IN SOUTH AFRICA: A SURVEY OF THE CATECHETICAL SITUATION IN THE SEVENTIES

3. 0. Introduction

The Second Vatican Council has had a profound influence on the Catholic Church in Africa. This Council opened the way for indigenization and inculturation. It also assisted the new generation of bishops in dealing with the problem of the post- independence era. South Africa, however, was still under the apartheid regime and was still far from achieving independence. This situation much affected the Catholic Church and the people of God in South Africa. The Church was then challenged to review its way of imparting catechesis, and at the same time it had to take into account the life situation of the people of South Africa suffering from racial segregation and other forms of human alienation. How the Catholic Church responded to this situation in the seventies, through her ministry of catechesis, is the question on which we want to focus in this chapter. The main aim here is to point out the various attempts made by South African Catholic bishops through catechism books and pastoral letters to relate religion and the life situation of the people being educated in the faith.

This chapter will first look at the People of God catechetical series and the two catechetical and pastoral departments: Lumko and Khanyisa. Secondly two documents will be considered: *The Catechetical Situation in South Africa* published in 1977 and *The Declaration of Commitment on Social Justice and Race Relations* issued by South Africa Catholic bishops in 1977. These documents are chosen because they show how the Church in South Africa tried to engage with the social context in catechesis.

3. 1. A South African Catechism

The People of God catechetical series for primary school children was the official catechism of the Catholic Church in South Africa. This catechism was shaped at the beginning of 1969. Sr. Theodula Müller of Missionary Sisters of the Precious Blood and Fr. Paul Nadal³² started working on the series. There was also one book in the series that was produced by Fr. Fritz Lobinger and Fr. Oswald Hirmer³³, namely *You Are My Children*. The Catechetical Commission of the Southern African Bishops' Conference recommended their use in 1970. Before this there was not much material in the South African field of catechetics. Mostly in use was the "penny-catechism"³⁴, question-answer or dogmatic approach. Catechists often imported programmes from overseas or even improvised their own programmes. On the whole lessons were stereotyped without much adaptation to the South African context.³⁵ Why then produce a South African series? Fr. Nadal has this to say: "We wanted a series, a catechetical series, that was going to reflect the South African situation. And it was decided by the Catechetical Commission after much debate that these new series should be

³²Fr. Paul Nadal is a South African priest from the Durban Archdiocese. He has been involved in the shaping of the People of God catechetical series together with Sr. Theodula Müller who is from Germany. They both participated in the Study Day on Catechesis which was held at St. John Vianney Seminary, Waterkloof, Pretoria from 27th to 28th January 1984.

³³Fr. Fritz Lobinger and Fr. Oswald Hirmer are from Germany. Presently Fritz Lobinger is the bishop of Aliwal North Diocese. He was ordained bishop on the 27th February 1988. Oswald Hirmer is presently the bishop of Umtata Diocese and was ordained bishop on the 28th June 1997.

³⁴For more detail about The Penny Catechism see the work of Marthaler, Berard L. *The Catechism Yesterday and Today: the Evolution of a Genre*. Collegeville: The Liturgical Press, 1995. In chapter eight, from p.82 to p.91 he speaks about The Penny Catechism and Its Predecessors.

³⁵Allan I. Moss, *A History and Theology of Catechetics* (Verulam: Sir Books, 1997), p.

called the 'People of God' series".³⁶ Thus the People of God series came from the Church's need in South Africa to update its catechetics and in order to respond to its own South African context.

Accepting the People of God catechetical series as the official catechism for the Catholic Church in South Africa, the South African bishops hoped that this catechism would meet the following needs: 1) developments and changes in the world and in the Church in the light of the Second Vatican Council; 2) new insights in theology and new understanding of faith; 3) parish catechesis; 4) the reality of the Southern hemisphere in relation to the liturgical year, the South African school year begins in January and follows a different cycle from the Northern Hemisphere; 5) the multiracial nature of the Church in South Africa. There was a great feeling among the bishops to opt for one book for children of all ethnic groups with the view of building up one "people of God" regardless of colour, race and culture. All people in South Africa are sisters and brothers in Christ.³⁷ The People of God catechetical series is made up of five books which cover the whole of primary school.

3. 1. 1. Book I: *You Are My Children*

You Are My Children, first published in 1969, is the first book which initiates pupils into the Christian faith. The fundamental theme of this book is "God is our loving Father". The book itself has the purpose of developing basic religious attitudes in the children rather than overloading them with doctrine. Sr. Müller who has been involved in the shaping of these series has pointed out that in this first book,

We speak of Jesus, as the beloved Son of the Father, who loves children, is kind to the sick and who

³⁶Interview with Fr. Paul Nadal on 13 October 1999 at St. Joseph' Theological Institute, Cedara.

³⁷Allan I. Moss, *Op. Cit.*, p. 29.

suffers and dies for us because he loves us. We tell the children that Jesus rose from the dead and is now the light of the world. He is strong and powerful and makes all things right again. He is always with us even though he returns to his Father. He promised to send us the Holy Spirit. We continue to show the children how the risen Lord gives us new life in baptism. Because God has made us his children, we should live as children of our Father. God our Father wants us to work with him and make the world more useful and beautiful. We should also love our neighbors by making other people happy.³⁸

This love of neighbours is emphasized through this call for making others happy. For instance, children are taught that Jesus has given us an example of how we should love one another. When we are kind to others we are closer to Jesus and we remain in his love. When people hurt each other, fight or curse one another they cannot stay with Jesus. They turn away from him and separate themselves from him. The catechist is encouraged here to come up with some group activities where children can get involved in being kind to others.³⁹ It was therefore hoped that during this stage of formal catechesis the children will receive the first elements of catechesis. These elements were supposed to appeal to them and open them to a subsequent more global vision of Jesus, of his Gospel and of its implication for life.

3. 1. 2. Book II: *You Are My Family*

This book was conceived as a preparation for the first communion, Christian living and penance. This programme, *You Are My Family*, suggested that catechesis is concerned also with inserting the children “organically into the life of the Church, a moment that includes an immediate preparation for the celebration of the sacraments” (CT,37). During this period catechesis was meant to bring

³⁸Theodula Müller, “The Mystery of Christ in the People of God Series”, a paper presented during the *Study Day on Catechesis* (SACBC: Minutes of the Ordinary Plenary Session held at St. John Vianney Seminary, Waterkloof, Pretoria 24th January-1st February, 1984), p. 157.

³⁹O. Hirmer and F. Lobinger, *You Are My Children: Teacher's Guide for Book I* (Pretoria: Southern African Catholic Bishop's Conference, 1969), p. 77-82. See also the children's catechism book with pictures: O. Hirmer and F. Lobinger, *You Are My Children: The People of God Catechetical Series, Book I* (London: Geoffrey Chapman, 1969), p. 38-39.

about.

a small catechumenate of baptism, whether already received or to be received. It gives a first sense of Penance by pointing out the need for continual purification. As a fundamental stage in the journey of faith, the Eucharist is presented not only as a food-communion, but also as a personal communication with Jesus Christ, and community communion. Holy Mass reveals to the children the fact that they find themselves together with their brothers and sisters around the same altar-table. A first announcement is made of Holy Mass as the sacrifice of Jesus. All this is done gradually and progressively and in the awareness that this time is one of the most important periods in the religious formation of children.⁴⁰

In initiating the children to the mystery of Holy Eucharist, the catechist spoke of the Holy Mass as the family feast of God's children. At Mass God's children were told that they come together as God's family. This means that together they listen to his Word. Since God's children are not worthy to receive Jesus, they must prepare themselves carefully. At this stage children were taught that the best preparation for Holy Communion is the love they have for one another regardless of races and cultures.⁴¹

3. 1. 3. Book III: *You Are My People*

You Are My People, first published in 1970, was shaped for children who have already received the sacraments of Baptism, Eucharist and Reconciliation: it was designed as a guide for deepening Christian life. As implied in the title, this book III is built on the idea of the people of God. The people of God is not only a biblical concept, it is also the community of the Church which lives today. Through the sacrament of Baptism we become members of the Church, the new people of God. Therefore as members of the Church we are called to share in the Church's mission of announcing the Good News. While the teaching of the Catholic Church doctrine belongs to the bishops in a special way, every baptized person is called to profess his faith and give witness to his

⁴⁰Theodula Müller, *Op. Cit.*, p. 158.

⁴¹Theodula Müller, *You Are My Family: Guidelines for Parents and Catechists, Book II*(Pretoria: Southern African Catholic Bishops' Conference, 1979), p.159-162.

Christian vocation.

In view of all this, through this book, children were introduced to the Christian virtue of justice. They were encouraged to respect their neighbours and to be open to all people irrespective of their race and religion. Parents and teachers were reminded in the teacher's handbook that,

It is important especially here in South Africa to teach the children the fundamentals of social justice from a very early age. We live in a society which is permeated with racial prejudice and many built-in injustices. Unless we take the trouble to point this out and try as Christians to remedy it, our children will just accept the status quo with all its hardships affronts to human dignity that such a system engenders. Social Justice demands that the goods of this world should be fairly and justly distributed. People possess the world in common and should have a certain equality in the distribution of the world's goods. It is not good that some should be extremely rich and other extremely poor, especially when their poverty is the result of discrimination... We must form the social conscience of Christians if we wish to establish the Kingdom of God where love, peace and justice rule. This is a task we cannot afford to neglect in this country. This formation must be given in the home, in the school and in the Church.⁴²

During this time children were introduced into awareness of the good to be done. Catechesis during this phase intended to pay much more attention to the environment in which the children live. Reference was then made to home, school, neighbourhood, playfields, streets and the parish community.

3. 1. 4. Book IV: *You Are My Friends*

You Are My Friends was first published in 1972. In this book the first theme which is developed is "life in the world". Through a series of twelve lessons the child is led to a fuller and deeper experience and appreciation of life in its fullness and beauty. In doing this the catechist intended to show him the dignity, uniqueness and value of himself as a human person and of all those with

⁴²Paul Nadal and Theodula Müller, *You Are My People: Teacher's Guide for Book III* (London: Geoffrey Chapman, 1971), p. 241. See also the catechism book with pictures, Paul Nadal and Theodula Müller, *You Are My People: The People of God Series, Book III* (London: Geoffrey Chapman, 1970), p. 86-87.

whom he lives his life.⁴³ In addition to this, themes such as “Light”, “Kingdom”, “Church”, “Friendship” and “Fellowship” found their way in book IV.

Emphasizing the idea of friendship, the catechist explains through book IV that human friendship is built on love and communication. Friendship with God in and through Jesus, is based on love and communication, too. The bond of friendship can develop and grow stronger by listening to God in prayer. However there are barriers to friendship. Sin is such a barrier in our friendship with God. To overcome this danger God has given us the great sign of forgiveness, the sacrament of penance and reconciliation that we have to make use of.

In addition to this, brotherhood and fellowship are also underlined. Under these themes Sr. Müller explains that children are helped to understand that

Jesus himself laid the foundation and announced the law of the new community. “Love one another, as I have loved you”, he said. The community of believers, however, is never realized in perfection here below. It is the task of the Christian to bring about brotherhood and fellowship in Christ. For the Christian, every man is his brother because we belong to the same human family. God is the Father and Creator of all men and Jesus is their Savior. The Christian is his brother’s keeper, and he must show this positively by helping others to help themselves.⁴⁴

It follows that to belong to a family means to care and to be concerned for one another. As members of the same family we are responsible for one another. For instance when one member is suffering or is humiliated, it is the whole family that suffers with him. The achievement of one person is the achievement of the whole human race. Hence as members of the same human family each and every one of us is his brother’s keeper.

⁴³Paul Nadal and Theodula Müller, *You Are my Friends: Teacher’s Guide for Book IV* (Pretoria: Southern African Catholic Bishops’ Conference, 1974), p. 24. See also the catechism book with pictures on the theme of life, Paul Nadal and Theodula Müller, *You Are My Friends: The People of God Series, Book IV* (London: Geoffrey Chapman, 1972), p. 9-25.

⁴⁴Theodula Müller, *Op. Cit.*, p. 162.

This was the main focus in book IV of the People of God catechetical series. It aimed at focusing on life, brotherhood and caring for one another. In South Africa in the seventies this seems to be a very difficult message to pass on given the socio-political reality prevailing in the country. However, thinking about brotherhood and caring for one another, through a catechism book, in an apartheid society was somehow implicitly a liberating message on the part of the Catholic Church at this particular period of history in South Africa. Although it could be argued critically that this was not enough and straight to the question of the struggle for liberation in South Africa. In my opinion, initiating a message of brotherhood and caring for one another is a first step to liberation. This effort is worthy to be praised.

3. 1. 5. Book V: *You Are My Witnesses*

You Are My Witnesses was first published in 1974. This book is a preparation for Christian witness and living in the world. It tries to shed light on the realities of life which have a great impact on the adolescents. It reminds young people also of their commitment to the world. They are told for instance that the message of the Kingdom of God is one of love, justice, peace, truth and freedom. This message must be seen in their daily lives as Christians. The Book *You Are My Witnesses* begins with the following message to young Christians of South Africa:

Love your country. Honor what is good and upright. Correct what is wrong. Fight hatred, injustice and prejudice. Learn to respect the customs and beliefs of others. Be ready to forgive the faults and the shortcomings of others. Remember that in spite of all the differences of language, race and color, all men are the children of God and brothers in Jesus Christ.⁴⁵

Furthermore in section sixteen⁴⁶ of the book *You Are My Witness*, the pope and the bishops of the world and the bishops of Southern Africa in particular put before young Christians of South Africa

⁴⁵Paul Nadal and Theodula Müller, *You Are My Witness* (London: Geoffrey Chapman, 1974), p. 6.

⁴⁶*Ibid.*, p. 30.

what justice demands of them and how Christians have to act in this situation. The first letter quoted in this section is the Letter of Paul VI to Cardinal Maurice Roy which points out that “Within a country which belongs to each one, all should be equal before the law, find equal admittance to economic, civic and social life and benefit from a fair sharing of the nation’s riches.”⁴⁷ In addition to this another text from the Pastoral Constitution on the Church in the Modern World is quoted, “Every kind of discrimination, whether of race, color, sex, social condition, language or religion has to be overcome because it is contrary to God’s will.”⁴⁸ These messages on social justice were meant to stimulate and to form a Christian conscience, among young South Africans, on burning issues of racism, segregation and discrimination in South Africa.

These pronouncements on social justice from the pope and the bishops of the world are set in parallel with some messages emanating from the context of Southern Africa. These messages from the bishops of Southern Africa are quoted at length in the catechism book *You Are My Witnesses*. The first message quoted was addressed to all South African Catholics in 1960 as a Pastoral Letter reads that

It is necessary that changes must come about in our communal life, but they must begin above all in the individual. There must be a change of heart... There must be a change of policy which aims at uniting all who form the South African community through love. There must be a change from fear to mutual trust, from disdain or contempt to appreciation of the qualities our fellow-man possesses, from pride of origin to a feeling of responsibility for the welfare of others... All this is but the spirit of the Sermon on the Mount.⁴⁹

The second text quoted, in the same catechism book, is from the Pastoral Letter of the Catholic

⁴⁷*Ibid.*, p. 30.

⁴⁸*Ibid.*, p. 30.

⁴⁹The Archbishops and Bishops of the union of South Africa, South West Africa and the protectorates addressed in 1960 this Pastoral letter to all Catholics in the twenty-eight dioceses, vicariates and prefectures of South Africa. This Letter is published in *The Bishops Speak: Vol I. Pastoral letters 1952-1966* (Pretoria: Southern Africa Catholic Bishops’ Conference, n.d.), p. 18-29.

bishops of Southern Africa issued at Pretoria on the occasion of the plenary session, 30th January-2nd February, 1962. The message reads as follows:

As Christian people we dare not remain silent and passive in face of the injustices inflicted on members of the under-privileged racial groups. Color must never be permitted to offer an excuse or pretext for injustice. We must use every lawful means suggested by our Christian conscience in order to overcome the injustices pressing down on underprivileged groups through toleration of starvation level of wages, of job reservation, of evils which flow from compulsory migratory labor, particularly when the people who belong to these groups are denied the elementary right to organize in defense of their legitimate interests.⁵⁰

The last message quoted from the Southern Africa's bishops in *You Are My Witnesses* is from *A Call to Conscience by the bishops*, addressed to Catholics in Southern Africa in 1972. It states in its conclusion that

The problem of South Africa has many dimensions and many faces. It runs throughout history and threatens our future. The record shows that we have failed to cope with racialism and reduce discrimination. But a bold and sustained effort is not yet beyond us, even at this stage. While the evil exists no one may rest. The greatest evil of all would be to discard its existence. When justice demands it, a Christian must have the courage to act, though what he hopes to achieve may change his whole way of living.⁵¹

This book V ends with a call for building a new heaven and a new earth. A lesson on new heaven and new earth reminds South African Christians that God has made them his partners in developing, completing and constructing the world. Building a new heaven and a new earth means collaborating with God in transforming the world into the Kingdom of God, transforming South Africa into a country where peace and justice reign. Hence South Africa will be the Kingdom of love where men and women of all races live in joy and brotherhood, where all men and women will be equal, where

⁵⁰This Pastoral letter is published by the Southern African Catholic Bishops's Conference under *The Bishops Speak: Vol.I. Pastoral Letters 1952-1966* (Pretoria: Southern Catholic Bishops' Conference, n.d), p. 30-40.

⁵¹This message called *A Call to Conscience by the Bishops* was addressed to Catholics in Southern Africa during the SACBC Plenary Session 8-11 February 1972. It is published in *The Bishops Speak: Vol.II. Pastoral Letters and Statements 1967-1980* (Pretoria: Southern Catholic Bishops' Conference, n.d), p. 9-15. On Justice see also Paul Nadal and Theodula Müller, *You Are My Witnesses: Teacher's Guide for Book V* (Pretoria: Southern African Catholic Bishops' Conference, 1976), p. 78-111.

all men and women will live together in harmony and understanding and where all men and women will be reconciled with God and with one another. All South African Christians have the responsibility in achieving this new South Africa.

From the above five books it appears that The People of God catechetical series tried to sensitize young people progressively to the social problems existing in South Africa, with the view of forming a Christian conscience in these matters.⁵² This was done explicitly in book VI through the message of the bishops of Southern Africa. It was hoped that through the People of God catechetical series the people of South Africa would find a message which brings to them that freedom they needed, freedom from fear of one another, freedom from hatred, freedom from the South African racial conditioning. In short this was a message of liberation which was expressed implicitly in the five books of the People of God.

However it seems to me that at this period of history in South Africa the bishops were still reluctant to use the concept of liberation explicitly in their pronouncements. They were very cautious with regard to the use of the word "liberation". Fr. Nadal notes that one must not forget that there was a certain amount of harassment on the part of the government for anybody who was trying to change the system publicly in publications or in sermons.⁵³ This intimidation created a kind of uneasiness which blocked the way for a catechesis fully committed to liberation from social, political, economic and moral conditioning.

Although the People of God catechetical series can be praised for their merit and contribution to the South African context some shortcomings can already be sensed in these series. It is true that the

⁵²S.A.C.B.C., *The Catechetical Situation in South Africa: Report by the Department of Catechetics of the Commission for Christian Education and Worship* (Pretoria: Southern African Catholic Bishops' Conference, 1977), p. 23.

⁵³Interview with Fr. Paul Nadal on 13 October 1999 at St. Joseph's Theological Institute, Cedara.

People of God catechetical series were biblical, doctrinal, liturgical and used life experience but they were still didactic in style. Further they were written mainly by English speaking people and they remained relevant for trained and schooled Christians. While written in English, and in an English speaking context one would wonder how this catechism could be relevant, liberating for other race groups. This was seen as a weakness right from the beginning.

To remedy this weakness the People God catechetical series were translated into ten African languages spoken in Southern Africa. But the translation of the message remained vague and it brought about blockage of understanding because some stories were not originally from African culture and background. Again this catechism did not pay much attention to the question of inculturation. Fr. Allan Moss⁵⁴ argued that this “catechism seems to speak more to children in white urban situation; not much appreciation of African culture”.⁵⁵ Pictures tended to be relevant to children living in urban areas not children living in rural areas. Despite the problem of translation and adaptation the author of the People of God catechetical series had in mind the idea of breaking through the racial situation. He had the idea of shaping a liberating catechesis even though he failed to refer explicitly to the word “liberation”.

Fr. Nadal, in an interview with him, argued critically against the translation of the People of God catechetical series into other languages. For him it was never just a question of translation but genuine adaptation. Most of the translators were involved in the question of language translation and they were not fully involved in a catechetical situation. Fr. Nadal is of the opinion that if

⁵⁴Fr. Allan Moss is a South African and belongs to the Oblates of Mary Immaculate in South Africa. When he completed his studies for the priesthood in South Africa, he specialized in catechetics at Corpus Christi College in England. He was the parish priest of a large urban parish in the city of Durban and he also taught Religious Education (catechetics) and communication, at St. Joseph’s Theological Institute at Cedara, Natal. He is presently the provincial of the Oblates of Mary Immaculate in Natal.

⁵⁵Allan I. Moss, *A History and Theology of Catechetics* (Verulam: Oakford Catholic Church, 1997), p. 33.

translators had been more involved in a catechetical situation, they would have been able to adapt and inculturate the People of God catechetical series. They should not only have been interested in translating the book but they should also have aimed at transforming the book into the language and style of other cultures. This was a shortcoming in the People of God catechetical series.⁵⁶

However one has to recognize that it was not so easy to find people who had both the language expertise and catechetical expertise. Most people had the language expertise but did not have the catechetical expertise. Consequently the books which were originally written in English were translated into various African languages and they did not reflect sufficiently the cultural aspirations of the people speaking those languages.⁵⁷

3. 2. A Life-Centered Approach in the “People of God Series”

If the Christian message is to be meaningful and related to people’s life it has to be addressed to men and women as we find them in the world in which they live. If God’s message is to be effective in transforming the life of people, then the people involved in catechesis must know the people to whom the message is addressed. In short to accept the truth of faith and to appropriate it, it must be meaningful within the same cultural system which normally governs the rest of people’s thinking and living.

This has been taken into consideration in recent years by both theology and catechetics emphasizing on men and women, their world, their needs, their frustrations, their sufferings and their aspirations. Modern anthropology or the study of man has provided people involved in catechesis with a better insight into man and woman, and this has greatly influenced the presentation of God’s message to

⁵⁶Interview with Fr. Paul Nadal on 13 October 1999 at St. Joseph Theological Institute, Cedara.

⁵⁷*Ibid.*

people today. God's message is not something that has dropped out of the sky. He speaks to man and woman from within the world and within human experience.⁵⁸ This person-centered or life experience approach has influenced the whole presentation of God's message in the People of God catechetical series. Fr. Patrick Barry⁵⁹ argued that this approach to catechesis is concerned first and foremost with the relationship between God and man. It is concerned with man and his involvement with God in every detail of his daily life and existence. No area of his life is excluded in this all-embracing relationship and nothing is more relevant than his present situation and condition.⁶⁰ This method suggested that to liberate man or woman one has to be attentive to his/her life situation.

Prisca Hadebe⁶¹ finds this Modern Life Experience Approach relevant to the South African context. She has this to say:

In Southern Africa people live in a variety of backgrounds and situations, in villages, towns and cities, and in many informal settlements where the Church is today. The focus on life experience is that it is concerned with the deepest values, needs, problems, and questions of life. It deals with people at the point where "they are", and takes them as far as they can go, which means respecting their ability to learn, not to force the learning on them. In that case, life experience is a participative learning where the educator becomes a facilitator.⁶²

This approach links religion and life in such a way that the Word of God illuminates and interpret

⁵⁸Paul Nadal and Theodula Müller, *You Are My People: Teachers Guide for Book III* (London: Geoffrey Chapman), p. 14.

⁵⁹Fr Patrick Barry is diocesan priest from Ireland. He worked in the Diocese of Port Elisabeth as a co-ordinator of catechetics in this Diocese. He has also been involved in youth catechesis and participated in the Study Day On Catechesis which took place in Pretoria in 1984. He is now back in Ireland.

⁶⁰Patrick Barry, "The Link Between Religion and Life", *Study Day On Catechesis* (Pretoria: S.A.C.B.C.,1984), p. 151.

⁶¹Ms Prisca Hadebe is lay catechist who is presently the co-ordinator of catechetics at Lumko Institute in Germiston.

⁶²Prisca Hadebe, *Religious Education in Multi-cultural Society in Southern Africa*. Unpublished paper, p. 4.

life. This life experience approach enable people to live their daily lives according to God's will. It is very essential that religion has to be seen and understood as speaking to people in their own particular life situations, otherwise it is irrelevant and therefore does not offer any room for liberation.

The People of God catechetical series in their approach make also use of question-answer, biblical and liturgical catechesis. The whole Christian doctrine is spread out in the People of God catechetical series and themes which constitute each lesson are themselves theological. Illustrations in the People of God catechetical series are multiracial and a great emphasis is placed on the commandment of love.

3. 3. The Contribution of Two Catechetical and Pastoral Departments

The catechetical and pastoral departments of Lumko Missiological Institute and Khanyisa Pastoral Institute made valuable contributions to the work of catechetical renewal in South Africa in the seventies. Khanyisa as a higher catechetical and pastoral training institute is somehow a logical development of Lumko Missiological Institute.

Lumko Institute was founded in order to provide specialized help for the development of mission work in South Africa. Its founding was one of the hopes cherished by Archbishop Martin Lucas in the early days of his service as Apostolic Delegate. He was Apostolic Delegate to South Africa from 1946 to 1952. Then it was bishop J.B. Rosenthal of Queenstown who kept this hope alive. In collaboration with the Missionaries of the Sacred Heart, he established Lumko in 1962. In July 1968, the Southern African Catholic Bishops' Conference expressed its intention of accepting complete responsibility for Lumko Institute as soon as it was in a position to do so. It was then taken

over by the Southern African Catholic Bishops' Conference in 1974.⁶³ At the end of 1985 Lumko Institute was moved from the Eastern Cape to Germiston in order that it may be nearer to the majority of the Catholic population.⁶⁴

Lumko Missiological Institute has several departments, including a catechetical department which provides full training courses and also refresher courses in the new approach to catechetics. In addition "to its research into the best way of bringing Christ's message to the world today, of bringing about meaningful adaptations in the liturgy, and of training people for various ministries, the Pastoral Department of Lumko organizes liturgical and pastoral seminars for the up-dating of priests throughout the country."⁶⁵

Lumko Institute in its effort to relate catechetical programmes to the situation in which the Church found itself in South Africa, uses a life experience approach. Hadebe, the present coordinator of catechetics at this institute, explains that Lumko catechetical textbooks use facilitating methods, where both the facilitator and participants take a theme from everyday life which is centered around some basic life experience. From this theme the participants are led to a deeper understanding of the truth the catechist wants to teach. This truth is the Word of God found in Scriptures and in the tradition of the Church. The participants thereafter discover for themselves how to live and witness

⁶³S.A.C.B.C. *Working Paper on the Pastoral Planning* (Pretoria: Southern African Catholic Bishops' Conference, 1984), p. 55.

⁶⁴For more information about the history of The Lumko Institute, see Prior Paul Laurence, *A Communion of Communities: The mission and Growth of a Local Church as reflected in the Publications of the Lumko Institute*, A Thesis submitted in the Fulfilment of the Requirements for the Degree of Master of Theology in the Subject of Missiology at the University of South Africa, June 1993, p. 20-55. See also Stuart Bate, "One Mission, Two Churches", In Joy Brain and Philippe, eds., *The Catholic Church in Contemporary Southern Africa* (Pietermaritzburg: Cluster Publications, 1999), p. 33-35.

⁶⁵*The Catechetical Situation in South Africa: Report by the Department of Catechetics of the Commission for Christian Education and Worship* (Pretoria: Southern African Catholic Bishops' Conference, 1997), p. 32.

the truth they have been searching for in their lives. Finally the session concludes with prayer, with a song, or a para-liturgy based on the theme of the session.⁶⁶

Khanyisa, the Southern African Institute of Religious Education, established by the Bishops' Conference at Mariannhill, specializes in training animators in catechetics. In 1976 this catechetical and pastoral institute was opened at Mariannhill under the sponsorship of the Bishops' Conference. Fr. Nadal was appointed as its first director. This institute has promoted a thoroughgoing, systematic catechetical endeavour at every level of church organization in South Africa: national, diocesan, and parochial. Courses to introduce the new catechetical series and its methods have been provided by Khanyisa.⁶⁷

The creation of this institute was a response to the catechetical renewal called by the Second Vatican Council. Fr. Nadal expressed this clearly in his *Memorandum to S.A.C.B.C on Institute for Catechetical and Pastoral Training in South Africa* in 1972. Speaking about the need for such an institute in South Africa he wrote:

In the last few years there has been a considerable transformation of the Church's vision of itself and its role in the world-transformation begun at the Second Vatican Council and continued in the years following the Council. There has been a further transformation in the patterns of communication. This has had a tremendous effect on education in general and religious education in particular. On the question of religious education and formation, a considerable number of people in South Africa and surrounding countries are engaged in preparing others for catechetical and pastoral roles-in seminaries, religious orders, catechist schools and as diocesan directors of catechetics. Not all those involved in this work have the specialist training to work on adapting the teaching of religion to new doctrinal emphases, to new patterns of communication and to wider pastoral developments in the Church. Those who have received training have received this at overseas institutes. While nobody would question the quality of such formation, or that certain selected personnel should continue to receive such formation, entire dependence on overseas institutes does suffer from certain limitations: (a) The number who will be able to attend such institutes is limited because travel and support overseas is [are] financially expensive. Furthermore in South Africa travel permits are not readily or equally available to all race groups. (b) Overseas institutions often reflect an intellectual tradition and set of problems different from

⁶⁶Prisca Hadebe, *Op. Cit.*, p. 4.

⁶⁷S.A.C.B.C. *Working Paper on Pastoral Planning* (Pretoria: Southern African Catholic Bishops' Conference, 1984), p. 56.

ours in South Africa. (c) Most overseas institutes do not take into account the specifically missionary conditions prevailing in South Africa.⁶⁸

It follows that the fundamental reason of being for this institute was to take into account the socio-political context prevailing in South Africa in the shaping of a catechesis relevant to the people of South Africa. This meant that in the field of catechetics and pastoral theology South Africa needed to work on solutions to their own problems up against the changing stimulus of their own society rather than importing and adapting overseas solutions. That is why Fr. Nadal insisted in his *Memorandum to S.A.C.B.C. on Institute for Catechetical and Pastoral Training in South Africa* that “A South African Institute would have to reflect the specifically missionary nature of our apostolate and the racial composition of the Church here in South Africa.”⁶⁹

It was also hoped that this institute will help in training people in new methods of catechesis, the proclamation of the Good News into South Africa in a South African context. To achieve this it intended to promote research, readings, reflection, discussion and possible publications in the catechetical field in South Africa. Supporting this institute, the Catholic Church was on the right truck because such institutes were strongly recommended in the General Catechetical Directory published by the Sacred Congregation for the Clergy in 1971, as we saw it in the previous chapter. In this line the Church in South Africa was on the way to operate an *aggiornamento* in its catechesis.

3. 4. Preparing for the 1977 Synod of Bishops in South Africa

As it has been pointed out in chapter II, the international synod of bishops met in Rome in October 1977 to focus on catechesis with particular emphasis on children and young people. The Southern

⁶⁸S.A.C.B.C. on Institute for Catechetical and Pastoral Training in South Africa”, *Minutes of the Plenary Session Held at St. John Vianney Seminary Waterkloof, Pretoria 5th-9th February, 1973* (Pretoria: Southern African Catholic Bishops’ Conference, 1973), p. 140-141.

⁶⁹Paul Nadal, *Op.Cit.*, p. 141.

African Catholic bishops took this matter seriously in order to bring their substantial contribution to this synod. In view of this preparation the Southern African Catholic Bishops' Conference prepared a Study Document to the synod of bishops in 1977. All territories served by the Southern African Catholic Bishops' Conference were asked to send in replies to the questionnaire addressed to them in order to produce this Study Document. Forty replies were received, eighteen from individuals and twenty-two from groups working as teams. A synthesis of these findings was studied by the Southern Africa Bishops' Conference and compiled under the title, *The Catechetical Situation in South Africa* published by The Department of Catechetics of the Commission for Christian Education and Worship in 1977.

This document summarizes fundamental issues in catechesis in South Africa in the late seventies. In the following paragraphs we want to point out these issues, checking whether there was any concern from various Catholic dioceses of South Africa to engage with the social context in which many Christians found themselves. To achieve this we will underline its structure and point out some themes related to the social context of South Africa as found in the document.

3. 4. 1. The Structure of *The Catechetical Situation in South Africa*

The document *The Catechetical Situation in South Africa* is divided into five parts. Part one speaks about the involvement of the whole Christian community in catechetics and points out that all Christians of whatever age or category, need a type of catechetics adapted to their life situation. Part two of this document outlines the importance of catechetics for children and young people. It emphasizes that children and young people make up a world of their own and are considered for what they are today, not just for what they will be tomorrow.

Part three considers different aspects of modern culture which have implications for catechetics. It also points out tensions resulting from different conceptions of the relationship between doctrinal tradition and human development, catechetics and political commitment, theology and the human

sciences. In addition to this, this part touches on two aspects of liberty: liberation or the promotion of free, responsible persons and religious liberty in the traditional sense. The same part refers briefly to the role of the school and the university in religious education before speaking about catechetics and the means of social communications.

Part four emphasizes that catechetics is concerned much more with living the faith in one's life concrete situation than with having a great deal of theoretical knowledge about the faith. This part shows that the two fundamental criteria to be used in determining any programme in catechetics, its content and method of presentation, must be fidelity to the Gospel and the needs of the faithful. The last section of this part summarizes some of the salient aspects of experiments in catechetical methodology carried out in various countries served by Southern Africa Catholic Bishops' Conference. The last part introduces the concept of co-responsibility of all Christians in proclaiming and bearing witness to the Gospel message.

3. 4. 2. Some Important Themes in *The Catechetical Situation in South Africa*

One of the themes present in the document *The Catechetical Situation in South Africa* is catechesis and the South African social context. The document points out that there are some positive features for catechetics which can be drawn from the South African socio-cultural situation. South Africa as a country has a great diversity of races, nationalities and cultural background. The Catholic Church in South Africa can present a very good example of universality and complementarity comprising so many different races and cultures. In this context, "The expression of the Christian faith could be immensely enriched by the contribution of these various cultures. The sense of community, of celebration, the love of song and of rhythmic movement so strong in African culture could be used positively in catechetics."⁷⁰

⁷⁰*The Catechetical Situation in South Africa: Report by The Department of Catechetics of the Commission for Christian Education and Worship* (Pretoria: Southern African Catholic Bishops' Conference, 1977), p. 21.

However this diversity of culture has not been given full expression and has not produced the enrichment that was expected either within the Catholic Church or within the society as a whole in the seventies. In this line it was remarkable that although the majority of the South African Catholics were blacks, the Church was predominantly a western-oriented Church, under a white and often expatriate leadership. This presented two major challenges to the ministry of catechetics in South Africa in the seventies.

Firstly in the seventies the Africans were discovering their own cultural values, they were no longer content with an alien image of the Church. The *Catechetical Situation in South Africa* underlines that Black Consciousness which was the legitimate demand of the Africans to be recognized as a people with their own cultural values and heritage, capable of making their own contribution to the Church and the society, had suddenly become a powerful force to be reckoned with. It became more and more evident that unless the Church accepts and promotes all that is positive in Black consciousness, the black people were destined to be completely alienated.⁷¹

Secondly another great difficulty for catechesis in the Catholic Church in South Africa came from apartheid, a system which was specially designed to divide and separate people of different cultures with a view of maintaining the purity of the so-called superior culture. This system did not only prevents the mutual enrichment of the various cultures, it also forced Christians to live in a society where the Gospel values of reconciliation and brotherly love were flagrantly violated.⁷²

The document *The Catechetical Situation in South Africa* notes that the South African Catholic Bishops' Conference was keenly aware of these two major difficulties and was constantly seeking a solution.⁷³ The whole situation of apartheid created tremendous problems for catechesis in South

⁷¹*Ibid.*, p. 21.

⁷²*Ibid.*, p. 21.

⁷³*Ibid.*, p. 21.

Africa. These problems are summed up in the same document as follows:

It is extremely difficult to inculcate the Gospel values of justice, brotherly love and unity when the social situation as a whole is a flagrant contradiction of these values. Many white priests, religious and lay catechists feel that their teaching has not much credibility among the Blacks because they enjoy all the privileges of white people (even when they do not seek them). The disintegration of African family life caused by economic pressures, sub-human living conditions and the migratory labour system often results in complete loss of parental control, and make young people inaccessible as far as direct catechesis is concerned. The Church has no effective access to the channels of social communication which shape the ideas, attitudes and values of large sections of the population. Radio and television especially tend to re-inforce fear, antagonism and prejudice among whites.⁷⁴

It follows that in the seventies all catechetical efforts have not made great impact. They have not been able to overcome racial prejudice and injustice as found in South Africa. However some hopeful signs of growing social awareness could be seen among the younger generation. But the document does not set out to show how this young people's awareness could benefit a catechesis suitable to the social struggle in South Africa.

Another theme present in the document *The Catechetical Situation in South Africa* is catechesis and liberation. Now the concept "liberation" appears explicitly in the text of the document. To the question how does catechetics in your country intend to promote liberation from social, political economic and moral conditioning the following answer is given:

In the South African situation, all sections of the population have need of liberation. In the case of the underprivileged, it is a liberation from poverty, exploitation, oppression. In the case of the privileged minority it is liberation from an inherited and almost unconscious social practice of greed, selfishness and the will to dominate which results in injustice and discrimination. True liberation for all can come only by living the message of Christ radically.⁷⁵

In this endeavour the People of God catechetical series were shaped in such a way that they could form Christian attitudes towards people and promote freedom. In these books we find pictures of

⁷⁴*Ibid.*, p. 24.

⁷⁵*Ibid.*, p.25.

different races in South Africa. These pictures portrayed the message that Whites, Blacks, Indians and Coloured are people of God and God's children. They are therefore called to live together as one family.

Despite this effort, through fear or through lack of awareness, many catechists avoided any reference to the major evils which were present in the South African society. They often confined their catechetical teaching to minor issues and they failed to fulfil the liberating mission of the Word of God or the liberating mission of Christ. This time many Christians felt that catechesis was "completely divorced from any possible social and political commitment and especially from the struggle for liberation."⁷⁶

This shows how the struggle for liberation in South Africa was a slow one. Although there were some voices willing to proclaim liberation at all cost, there was some resistance among Christians and church leaders against this message, and willingness to maintain the *statu quo*. In fact the existing structures of apartheid rendered it extremely difficult and some times impossible, to make the Gospel message of brotherly love and reconciliation a lived reality in South Africa.⁷⁷ Any attempt to proclaim the message of liberation was considered to be a subversive action and the one who proclaimed this message was at risk. This was the main challenge the Catholic Church in South Africa had to face in its catechesis.

The best solution in this situation would have been to emphasize fidelity to the Gospel message and the deepest needs of the people in South Africa. This means that the Gospel message cannot have much impact on people's life if it does not take into account their social context. This was to be the task of a liberating catechesis despite all its difficulties involved in its making.

⁷⁶*Ibid.*, p. 25.

⁷⁷Interview with Julie Dawson on 29 October 1999 at St. Mary's Parish in Pietermaritzburg.

This leads to another theme present in *The Catechetical Situation in South Africa* which is, catechesis and Christian living. In section fifteen, under the heading 'Catechetics for Christian Living' the principal aim of catechesis is underlined. It is argued there that in the renewal of catechetics the principal aim is to present the message of salvation in such a way that it can "offer a foundation and illumination for the whole of Christian life."⁷⁸ This aim reveals the idea that Christianity is a way of life to be lived as a love relationship with God through Christ, and it's the task of catechesis to make this reality possible. At this stage it was reported in the document that the problems concerning the aim of catechesis in South Africa were being studied both at local and national level, by catechetical commissions and catechetical centres which existed in South Africa, and by the Department of Catechetics of the Commission for Christian Education and Worship of the Southern African Catholic Bishops' Conference.⁷⁹

Given the need for a catechesis which takes into account people's life situation and experience, catechetical books were shaped in such a way to relate religion to the life situation of those being educated in the faith. The bishops in South Africa tried to favour a catechesis which could be related to life, and which could involve parents and could be relevant to the Christian community as a whole. Through their numerous pronouncements on social justice the bishops tried to form a Christian conscience on this point, but they did not succeed in making any great impact.

3. 5. Declaration of Commitment on Social Justice and Race Relations within the Church⁸⁰

⁷⁸*Ibid.*, p. 28.

⁷⁹*Ibid.*, p. 28.

⁸⁰ The S.A.C.B.C. plenary session in 1977 Issued a "Declaration of Commitment on Social Justice and Race Relations within the Church". This Declaration of Commitment is published in *The Bishops Speak: Vol.2. Pastoral Letters and Statements 1967-1980* (Pretoria: Southern Africa Catholic Bishops' Conference, n.d.), p. 42-47.

It is said that in the field of social concern in South Africa the Catholic Church had a slow start. Two main reasons could be given to this slow start:

One was the conventional conservatism of Catholic Church leadership not yet sensitive to great social issues, reticent in matters political and particularly wary of anything that might drift into violence. Another reason was the situation of Catholics in the country where they felt themselves to be aliens in an overwhelmingly Protestant society and were loath to jeopardize the freedom they enjoyed. Thirdly there was the fact that prior to the establishment of the Bishops' Conference in 1947 the bishops, then vicars apostolic, though they met in plenary assembly occasionally, had no permanent structure for corporate pronouncements or undertakings.⁸¹

It is in the late seventies that the South African bishops issued a *Declaration of commitment on Social Justice and Race Relations within the Church*. Assembled in their plenary session in 1977, they accepted that the Catholic Church in South Africa is lagging behind in witnessing to the Gospel in matters of social justice. Given this failure they decided to commit themselves to work out different programmes to fill this gap. In the area of "social justice, liberation and development" they accepted to promote the awakening of social conscience and the awareness of injustice and social problems as central to evangelization and as an essential element of preaching, liturgy and catechetics.⁸²

In addition to this, the South African Catholic bishops recognized that to be more relevant and efficient in their mission it is necessary,

To give practical expression to the conviction that the Church's mission includes work for complete human liberation and to the teaching of "*Evangelii Nuntiandi*" that evangelization includes transforming the concrete structures that oppress people; and in the light of this, to strive that the Church be seen in solidarity with the legitimate aspirations of oppressed people; on the side, therefore,

⁸¹S.A.C.B.C., *Working Paper on Pastoral Planning* (Pretoria: Southern African Catholic Bishops' Conference, 1984), p. 57.

⁸²S.A.C.B.C., *The Bishops Speaks: Vol. 2. Pastoral Letters and Statements 1967-1980* (Pretoria: Southern African Catholic Bishops's Conference, n.d.), p. 44.

of Black Consciousness, in regard both to those who promote it and those who suffer for it.⁸³

It follows from this Declaration that catechetics was to be committed to the work of human liberation and to the transformation of structures which were oppressing people in South Africa in the light of *Evangelii Nuntiandi*. In this line it was expected that catechesis would take much more practical step to meet the needs of the suffering people in South Africa in order to alleviate their pain and misery. However the Declaration was much more honoured in the breach than in the observance.

The bishops were always aware of this difficulty created by the gap between what they preached and taught, and the application at grassroot level. Realizing how difficult it was for them to solve this problem alone, in the final article of the *Declaration of Commitment on Social Justice and Race Relations within the Church*, they called for a Pastoral Consultation. The South Africa Catholic bishops accepted that this Pastoral Consultation, which took place in early eighties, will have to

Take into account the singular situation and resultant tensions of the Church in South Africa, where 80% of the laity are Black and 80% of the clergy White, and to investigate as a matter of extreme urgency the feasibility of a Pastoral Consultation in which lay people, religious and priests, in large majority Blacks, may participate with the bishops, in arriving at policy on church life and Apostolate but not on doctrinal and canonical matters.⁸⁴

⁸³*Ibid.*, p. 44-45.

⁸⁴*Ibid.*, p. 47.

3. 6. Conclusion.

In this chapter we tried to show how the Catholic Church in South Africa in the seventies attempted to update its catechesis to suit the social context which prevailed in South Africa. We pointed out that through catechism books such as the People of God catechetical series, the pastoral centers, the bishops declarations and announcements the South African Catholic bishops searched for a catechesis which will be relevant to the South African context. This was not an easy task for the Church leaders who often recognized that the Catholic Church was lagging behind in witnessing to the matters of social justice. But the bishops remained restless in front of growing violation of human rights and evils caused by apartheid regime.

Despite this apparent difficulty there was a need for a catechesis that takes into account the life situation of the people of South Africa suffering under the apartheid regime. Although the structures of this system rendered it difficult to make the Gospel message of brotherly love, reconciliation and liberation a lived reality there were some feelings for a liberation catechesis. But commitment in the work of liberation in catechesis remained at the surface in the seventies. Some tools had to be found out in order to forge a catechesis in depth and committed to liberation. How was this to be achieved will be dealt with in the next chapter.

CHAPTER FOUR: SEARCHING FOR SUITABLE GUIDELINES FOR THE MINISTRY OF CATECHESIS IN SOUTH AFRICA:1980-1991

4. 0. Introduction

The period 1980-1991 is a turning point in the history of catechesis in South Africa, it is a period of intense catechetical initiatives and planning. The seventies ended with a call for the Pastoral Consultation to set forth a policy about church life in South Africa. This consultation took place at Hammanskraal in 1980 and four years later a Study Day on Catechesis took place at St. John Vianney Seminary, Waterkloof, Pretoria from 27th to 28th January, 1984. This same year a process for Pastoral Planning was engaged to set out a new vision for the Catholic Church in South Africa. All these activities paved the way for the production of a Catechetical Directory for Southern Africa which was issued in 1991. So in the eighties the Catholic Church in South Africa remained restless, searching for suitable guidelines for a relevant catechesis to its context.

In this chapter our concern is to find out if in this search for suitable guidelines there was any concern for a liberating catechesis. In this enterprise we will first consider the Inter-diocesan Pastoral Consultation underlining its theme “evangelization and catechesis”. Secondly we will look at the Pastoral Plan and catechesis emphasizing the role of the community in doing catechesis. Finally we will show how the Catechetical Directory for Southern Africa describes a liberating catechesis in the Southern African context.

4. 1. The Inter- Diocesan Pastoral Consultation (1980)

In *The Declaration of Commitment on Social Justice and Race Relations* which the Church made at the SACBC plenary session in February 1977, the Southern African Catholic bishops committed themselves to a Pastoral Consultation in order to bring together Catholics from all over the country

to determine with the bishops a policy on church life and apostolate but not on doctrinal and canonical matters.⁸⁵ Already in 1979 in response to the resolutions and directives of the Southern Africa Catholic Bishops' Conference a number of dioceses had conducted surveys amongst their people to assert their own needs, priorities and expectations from the Church. These findings were then collected and given to sociologists for an independent analysis and assessment. These sociologists identified the main concerns expressed in various reports and they advised on how the material could be used at the inter-diocesan level.

So from 29 August to 1 September 1980 an Inter-diocesan Pastoral Consultation was held at Hammanskraal where 178 delegates representing Catholics of South Africa, Namibia, Swaziland and Botswana gathered together in order to reflect on major topics of concern in the Church, and to suggest practical ways of dealing with the needs they discovered. The consultation made over one hundred recommendations in six basic areas of catechetics, liturgy and sacraments, lay responsibility and formation, justice, family life and youth.⁸⁶

What became apparent at the consultation was that the Catholic Church in South Africa needed to undergo a fundamental transformation in catechesis if it was to undertake its mission seriously in the Southern African context. Since then the concern which received most attention in the local reports was the need for evangelization, including the need for teaching people about their faith, it was decided that the overall theme of the Pastoral Consultation would be "Evangelization and Catechesis".⁸⁷

⁸⁵S.A.C.B.C., "Declaration of Commitment on Social Justice and Race Relations within the Church," In *The Bishops Speak: Vol.2. Pastoral Letters and Statements 1967-1980* (Pretoria: Southern African Catholic Bishops' Conference, n.d.), p. 47. See also Joy Brain and Philippe Denis, ed., *The Catholic Church in Contemporary Southern Africa* (Pietermaritzburg: Cluster Publications, 1999), p. 27-33.

⁸⁶S.A.C.B.C., *Inter-diocesan Pastoral Consultation* (Pretoria: Southern African Catholic Bishops' Conference, 1980), p. 48-53.

⁸⁷*Ibid.*, p. 4.

4. 2. On Evangelization and Catechesis

We mentioned earlier that during the Pastoral Consultation the concern which received the most regular attention in reports was the need for evangelization, catechesis and teaching people about their faith. In this perspective many people stressed the importance of setting up catechetical programmes of various sorts, where the main emphasis would lie in imparting knowledge about faith and its implication for life. However some individuals questioned this and they argued that the problem must be seen at a deeper level. It was underlined here that the " world is fast moving from basic Christian principles and ...the time has come to realize that most people do not have a clue as to the Gospel message. Even many Catholics are fantastically vague. We have reached the age of the need for re-evangelization."⁸⁸

It followed from the above remark that the priority for the Catholic Church in South Africa was to be that of awakening faith so that people may come to a deliberate commitment to Christ. This could be intensified by instructions and catechesis. The means for such evangelization was seen to be primarily a matter of preaching where one could not presume that people knew their faith already.

Furthermore, concerning catechesis another concern which was made explicit by a large number of people was a need for a catechetical programme for those in non-Catholic schools. In this line it was pointed out that,

Outside the school situation the 'People of God' series are not very helpful, and what is needed is a catechism for children able only to attend classes once or twice per week. Other special needs mentioned were forms of catechesis for rural African communities, catechisms for special language groups taking their background into account for youth telling them how to live and behave themselves, for a simple catechism for the less educated, for adult catechesis so parents can be instructed themselves

⁸⁸Bernard F. Connor, ed., *A Summary and Assessment of Preparations for the Inter-diocesan Pastoral Consultation: The Church in the Eighties* (SACBC mimeographed paper, 1980), p. 6.

and help with the religious upbringing of their children. for a set of visual aids which do not depend upon electricity, and for both fundamental and on-going instruction for adults so there could be life-long Christian education.⁸⁹

Some further questions were raised during this Pastoral Consultation such as what sort of Christian faith, commitment and community is catechesis attempting to bring about? How is faith to be related to life and secular society around? Or is faith to be mainly a private affair between a person and God, and concerned above all with keeping people in the Church and helping them to be active there? Or what does commitment to Christ and a response to his Gospel include? In an attempt to deal with these questions it emerged from speakers that the question of Justice and Reconciliation in South Africa affects both the receiving and the giving of the relevant catechesis. In other words, catechesis will not be relevant to the people of South Africa unless it takes into account the question of Justice and Reconciliation. But what really is at stake here is the question of liberation.

4. 3. Liberation as a Priority in Catechesis

During the plenary session of the Pastoral Consultation some speakers argued for a liberation catechesis. A speaker pointed out that the preoccupation of most of the people in South Africa is liberation. In the light of this, this speaker suggested that “the whole catechesis should be changed in order to emphasize liberation as a priority and not just consider it a complex issue as suggested in the catechetics sector.”⁹⁰ This speaker understood that it is time for the Catholic Church in South Africa to assert its leading role in the work of liberation through catechesis.

Fr. Buti Tlhagale⁹¹ pushed this idea further in his address during the plenary session of the Pastoral

⁸⁹*Ibid.*, p. 6.

⁹⁰S.A.C.B.C., *Inter-diocesan Pastoral Consultation* (Pretoria: Southern African Catholic Bishops' Conference, 1980), p. 6.

⁹¹Fr. Buti Tlhagale is a South African and belongs to the congregation of the Oblates of Mary Immaculate. He runs a parish in Soweto, he has been the general secretary of the Southern

Consultation. He critically spelt out some important issues liberation catechesis must take into account in South Africa:

Within the South African context, the fundamental aspiration of the black people is to be freed from the tradition of political domination, of economic deprivation, racial and ethnic discrimination. The desire to be truly human, the realization of a people's worth, can only be made possible through their participation in institutions that govern and give direction and meaning to their existence. Traditionally, skin color, amongst other things, has been a decisively determinant factor in shaping the lot of the oppressed people. It needs to be mentioned right at the outset that the church has unwittingly aligned itself, at the expense of its own teachings and credibility, with the discriminatory modes of existence prevalent in South Africa... The credibility of the church, the teaching of the church have long been at stake. The subdued mutterings of some black Christians expressing the inner compulsion to become a black confessing church, stems basically from the fact that the church is a de facto divided house. A glance at the institutions, modes of the larger society and in the church, captures a similarity that irresistibly leads to the conclusion that a common principle of discrimination is at work in both the state and the church.⁹²

Tlhagale's conclusion suggests the reason why there has been a lack of commitment to the work of liberation within the Catholic Church in South Africa. The Catholic Church as an institution was "a preserve of white Christians."⁹³ White Christians remained dominant in the Church leadership and felt comfortable with the apartheid regime. Belonging to the dominant and comfortable class they did not feel any pressing need for liberation. Even those who acknowledged that liberation was important did not consider it as a priority number one. Tlhagale felt that it was impossible to begin speaking "about liberation in the larger society without first realizing a measure of liberation within the Church itself and within its hierarchy."⁹⁴ Once this has been accomplished the work of liberation in catechesis will find its way and relevancy to the people.

Arguing for a contextualized catechism, Tlhagale insisted that catechetical programmes must be

African Catholic Bishops' Conference. He was then ordained Archbishop of Bloemfontein on the 10th of April 1999.

⁹²*Ibid.*, p. 31.

⁹³*Ibid.*, p. 31.

⁹⁴*Ibid.*, p. 32.

overhauled in order to accommodate the heightened consciousness of the communitarian dimension of human existence. Catechism in South Africa must not just be a concatenation of conciliar pronouncements to be learned off by heart but must bear some relevance to the concrete historical situation of the people of South Africa. For example it will be taught in catechism classes that faith saves when it is accompanied by personal good works, but also those works which aim at undoing the mischief of apartheid and class divisions.⁹⁵

Although Tlhagale argues for a liberation and contextual catechesis, his understanding of liberation tends to be much more politically oriented and forgetting the spiritual imprint. For him liberation “means that transformation of the present political structures that protect the white minority and consequently perpetuates the domination and exploitation of the black majority. Liberation means full participation in the political institution of the country.”⁹⁶ Insisting on the political aspect of liberation he lost its spiritual vision. One may therefore ask what liberation means for a Christian. Is liberation a political or a spiritual affair?

Liberation to be much more meaningful must be holistic and all-embracing. One might argue that political liberation is necessary and was needed in South Africa but it was not enough; liberation of conscience was also important. At this period of history in South Africa people needed to be taught that racism is evil and has no ground. It was also important to unlock the ideology which promoted this racism. It was “Justified by an ideology of the superiority of persons from European stock over those of African or Indian origin or “coloured”, which is, by some, supported by an erroneous interpretation of the Bible.”⁹⁷ Liberation catechesis was also expected to counter through preaching and teaching any erroneous interpretation of the Bible in favour of racism and oppression.

⁹⁵*Ibid.*, p. 33.

⁹⁶*Ibid.*, p. 33.

⁹⁷*The Church and Racism: Towards a More Fraternal Society* (Nairobi: St. Paul Publications, 1988), p. 17.

During the Pastoral Consultation the South African Catholic youth understood that the best way to foster liberation is to point out the Church's shortcomings in this task. Here are some of the direct quotations from young people in many parts of South Africa who were questioned about the Church during the weeks that preceded the opening of the Pastoral Consultation: "Catechism is not related to life", "the Church is concentrating on saying mass every Sunday", "the Church is offering lip service to matters of national concern for example, inhuman evictions, mass removals, housing problems, educational problems, labor problems; in short: problems arising directly or indirectly from enforced application of apartheid on the masses", "We are treated as if we don't exist in our parish."⁹⁸

In short the Catholic youth were saying that the Catholic Church in South Africa must embark on action and stop talking. This youth felt that this Church had adopted the structures of the present society in both its leadership and lifestyle. For instance parish councils were groups of educated and well-off people; poor and less educated people were not fully represented.⁹⁹ In reality the Church did not practice what it preached. This led the youth to understand that the Church is not involved in the struggle for liberation. For liberation catechesis to be a reality in South Africa at this period of history, it meant that the Word of God had to be related to people's life situation and questions they asked about their concrete life. In other words prayer and action, spiritual life and daily life conditions were expected to be reconciled and find expression in catechesis. In this context this is for me what liberation catechesis must take into account and ought to be doing.

In addition for this catechesis to be truly liberating in South Africa it presupposed reshaping and restructuring the whole Catholic Church so that it may be a real home for all people. This is also a work of liberation, making the Church a household where Christians share their togetherness,

⁹⁸S.A.C.B.C., *Inter-diocesan Pastoral Consultation*(Pretoria: Southern Africa Catholic Bishops' Conference, 1980), p. 43.

⁹⁹Interview with Julie Dawson on 29 October 1999 at St. Mary's Parish in Pietermaritzburg.

brotherhood and fellowship in God. This was not yet a reality within the Catholic Church in South Africa. It was hoped that the Pastoral Consultation would build this and bring a good harvest in this area.

But, in my view, the Catholic Church in South Africa is not to be demonized at this stage for having failed to bring this into completion or into reality. Already during this Pastoral Consultation some participants recognized that although most people have a negative vision of the Church because of its apparent failure to take a political stand, to some extent the bishops have already done this. The problem seemed to remain at the parish level where the Church was expected to be connected with grassroots communities.¹⁰⁰ The message of the South African Catholic bishops seemed to have been largely ignored by most clergy, catechists and local Church leaders. The Pastoral Consultation including various people, mostly lay people, from various dioceses was to provide a remedy to this as one can see through its recommendations.

4. 4. Social Justice as a Means of a Liberating Catechesis

In line with concerns for the social dimension of Christian living in South Africa, the Pastoral Consultation recommended that at all levels of catechesis a greater attention must be given to justice and liberation¹⁰¹ both in regard to Catholic social teaching in general and its particular application in Southern Africa. This catechesis will be mindful of collaborating in the removal of all forms of discrimination affecting races, classes, cultures, and the place of woman in the society and her appropriate role in the Church.

¹⁰⁰Interview with Alice Busisiwe Zondi on 29 October 1999 at St. John of Arc Parish in Pietermaritzburg.

¹⁰¹S.A.C.B.C., *The Inter-diocesan Pastoral Consultation* (Pretoria: Southern Africa Catholic Bishops' Conference), p. 48.

So a catechesis for justice and liberation was strongly recommended. In this area the Pastoral Consultation insisted that the catechetical programmes must be re-shaped in order to include a central role for the work of “Justice and Liberation”¹⁰² as an integral part of the faith. This reshaping of catechesis will also include measures for the formation of all people involved in catechesis, in particular teachers and priests in order to remedy past defects in this field. This idea of renewing catechesis continued to be alive in the Pastoral Plan of the Catholic Church in Southern Africa.

4. 5. The Pastoral Plan of the Catholic Church in Southern Africa

It emerged from the Pastoral Consultation the necessity of developing a consultative ongoing process of Pastoral Planning. From 1983 onwards the Southern Africa Catholic bishops began preparations to develop an effective Pastoral Plan which would respond to the complex needs of the South African context. In order to help the Church reflecting on these complex needs and issues affecting the people of this part of the world a *Working Paper on Pastoral Planning* was drawn up in June 1984 and distributed to parishes, movements, religious communities and individuals for their reactions and reflections.

Fr. Bernard F. Connor¹⁰³ noted that,

Responses to the working paper came in slowly; 83 were received by March 1986 and this increased to just under 100. They varied in length from one page to two longish treatises, and were received from

¹⁰²*Ibid.*, p. 51.

¹⁰³Fr. Bernard F. Connor is the late provincial of the Dominican Order in Southern Africa. He died on 25 August 1999 of Leukemia. He was involved in the process of elaboration of the Pastoral Plan of the Catholic Church in Southern Africa and has written various articles and books on the Catholic Church in Southern Africa.

dioceses, parishes, religious communities, organizations, individuals and some ad hoc groupings.¹⁰⁴

From comments and these responses it emerged that there is a need for a Pastoral Plan for the Church in Southern Africa which will be inspired by the understanding of the Church which emerged from the Second Vatican Council. This understanding or vision of the Church must be related to the realities of life in Southern Africa. It was also felt that *Community Serving Humanity* will serve as a suitable theme for the Pastoral Plan. Finally it emerged that without proper training and a deeper grasp of the vision of the Plan by all the people who make up the Church e.g. the adult men and women, children and youth, religious, priests and bishops, the Church would be unable to undertake its mission of service.¹⁰⁵

In 1987 all dioceses were introduced to the Pastoral Plan through a Pastoral Plan Kit. Each parish was then invited to reflect on the theme of this Pastoral Plan and asked to adopt or reject the Plan. After a careful consideration of the various responses, the bishops officially launched the Pastoral Plan and they decided to commit the churches of Southern Africa to following this Pastoral Plan from Pentecost 1989 onwards.

4. 6. The Pastoral Plan and Catechesis

The motto *Community Serving Humanity*, chosen for the Pastoral Plan, epitomizes the fundamental

¹⁰⁴Bernard F. Connor, "Arriving at a Pastoral Plan", In Patrick J. Hartin, Bernard F. Connor and Paul B. Decock, eds., *Becoming a Creative Local Church: Theological Reflections on the Pastoral Plan* (Pietermaritzburg: Cluster Publication, 1991), p. 43-44. For more details about the history and the process of the Pastoral Plan see Chris Langefeld, The Reception of Vatican II in South Africa: A Survey of Themes from the Pastoral Plan of the Catholic Church. *BCT.4* (January 1997), p. 40-44 See also Stuart C. Bate, *Fvangelization in the South Africa Context* (Roma: Editrice Pontifica universita Gregoriana, 1991), p. 71-80. *Study Day on Pastoral Planning*, in Minutes of the Ordinary Plenary Session Held at St. John Vianney Seminary Waterkloof, Pretoria from 20-28 January, 1987, p. 221-239.

¹⁰⁵Joy Brain and Philippe Denis, ed., *Op. Cit.*, p. 27-33.

changes which the Catholic Church in Southern Africa wanted to operate in order to improve its way of being Church. The first aim of this Pastoral Plan was building Community. So during the coming years the Church felt the need to transform its parishes and congregations in such a way that everybody can feel at home. To be at home in God's family meant relating to one another as brothers and sisters. A number of Christians expressed this already in preparation for the Pastoral Plan: " We want to overcome situations where people in the same congregation do not know one another, where they hardly meet personally, where they hardly ever plan and act together. We want especially to overcome all forms of discrimination."¹⁰⁶ The best solution to this was to plan together in shaping a new vision of being Church in South Africa.

The second aim of the pastoral Plan was to become a *Church Serving Humanity*. In order to meet this aim, people expressed that parishes and congregations must be transformed to resemble more closely Christ who healed those who were sick in mind and body. Parishes and congregations will have to discern where human dignity is lost; they will be sensitive to areas where injustices destroy the lives of people. Hence in the Pastoral Plan men and women voiced up together:

We realize that in our parish life we were often concerned only with 'things spiritual' although there were inhuman situations on our doorsteps. We usually said we can do nothing about these situations or we considered these evils to be the concern of other institutions. We believe that Christ wants us to overcome such attitudes. Our Pastoral Plan aims at a parish life in which we work for the transformation of the whole life, for a change of heart and a change of society.¹⁰⁷

In doing this it became clear that in the South African context, from grassroots to associations or communities Christians were yearning for change, transformation of their lives, change of heart and of society. They were longing for liberation from all the things that prevented them from being a *Community Serving Humanity*. According to the Pastoral Plan catechesis therefore will have to be committed to the work of forming, informing, and transforming the community. In other words for

¹⁰⁶S.A.C.B.C., *Community Serving Humanity: Pastoral Plan of the Catholic Church in Southern Africa* (Pretoria: Southern African Catholic Bishops' Conference, 1989), p. 7.

¹⁰⁷*Ibid.*, p. 7.

catechesis to be liberating it must involve the whole community as the whole section twelve of the final text of the Pastoral Plan seems to suggest:

It is true to say
that the quality of the Christian life of a community
depends greatly on the quality of the catechesis
given in the community.

Catechesis is a vital way
in which the community forms itself
according to the mind of Jesus,
informs itself of the truth of his teaching,
and transforms itself and the world
towards the kingdom of God.

We wish the contents of catechesis
to reflect the vision of our Pastoral Plan.

We wish catechesis
to become the task of the community,
not only the task of its leaders.
It should be the task not of the few
but of many.

We wish catechesis to include
not only the children of the parish.
All its members should become part
of a continual learning process
which clarifies and deepens their faith.¹⁰⁸

So the Pastoral Planning pushing further the recommendations of the Pastoral Consultation set the Community as a framework for catechesis. This was a new shift in catechesis for the South African Church. The Church was struggling to find out both means and ways of finding response to the divisions and problems caused by the apartheid regime. Some members of this Church and part of its hierarchy at the same time were comfortable with this regime. The Church was therefore in a constant dilemma: to proclaim a message of liberation or not? By setting the community as a framework for catechesis again the Catholic Church was on the right track to liberation. In fact liberation does not happen from the sky it must take place in the community. Catechesis is liberating when it aims at "Serving Humanity", at carrying on the mission of Jesus who came not to be served but to serve (Mt 20: 28). Here serving humanity implies a special commitment to those in desperate

¹⁰⁸*Ibid.*, p. 21.

need, those whose humanity is degraded or denied in some way or other. It is in fact a commitment to building a better world or a better community. In the South African context liberation catechesis meant preaching and practicing the message of liberation from all the things which prevented the Church from being a community serving humanity and fighting for the dignity of all South Africans. It meant also opposing all systems and laws which enforce injustice. Whether catechesis respected this agenda is another question. However this is what the Pastoral Plan hoped to achieve in catechesis.

The genius of the Catholic Church in South Africa is that in accepting the theme *Community Serving Humanity*, it asserted its reading of the signs of the times. In a land which is divided by apartheid, cut across by strife and fragmented by greed, community life and support were crying needs. The Church was not only challenged to become more a community but it was also called to foster communal support in the wider society.¹⁰⁹ Without taking the community dimension into account catechesis was destined to be out of context and therefore meaningless.

While the Pastoral Plan process was going on in 1984 A Study Day on Catechesis was held at St. John Vianney Seminary, Waterkloof, Pretoria from 27th to 28th January. Various catechetical coordinators from different dioceses and catechetical experts from all over South Africa met and the following were the aims of this Study Day:

- 1) To address the growing concern, expressed in many quarters, about catechesis in general;
- 2) To provide a forum at the 1984 Plenary Session of the S.A.C.B.C. for these concerns to be expressed;
- 3) To reflect together on what the Church, through the Teaching Magisterium, is asking of us in catechesis today;
- 4) To discover why a life-centered content represents a response to the concerns expressed by both the people and the Magisterium;
- 5) To discover the validity of the life experience method presented in our catechetical programmes (especially the People of God Series) as a method of catechesis;
- 6) To show how doctrines of our faith are systematically presented in and through our catechetical programmes;
- 7) To elicit clear recommendations and resolutions which would represent

¹⁰⁹Bernard F. Connor, *Where Are We Going as Church? Reflections on the Process of the Pastoral Planning* (Cedara: Order of Preachers, 1988), p. 22.

a practical response to the concerns expressed by both the people and the Magisterium.¹¹⁰

However Fr. Nadal remarks that this was not the original aim of this meeting. He explains that in preparation of the meeting questionnaires were sent out to all dioceses asking what will be relevant to the Church in South Africa at the moment. It was hoped that the outcome would be the question of liberation and the question of the struggle in South Africa. But surprisingly all that came out predominantly from the needs of dioceses and parishes were catechetical questions, questions about catechesis. This is the reason why the theme of the meeting turned out to be a Study Day On Catechesis. But this was not the original aim of it. The original aim was to be on catechesis and the question of the struggle for liberation in South Africa. This original aim was deviated because most of the pastors and pastors assistants were not directly involved in the questions of liberation as they were on day to day basis in catechesis.¹¹¹ For them the main issue was catechesis and catechetical methods because this is what they had to face every day in their ministry.

Although the original theme of the meeting was hijacked, Fr. Nadal still argues that liberation catechesis and reconciling religion and life did come out. The question of life experience catechesis was tackled; that is linking religion to life. If you link religion to people's life, then you are bound to look at the questions that touch their lives. In the South African context "the thing that was touching people in their lives was the whole question of apartheid and the whole question of liberation."¹¹² By focusing on life experience catechesis, the Study Day on Catechesis implicitly dealt with the question of liberation catechesis.

¹¹⁰S.A.C.B.C., Study Day On Catechesis, in *Minutes of the Ordinary Plenary Session Held at St. John Vianney Seminary, Waterkloof, Pretoria 24th January- 1st February, 1984*, p. 138-139. This document includes various interventions from different speakers during this study day.

¹¹¹Interview with Fr. Paul Nadal on 13 October 1999 at St. Joseph's Theological Institute, Cedara.

¹¹²*Ibid.*

This meeting searching for ways of improving the ministry of catechesis in South Africa set up some recommendations or suitable guidelines. Among these guidelines it was underlined that the recommendations of the Pastoral Consultation should continue to be implemented at all levels of church life in Southern Africa. It was also highly recommended that the Southern African Catholic Bishops Conference should prepare its own Catechetical Directory. This idea springs from the *General Catechetical Directory* and *Catechesis In Our Time* which recommended the production of local catechetical directories by various bishops' conferences.

4. 7. A Catechetical Directory for Southern Africa: Contextual Catechesis

4. 7. 1. Why this Catechetical Directory?

In a foreword to this Catechetical Directory, Hugh Slattery, bishop of Tzaneen and chairman of the Commission for Christian Education and Worship for the Southern African Catholic Bishops' Conference at the time, underlines its purpose as follows:

In the years since the Second Vatican Council the ministry of catechesis has been given great impetus through the publication of the General Catechetical Directory (1971), the two major Synod Documents: Evangelization in the Modern World by Paul VI (*Evangelii Nuntiandi* 1974) and Catechesis in Our Time by John Paul II (*Catechesi Tradendae* 1979) as well as the revision and the restoration of the Rite of Christian Initiation of Adults (RCIA) under Paul VI (1972). These have provided much needed guidelines for the ministry of catechesis in the modern Church. In order to better implement these guidelines, local churches have prepared their own catechetical directories. These local directories apply the general principles of modern catechetics to the grass-roots situation confronting catechists as they go about their task. This is the purpose of our Catechetical Directory for Southern Africa.¹¹³

Prepared by the Catechetical Commission at the time, the Catechetical Directory for Southern

¹¹³The Southern African Catholic Bishops' Conference Commission for Christian Education and Worship Department of Catechetics in 1991 published the *Catechetical Directory for Southern Africa*. It is at the same time a Study and Guidance Document for those engaged in Catechesis in the Southern Africa. In its Forward Bishop Hugh Slattery speaks of the purpose of this document. n.p.

Africa was approved by the plenary session of the Southern African Catholic Bishops' Conference in August 1990 for use in the Dioceses of the Conference. It was then published by the Department of Catechetics on 19 May 1991 for experimental use for five years. This Directory follows from the Pastoral Plan which invited the Catholic Church in Southern Africa to be a more vibrant Church. In the area of evangelization and catechesis the Pastoral Plan asked of the Church to be a *Community Serving Humanity*. It was hoped that this Pastoral Plan will guide all people involved in the catechetical ministry in territories served by the Southern Africa Catholic Bishops' Conference. It was also hoped that the Catechetical Directory for Southern Africa will direct them in teaching, living out and celebrating the Good News of the Kingdom of God in their respective countries.

Again, this Directory aimed at indicating ways in which the Church in Southern Africa could assist men and women to know, to proclaim, to live and to celebrate their faith. It intended also to facilitate another aim of catechesis in Southern Africa that of leading men and women to conversion and belief in Christ and deepening their commitment to him in the community of the Church.

4. 7. 2. For whom Is this Directory Written?

The Catechetical Directory for Southern Africa is addressed to each of the constituent commissions of the Southern African Catholic Bishops' Conference. It is also addressed to all men and women who are concerned with the religious education of adults, young people and children. However it is addressed in the first place to parents as the principal educators of their children and the bishops as pastors of their dioceses.

In the second place it is addressed to diocesan catechetical and liturgical commissions; to priests, deacons, full-time catechists, parish catechetical teams, and people who participate in catechetical programmes as volunteers. It is also addressed to institutes of pastoral training, including seminaries and catechetical institutes. In addition to this, it is addressed to men and women in charge of

Catholic schools, teachers in these schools, organizations and associations within the Catholic Church in Southern Africa. As one can see this Directory is addressed to a wide range of men and women and calls them to greater commitment in this ministry. What emerges from this Directory is an involvement of the laity in the work of catechetics.

4.7. 3. Its Structure

The Introduction which constitutes the first part of the Catechetical Directory for Southern Africa presents its aim and lists the people to whom it is addressed. The second part shows how catechesis fits in the work of the Church as a whole and explains the reason why there is reference to context in this Directory. Part three presents an overall view of what catechetics is all about, at the same time emphasizing the process of Religious Education. Part four, the last part of this Directory, gives directives for specific areas of catechetical interest for the Catholic Church in Southern Africa.

4.7. 4. Reference to “Context” in the Directory

The Catechetical Directory for Southern Africa is contextual. It is made by people from Southern Africa for the Church of Southern Africa. This is to say that it purports to take into account the particular questions and conditions which surround and affect the work of catechesis in this region. These questions and conditions are referred to in this Catechetical Directory, as “the Southern African Context.”¹¹⁴ Three main issues affecting the life of the people in Southern Africa that this Directory will have to take into consideration are underlined in the document.

The first question that this Directory must take into account is the political situation. It is pointed out in the Directory that men and women who seriously commit themselves to proclaiming,

¹¹⁴S.A.C.B.C. *Catechetical Directory for Southern Africa* (Pretoria: South African Catholic Bishops’ Conference, 1991), p. 13.

teaching, living and celebrating the Gospel in Southern Africa find their commitment challenged by the political situation which surrounds them. The greatest challenge for many Christians in South Africa at the time was that,

Apartheid has achieved the division of the people into racial groups which see themselves to be mutually antagonistic. In answer to the desire of the majority of the people for meaningful participation in the governing processes of their country, the government established so-called "homelands". Relocation and the loss of citizenship were the practical consequences. Methods of working for peaceful change were countered with banning orders. The use of force by the police and the military [has] engendered fear both inside and outside of the Republic. Crowded prisons and detentions without trial were among the fruits of the "state security".¹¹⁵

Consequently violence became a feature of the political scene. Violence became a political tool used by both the government and the people opposed to this government.¹¹⁶ Against this background the Catechetical Directory for Southern Africa mentions three type of violence which arose from this South African context: institutional violence, reactionary violence and revolutionary violence. This is how the Directory itself differentiates these types of violence as they could be observed in South Africa:

On account of governmental policies and economic and social practices, many members of society found themselves being treated as something less than persons. This constituted a type of violence. The political system also adversely affected communal life of many ethnic groups. Traditional cultures, in particular, fell victim to policies and directives that were not of their own making. These kinds of institutional violence existed alongside the more obvious manifestations of violence that occur when the authorities use police and military force in the name of good order and peace. Institutional violence and injustice begot further violence. Random acts of violence occurred in reaction to wrongs endured, while other acts of violence occurred as part of a revolutionary programme. Reactionary and revolutionary violence both expressed intense resentment and frustration. Through these types of violence, loss of life, damage to property and continued deterioration of political life occurred. All three types of violence (institutional, reactionary, and revolutionary) showed the crisis of the prevailing political scene: some people refused or considered it impossible settle their differences in any other

¹¹⁵*Ibid.*, p. 13.

¹¹⁶From 1985 to 1990 the apartheid government placed South Africa under a State of Emergency as the political crisis deepened and the opposition mobilized millions of people throughout the country. The security forces were given about unlimited powers which they used to harass and restrict anti-apartheid organizations, and to detain or often kill thousands of people. The banned liberation movements, in town, intensified armed struggle.

way.¹¹⁷

Given this context, catechesis will therefore have to explore the possibility of non-violent action as another way of responding to injustice. But one must know that non-violence is not passive acceptance of evil out of fear. The Catechetical Directory for Southern Africa defines it as a conscientious action taken out of love for the sake of justice or peace. It represents an informed choice and a deep commitment. However the Directory recognize that a “catechesis for non-violence will demand time, deep questioning, and spiritual resources.”¹¹⁸ It mentions non violence without offering further indications on how to go about it.

The second question that the Catechetical Directory for Southern Africa has to consider is the issue of cultures. This Directory will have to be aware of the fact that the people of Southern Africa represent a rich and wide variety of cultures and traditions. The vast majority of the people of Southern Africa have their roots in Africa. Over the past centuries, the influx of people from European countries and India brought changes in Southern Africa. Since their arrival, the white people set about colonizing and subjugating the indigenous inhabitants through military power, legal enactment and social customs.

This meeting of cultures brought about tensions and often misunderstandings. Wherever cultural contact took place in Southern Africa it was very clear that traditional African values, ways of life and customs were challenged and overwhelmed by Western values and styles of life. Unfortunately “the imported [Western] culture was generally presented as being the superior and Christian way of life.”¹¹⁹ So a liberating catechesis needs to be very careful in order to avoid presenting an image

¹¹⁷ S.A.C.B.C. *Catechetical Directory for Southern Africa* (Pretoria: South African Catholic Bishops’ Conference, 1991), p. 14.

¹¹⁸ *Ibid.*, p. 14.

¹¹⁹ *Ibid.*, p. 16.

of Christ which is culturally bound to a Western outlook. On the contrary the image of Christ which is to be presented to the people of Southern Africa, whatever their culture be, must be that of the universal Lord and Redeemer or Liberator of all humanity.

Such a catechesis will present the universal values of the Good News. It will not displace values already present in African traditional religion and society, but it will enhance them. When it is necessary to challenge values inconsistent with the Gospel message, there should be first a study in order to ensure that the minister of catechesis acts with insight and proper understanding.

The third issue that the Catechetical Directory for Southern Africa also looks at is the whole question of women and catechesis. In Southern Africa many women face the double discrimination of sexism and racism. Catechesis in this part of the world must look at the plight of women. If this catechesis is to be truly liberating and a solid preparation and guidance for living the Christian life, it must seriously address the question of women. This catechesis, "in its dialogue with human experience and revelation, should listen to the experiences of women. It will thus be able to incorporate them into their insights. Such a catechetical process will bring about new ways of understanding not only women, but also men."¹²⁰ By listening to the experiences of women it will be possible to discover their role in the Church and their contribution to work of catechesis.

Emphasizing its context this Directory reaffirmed the commitment of the work of catechesis in Southern Africa to the removal of all forms of discrimination which affected the life of the people at the time. This was in fact a follow up of some recommendations made during the Pastoral Consultation whereby different Christians expressed that: "Having come together from all sectors of Southern Africa, shared our different experiences and grappled together, through the many conflicts we experience, we feel called to commit ourselves to working for a new community and

¹²⁰*Ibid.*, p. 20.

for the total liberation of all who live in Southern Africa.”¹²¹

Working for liberation, Christians in South Africa saw the political and economic structures as the greatest obstacles which prevented them from developing Christian values. How then will catechesis bring the hope for a better society and liberation from all forms of evil and oppressive structures? Or how was catechesis in South Africa to respond to the above mentioned context? The Catechetical Directory for Southern Africa seems to suggest that this could be achieved through sound catechetical methods.

4.7. 5. On Three Catechetical Methods in the Directory

In its endeavour the Catechetical Directory for Southern Africa presents three tools which would be better for a liberating catechesis: the Rite of Christian Initiation of Adults (RCIA), Family and Community Catechesis (FCC) and Small Christian Communities (SCC). In the following section we want to explore how these tools cater for a liberating catechesis.

4. 7. 5. 1. The Rite of Christian Initiation of Adults (RCIA)

Expressing the RCIA as a model for catechesis, the Catechetical Directory for Southern Africa sees it as holding a particular importance and significance for the catechetical ministry as a whole. This rite is intended for the initiation of new adult Christians.¹²² What is of interest here is that an understanding of its process will lead to a clearer vision of how people can be renewed in faith and hope. More than the People of God catechetical series, which dealt with children, the RCIA focuses on adults Christians education. It also offers helpful insights into the preparation of candidates for

¹²¹S.A.C.B.C., *The Inter-diocesan Pastoral Consultation* (Southern Africa Catholic Bishops' Conference, 1980), p. 50.

¹²²*Ibid.*, p. 26.

Confirmation and First Holy Communion. In addition to this it opens up possibilities for involving the families and the communities of the candidates in the preparation of these sacraments.

Again, as we pointed out earlier in this chapter, the Pastoral Plan set the community as the framework for catechesis, the Catechetical Directory for Southern Africa recommending the use of the Rite of Christian Initiation of Adults also reaffirmed the importance of community in catechesis. This Directory expressed this importance in the following words:

The RCIA is not a private affair. Of its very nature it is a *community* event. The Christian community is invited to contribute to the process by participating in catechumenal groups to instruct and share their faith with the catechumens. The Community celebrates the various *Rites of Passage on the Journey* with the catechumens and offers prayers and intercessions for them. The way of life of the community also contributes to the process.¹²³

In this perspective the RCIA implies that what we call liberating catechesis is a process which takes place in the community of believers. The RCIA contains a vision of the Church as a people brought together by a common experience of conversion and faith in Jesus Christ, and as a people gifted with the life of the Spirit through baptism. As a result, they are incorporated into an ecclesial body or community which is committed to continuing Christ mission of liberating people from all sort of afflictions. Therefore it was hoped that the implementation of the RCIA in South African parishes would bring a renewal of adult faith and at the same time strengthen commitment to the work of justice or liberation on the part of parishioners.

The handbook *Our Journey Together*, published by Lumko Institute in 1986, is a contextual catechism emerging from the RCIA in use by the Catholic Church in South Africa. This handbook shaped for Christian Communities contains guidelines for accompanying adult catechumens on their journey of faith. It contains 47 Catechetical Sessions for Christian Initiation of Adults. Addressing this handbook to Christian Communities, Hirmer, the present bishop of Umtata Diocese, underlines

¹²³*Ibid.*, p. 35.

its aim: “This Community Guide will help you to conduct catechetical sessions in your community. We call it “*Our Journey Together*”. Why? Because this guide helps Christians and catechumens to walk together on the road of faith, helping each other on the way to baptism and deeper understanding of the faith.”¹²⁴

What is of great importance in this handbook is that it describes faith as a journey together to Emmaus like the two disciples in Luke 24:13-35. It uses seven pictures to show how the main steps on the road to Emmaus are also the same steps for the people on the way to baptism. Following Luke’s story of the two disciples in Lk 24:13-35, the first picture in the handbook depicts two people on the road, meaning a journey together. The second image portrays their sadness in their search for meaning; this corresponds to a period of inquiry. Christ comes and then joins them on the way. The next picture portrays Christ telling them His Story of salvation and explaining to them certain truths of faith; this is a period of catechumenate. Then follows the invitation of Jesus from the two disciples into their house, a period of purification. Picture 5 portrays the “breaking of the bread” which indicates here the celebration of the “sacraments of initiation”.¹²⁵ The following image describes Christ’s disappearance and the disciples’ reflection upon the mysteries of the breaking of the bread. This is a type of “Mystagogy”. Mystagogy is a time for deepening the Christian experience of the mystery of faith and entering more fully into the life of the Church, the community of the faithful. Finally the last picture shows the disciples going out to tell the whole story of what happened to them and spreading the Good News¹²⁶ that they have seen the Risen Christ.

¹²⁴Oswald Hirmer, *Our Journey Together: A Guide for the Christian Community to Accompany Adult Catechumens on their Journey of Faith* (Germiston: Lumko Institute, 1986), p. 1.

¹²⁵In the Catholic Church the Sacraments of Baptism, Confirmation and the Eucharist are called “Sacraments of Initiation”. They “initiate” Christians or “lead them into” the mystery of God and into the Community. See the *Rites of the Catholic Church, Vol.I* (Collegeville: Pueblo Publishing Company, 1990), p. 1-515.

¹²⁶Allan I. Moss, *Op. Cit.*, p. 38.

According to Fr. Moss this Emmaus experience is a type of the RCIA which is organized as the model and the most eminent way in catechizing. It is biblical and draws upon the stories of the Bible. It is also liturgical with its prayers, rituals and sacraments. In addition it is doctrinal with its reflections on faith and basic teachings of the Church. It also draws upon the sharing of experiences and the challenges to witness or Christian discipleship. Although the “Our Journey to Emmaus”¹²⁷ stresses the personal commitment, it constitutes a catechesis which is strongly community oriented. As a journey together it attempts to focus on the whole community of the faithful.¹²⁸

It is very clear that stories play a very important role in the RCIA. Naturally human beings are story tellers. People have a tendency to be open to stories. Through *Our Journey Together* one learns the story of God and his people. These are the stories about the truths of life and of faith. This will mean that a liberating catechesis will give room to story telling as a way of sharing faith experiences and life experience within the community. Sharing faith and life experience is liberating and this must take place within the community and the family.

4.7. 5. 2. Family and Community Catechesis (FCC)

Fr. Moss defines Family and Community Catechesis as

a form of instruction addressed to parents in order to deepen their faith and their daily living in relationship to each other and their children, as a family, a living cell of the Church. It is “religious education” taken in a total context of family, classroom and parish as a whole. Beginning with a specific project in a family background it develops as an ongoing process that aims at parents being renewed and becoming part of a committed laity, as envisaged by Vatican II and later Church documents on the laity.¹²⁹

¹²⁷O. Hirmer, *Op. Cit.*, p. 1.

¹²⁸Allan I. Moss, *Op. Cit.*, p. 38.

¹²⁹*Ibid.*, p. 40.

This Family and Community Catechesis aims at equipping parents to be religious educators in their own families by providing them with a genuine family catechesis of faith sharing and growing as a family. This method also helps in creating a genuine experience of authentic Christian community life. In addition to this, Family and Community Catechesis brings about co-operation in the ministry of catechesis as regards the responsibilities and roles of family, classroom and the parish.

Hence the Catechetical Directory for Southern Africa suggested Family and Community Catechesis as a method parents could be equipped with in order to be efficient religious educators of their family. This Directory recommends this method for teaching young children. It is expected for instance that the FCC Communion project will offer a way in which families of first communicants can contribute to their children's preparation for the Eucharist. Again this method will help parents to focus on those faith and life issues which affect the religious education of their children in the context of the family and the Christian community.¹³⁰

Fr. Nadal¹³¹ explained, in an interview, how FCC was introduced in the Catholic Church in South Africa. He pointed out that in the late 70s it was discovered that there was in Holland a type of catechesis which was using the sacraments of Christian initiation as a way of involving both children and parents in catechism. This method was coined by a Salesian called Saris who was working in Holland at the time. Then some catechetical experts from South Africa were sent to Holland to find out more about the Saris method, Family and Community Catechesis. After exploration, these experts introduced this method in the Catholic Church in South Africa as a way of involving adults or parents in catechesis. For instance if a child was going to make first Holy Communion, or to be baptized, or to make first Confession, parents had to attend courses on these

¹³⁰S.A.C.B.C., *Catechetical Directory for Southern Africa* (Pretoria: Southern African Catholic Bishops' Conference, 1991), p. 30.

¹³¹Interview with Fr. Paul Nadal on 13 October 1999 at St. Joseph's Theological Institute, Cedara.

sacraments. Through this method gradually the whole process of Christian education for adults was being done.

Family and Community Catechesis was not directly committed as such to the question of promoting a liberating catechesis under the apartheid regime. But it was a way of involving at a large scale adults in the rediscovery of their faith and life experience and the link between religion and life. Fr. Nadal underlined that “once again more indirectly this method was having an effect on the South African situation.”¹³² In its attempt to link religion and life, Family and Community Catechesis provided a framework for a liberating catechesis.

4.7.5.3. Catechesis in Small Christian Communities (SCC)

Family catechesis is at the heart of the formation of Small Christian Communities. The family, the domestic Church, as the basic cell of the Church is called to reach out to other families. So the Small Christian Communities are made up of several family groups. These Communities recapture the old way of being Church as found in apostolic times in Acts 2 and 4. A Small Christian Community is a praying community as this can be seen in its weekly meetings. It is a serving community which reaches out of itself to become a *Community Serving Humanity*. A Small Christian Community is also an evangelizing community. It is missionary minded and spreads the Gospel of salvation to all people around it. Finally, a Small Christian Community is a liberating Community. It is involved in social and political struggle or issues which affect the life of the people.

Fr. Moss sees Small Christian Communities as one of the most effective means of catechesis for a community. He points out that a Small Christian Community is “a place of religious formation for adults and their families. It has the marks of being Gospel-centered, action-oriented (not just a

¹³²*Ibid.*

prayer group), home-meetings (not at church), inter-connected (not isolated from each other) and also linked to the universal Church and its authority.”¹³³

In South Africa as elsewhere in Africa, the Catholic Church has opted for the formation of Small Christian communities a means of nourishing and strengthening people’s faith. The Pastoral Plan considered them as the most intensive form of community building in parishes. They are seen as a privileged place of living the aim of the Church in South Africa: a *Community Serving Humanity*. In the Pastoral Plan they are described as follows:

They are neighborhood communities; they are intended to be permanent; they meet weekly in members homes, by rotation; they are based on Gospel-sharing and on communal action; they form a network coordinated through the Parish Pastoral Council. All Catholics, including members of associations and movements, are invited to participate. There is no blueprint or universal form for such communities. They will develop differently in various environments. Experience has shown that they flourish equally well in urban and rural areas. In some urban areas they take the form of communities of common interest.¹³⁴

Taking into account the above considerations on Small Christians Communities, the Catechetical Directory for Southern Africa accepted the invitation of the Pastoral Plan to form Small Christian Communities. This Directory insists that they can even contribute significantly to the sort of church that people experience. More significantly they are “vital places for adult catechesis. They can provide a forum that is especially suited to the RCIA, Gospel and faith sharing and the promoting of justice.”¹³⁵

In this sense the Small Christian Communities are catechetical. They hold on the four traditional pillars of faith which are the Bible, Liturgy, Doctrine and Witness. These pillars are also

¹³³Allan I. Moss, *Op. Cit.*, p. 43.

¹³⁴S.A.C.B.C., *Community Serving Humanity* (Pretoria: Southern Africa Catholic Bishops’ Conference, 1989), p. 37.

¹³⁵S.A.C.B.C., *Catechetical Directory for Southern Africa* (Pretoria: Southern Africa Catholic Bishops’ Conference, 1991), p. 36.

fundamental in catechesis. Small Christian communities are biblical because Scriptures play a very important role in their gathering. They are also liturgical because prayer and worship are essential for the life of their members. They are also doctrinal because they follow the teachings of the Church, including directives from the magisterium, namely the pope and the bishops. Finally there is a strong dimension of witnessing the Christian message. Small Christian Communities challenge their members to go out and bear witness to what they believe, and at the same time they stimulate their members in bringing Christ to the world.

Hence the members of these communities are challenged to live the message of liberation, getting involved in social and political issues which virtually affect the life of people.¹³⁶ In other words members of Small Christian Communities are called to reach out, to bring liberation to their brothers and sisters in need by promoting a better human living. Small Christian Communities are really places of liberation. Fr. Moss giving his personal experience of a SCC gathering in his parish attested to this. He narrates his experience as follows:

There was silence in the room. It was a prayerful silence. The SCC. was reflecting on the Word of God. The group consisted of about fifteen adults and teenagers. They were seated on chairs and some on cushions on the floor. The meeting had begun with a prayer and a Gospel reading, after which there was a brief sharing of what the text meant to us. The silent reflection, now taking place, was on our life experiences. A lively discussion followed soon after. The sharing could have continued for hours, had the leader of the group not drawn our attention back to the Bible. With a prayer and a reading, we focused more attentively on what the Word of God was saying to us. Also striking was the "Action Response", the faithful being aware that our faith is not just a talking faith, but also a witnessing faith, a challenge to action. The meeting finally closed with a prayer and a hymn. I returned home that evening, full of joy, having a sense of what the disciples on the road to Emmaus could have felt, that the lord is truly alive in the midst of his people.¹³⁷

It occurs to me that SCCs fulfil one of the fundamental human needs. This is communication and sharing one's life experience. People need to share with one another, to communicate at a deep level and feel a sense of belonging. This quest for sharing, for communicating and belonging

¹³⁶Allan I. Moss, *Op. Cit.*, p. 43.

¹³⁷*Ibid.*, p. 44.

appears to me to be very necessary in a country which was dominated by racism and segregation during the apartheid regime. In this situation liberation for Christians meant to be able to communicate and share with one another regardless of his /her race. It meant also relating to one another without prejudices, inferiority and superiority complex. The SCCs seem to offer a framework for this. By so doing they paved way to liberation. In other words SCCs were called to be really liberating communities.

Although SCCs offered a framework for liberation, their formation remains questionable at least under the apartheid regime. It is not new to say that under this regime it was very clear that parishes were divided according to racial basis and this can even be observed today in the Catholic Church in South Africa. If communication and sharing together one's faith among Christian is very important and liberating, it seems that the Catholic Church structures did not allow this. The question one could ask is how different races in South Africa could come together in one Church and share one faith if they are divided according to their race even in parishes.

A clear example of the Church division into races was the division of seminaries according to colour. It was hoped that seminarians or future priests would be church leaders implementing a liberating catechesis in their ministry, teaching people of South Africa that whether they may be White, Black, Coloured and Indian they are all the People of God. How could they bear witness to such a message when they have been educated in a system which permitted segregation? The liberating message which was expected was a message fully committed to bringing together all South Africans as Children of God, belonging to the same Family of God. This was sometimes far from being a reality in the Catholic Church despite the good teaching from the bishops and the rest of the clergy.

Despite this criticism Small Christian Communities have proved to bear some fruit in South Africa. Apart from the example of Fr. Moss experience on SCCs, as we mentioned above, some other churchmen have experimented with SCCs in South Africa and have emphasized their positive

contribution to the Church. Fr. Hermann Benz, an Oblate priest from Germany, who experimented with them in the Parish of St. Paul in Taung, a town situated in the Karoo region between Kimberly and Mafikeng, found out that SCCs can be witnesses of Christ by “their practical daily lives, by loving everybody and caring for everybody, who needs moral support, loving affection, consolation or practical help of irrespective of faith, tribe, position or race.”¹³⁸ This still shows that SCCs are liberating communities where people show concern for each other regardless of tribe or race. This was something very positive in an apartheid society¹³⁹ on the part of the Catholic Church.

4. 8. Conclusion

In this chapter we attempted to epitomize various catechetical productions of the Catholic Church in South Africa in the eighties. The aim of this exercise was to check whether there has been any effort to shape a liberating catechesis. We discovered that the beginning of 1980s opened with an Inter-diocesan Pastoral Consultation which focused on “Catechesis and Evangelization”. This endeavour was to be continued through the Pastoral Plan which rediscovered and emphasized the community as a privileged place for doing catechesis. All catechetical efforts in the 80s culminated in the production of a Catechetical Directory for Southern Africa. This Directory, emphasizing the need for a contextual catechesis, described the RCIA, FCC and SCC as suitable catechetical tools for a liberating catechesis. From this chapter it became clear that linking religion and life came out as a leitmotif and as a sine qua non condition for a liberating catechesis. This catechesis was very important for the Catholic Church in South Africa in order to be relevant to its people.

¹³⁸Hermann Benz, Small Christian Communities in Taung, in Bate Stuart C. *Serving Humanity: A Sabbath Reflection, The Pastoral Plan of the Catholic Church in Southern Africa after Seven Years* (Pietermaritzburg: Cluster Publications, 1996), p. 254. In this same book Errol Burgess and Allan Moss give another example of “Small Christian Communities in a Working Class Area”, p. 261-264.

¹³⁹See about this Prior, Andrew, ed. *Catholics in Apartheid Society* (Cape Town: David Philip, 1982).

However this task was not so easy for the Catholic Church in South Africa in the eighties. The Church found itself caught up in the serious tensions of the time. Within its own body there were conflicting ideologies, divisions and demands for self-reform. This meant that to implement a liberating catechesis the Church had first to liberate itself from all these conflicts. This amounts to saying that before anything else the Catholic Church in South Africa had to catechize itself.

Despite these challenges we pointed out various attempts on the part of the Church to include various Christians, catechists, catechetical experts, priests and bishops in shaping a relevant catechesis to the South African context. Such a catechesis had no other choice than being liberating. It holds that people are more important than things: possessions, power, status and races. Its concern is for the sufferings of people and its interest is centered on the needs and life of the people. So these were the questions that catechesis had to deal with in South Africa despite all its shortcomings. One must acknowledge that it has not been so easy for the Catholic Church in South Africa to shape a liberating catechesis. This is also due to the nature of this catechesis; it is a ongoing process and involves challenging all forms of evils that pin down human beings.

CHAPTER FIVE : GENERAL CONCLUSION

A Liberating Catechesis in the South African Context

In this study the central theme that mobilized our energies was the question of a liberating catechesis in the South African context. In our research we focused our attention on the period 1965-1991 because of its intense catechetical activities. This allowed us to discover the contribution of the Catholic Church in South Africa to the catechetical renewal which has been so much part of the Catholic Church since the Second Vatican Council. To achieve this, we first looked at the development of catechetical thought after the Second Vatican Council in six selected catechetical documents. These documents are: the General Catechetical Directory, the Rite of Christian Initiation of Adults, *Evangelii Nuntiandi*, *Catechesi Tradendae*, the Catechism of the Catholic Church and the General Directory for Catechesis. These catechetical documents underlined the fact that any catechetical renewal, to be meaningful, must meet the great challenge of reconciling fidelity to the Christian doctrine being proclaimed and fidelity to the people receiving this doctrine.

Secondly, this enabled us to consider the impact of these catechetical documents in South Africa in the seventies. In this chapter we did a survey of the catechetical production which took place during that period. In this endeavour, we remained focused on the People of God catechetical series, two catechetical and pastoral departments, the document on *The Catechetical Situation in South Africa* and the Catholic bishops' *Declaration of Commitment on Social Justice and Race Relations Within the Church*. This survey revealed that the clergy in the seventies remained in constant turmoil searching for ways and means of meeting the demands of the catechetical renewal called for by the Second Vatican Council. In this quest for renewal it was an imperative for the Church in South Africa to take into account its context. Although we discovered some concerns on the part of progressive bishops, priests and catechists about engaging with the context in order to shape a liberating catechesis, the message of liberation remained adamant.

Lastly we extended our research into the eighties checking whether the Catholic Church in South Africa developed some guidelines to improve its ministry of catechesis. We found out that in this period the Church engaged with catechetics in the following contexts: the *Inter-diocesan Pastoral Consultation*, the *Pastoral Plan*, a *Study Day on Catechesis* and the *Catechetical Directory for Southern Africa*. With these initiatives it became obvious that the eighties marked a turning point in catechesis for the Catholic Church in South Africa. This period is characterized by a preoccupation with linking religion and life despite all the tensions, conflicts and divisions within the Church and the society as a whole. This necessity of linking religion and life or linking Christian faith and people's life situation in South Africa is what we termed as *liberating catechesis*. In its endeavour this liberating catechesis is all-embracing or holistic because it takes into consideration all aspects of human life or all issues affecting people in their social context. It may be criticized for being too global and without focus but its aim is to take into account every facet of human life for a better living.

From this study it became clear that shaping this liberating catechesis has never been an easy task for the Catholic Church in South Africa for two main reasons: misunderstanding of the word "liberation" and divisions in the Church. Let us expand briefly on these reasons.

Since its inception Liberation Theology has been a source of contention, fear and worry. The greatest fear and worry about it, and the most important reason why some people had hesitations and reservations about it,

is the suspicion that it is in some way communist or that it is dabbling in Marxism. This was the Vatican's greatest concern, although now the Latin American theologians seem to have been cleared of suspicion. Rome was afraid that some theologian might make what it calls, "an uncritical use of Marxist concepts". Many Western governments and especially the South African government and the South African Television accuse the theology of liberation of being communism in religious garb.¹⁴⁰

¹⁴⁰ Albert Nolan and Richard F. Broderick, *Op. Cit.*, p. 62. See also the position of the Catholic Church on Liberation Theology in S.A.C.B.C. *Instruction on Certain Aspects of the "Theology Of Liberation"* (Pretoria: Southern Africa Catholic Bishops' Conference, 1984), p. 1-

So the use of the concept “liberation” in the Catholic Church, particularly in South Africa in the seventies and eighties was a question of life and death. The message of liberation at this time was regarded as subversive because it was bound to call for change in the whole political system. Fr. Nadal explains that in South Africa there was a certain amount of harassment on anybody who was trying to change the political system publicly, in publications or in sermons. The Catholic Church was over cautious about proclaiming a message of liberation.¹⁴¹ This over-caution on the part of the Church affected the development of a liberating catechesis a great deal and complicated its task at times.

Another factor that complicated the task of developing a liberating catechesis was the fact that the Catholic Church was divided in much the same way as the society was divided. There was a white Church and a black Church within the same denomination. These two Churches did not understand the implications of their Christian faith in the same way. Yet both the oppressor and the oppressed proclaimed allegiance to the same Christ, the same beliefs and the same Church.¹⁴² One of the greatest concerns of the *Kairos* theologians was that the Church had not been the bearer of hope in South Africa. The Church had criticized, had blamed, had been cautious and careful but it had not preached the bold and prophetic message of hope.¹⁴³ For this reason some people were ready to reject the Church as an oppressive and irrelevant institution like most other institutions in the South African society.

35.

¹⁴¹Interview with Fr. Paul Nadal on 13 October 1999 at St. Joseph’s Theological Institute, Cedara.

¹⁴²Albert Nolan and Richard F. Broderick, *Op. Cit.*, p. 73.

¹⁴³*Challenge to the Church: The Kairos Document* (Braamfontein: The Kairos Theologians, 1985), p. 20.

Therefore the Church was full of contradictions because it was part of human history. It was caught up in the ideology of the apartheid system with its division of people into two antagonistic classes. According to Villa-Vicencio, “Obligated to minister to the needs of both black and white members, and trapped within the apartheid structures, the Catholic Church fails in praxis to measure up to its own theological ideals of human dignity and that option which requires the church to declare itself to be on the side of the poor and the oppressed.”¹⁴⁴ This failure to identify with the poor and the oppressed also represented a failure to link Christianity and people’s life in South Africa. This was a great hindrance for promoting a liberating catechesis.

Despite all these obstacles to developing a liberating catechesis in South Africa that we encountered in this study, one cannot accuse the Church blindly of not having done anything at all in this field. People tend to judge the Catholic Church in South Africa quickly for not having shaped a liberating catechesis. For instance one South African priest I interviewed on this topic responded harshly that there was no such a thing in the Church. His attitude did not allow me to go further in interviewing him. This led me to understand that a lack of proper study of the history of our Church brings about a certain misunderstanding and little appreciation of our faith and Christian heritage. So I discovered that the Catholic Church in South Africa has to be appreciated for its merits and demerits in matters of shaping a liberating catechesis. Fr. Nadal recognizes that the Church did not do enough but at the same time there was that will to link religion and life, to take into account people’s life situation and conditions. For him a liberating catechesis would have been much more involved with the question of social justice, of peace and justice in South Africa.¹⁴⁵

We must acknowledge that the mission of the Catholic Church in South Africa has not been an easy one. As Fr. Nadal puts it, in the 70s people who tried to denounce apartheid publicly in their

¹⁴⁴Charles Villa-Vicencio, *Trapped in Apartheid: A Socio-Theological History of the English-Speaking Churches* (Cape Town: David Philip, 1988), p. 37.

¹⁴⁵Interview with Fr. Paul Nadal on 13 October 1999 at St. Joseph’s Theological Institute, Cedara.

preaching were intimidated. Worse still, "At the beginning of the 1980s the South African church finds itself caught up in the serious tensions of the time: conflicting ideologies, divisions within its own body, the demands for self-reform, and its opposition to a government with whom it has an increasingly uneasy relationship."¹⁴⁶ It is in this context that a liberating catechesis was to find its development and take root in South Africa.

The Catholic Church in South Africa gives us an example of a Church struggling to put across its message in a troubled context, a context of tension, of division, violence, racism and even hatred. This is where I think that it can serve as an example for other churches which find themselves in the same situation. Here I think of the Church in Rwanda trapped in genocide. What catechesis must it shape to be relevant to its own people? This is where the South African situation can be of help.

In 1994 when South Africa was celebrating, in its first democratic elections, the joy of having achieved democracy after a long period of colonization, suffering and oppression, the people of Rwanda were agonizing to death. Rwanda is a country which through its history has had uneasy inter-ethnic relations within its population. The population of Rwanda is made of three different ethnic groups: the Hutus about 88%, the Tutsis about 10% and the Twa Pygmies about 1%. Until 1962 the Tutsis were the overlords over the majority Hutu. The King called Umwami, always descending from the minority Tutsi, had control over all the land through a hierarchy of headmen. This Tutsi king,

lived at the center of a large court and was treated like a divine being. The nature of his power was sacred rather than profane and he *physically* embodied Rwanda. He was surrounded by elaborate rituals carried out by the *abiru* (royal ritualists), and even the vocabulary relating to his daily life was special, with special words to mean 'the King's speech', 'the King's bed' and so on.¹⁴⁷

¹⁴⁶ Andrew Prior, ed, *Catholics in Apartheid Society* (Cape Town: David Philip, 1982), x.

¹⁴⁷ Gérard Prunier, *The Rwanda Crisis: History of a Genocide* (New York: Columbia University Press, 1995), p. 9.

The system called *ubuhake* arranged relations in such a way that the Hutus could make use of the land and the cattle but they had to render all kinds of service to the King and his people. Through the system of *ubuhake*, “the right to own cattle, which was transmitted from father to son, Tutsi domination was effectively assured. The *Mwami* was ultimate owner of all cattle which he allocated to individuals who could in turn pass them on to others.”¹⁴⁸ The Berlin Conference which carved up Africa and divided it between the European colonial powers decided to grant the area *Rwanda-Urundi* to Germany. The Belgians took over from them during the first World War.

However with the sympathy of the Belgians, the Hutus became more and more assertive. By 1959, the system of oppression, the *Ubughake* created by the Tutsis, was phased out and the Hutus effectively took control. Then “The Rwandan Revolution was thus launched in November 1959, with the Hutu uprising and the Tutsi counterattack. The Revolution ended 22 months later, when legislative elections and a referendum on the monarchy were held in September 1961.”¹⁴⁹ Rwanda then became an independent State on 1 July 1962 and its population voted for the Hutu Gregoire Kayibanda as the first president. It was hoped that his reign would put an end to Tutsi rule and restore Hutu dignity that had been lost under the long years of oppression. Unfortunately the Tutsis resisted and rebelled against this Hutu leadership. This resulted in the continuous massacre of Tutsis and the flight of thousands of them to neighboring countries: Uganda, Burundi, Tanzania and Zaire, presently called the Democratic Republic of Congo. There they waited for the right time to come back and hopefully to re-establish their supremacy.

In 1973 another Hutu, a military leader, Juvenal Habyarimana, seized power in a coup d’etat. This military minded man did not succeed in convincing and bringing the exiled Tutsis back home peacefully. He was in deep trouble in 1990 when a group of Tutsis, the Rwandan Patriotic Front,

¹⁴⁸Alain Destexhe, *Rwanda and Genocide in the Twentieth Century* (London: Pluto Press, 1995), p. 39.

¹⁴⁹Catharine Newbury, *The Cohesion of Oppression: Clientship and Ethnicity in Rwanda, 1860-1960* (New York: Columbia University Press, 1988), p. 197.

after 30 years of preparation, waged a war against Rwanda from Uganda. President Juvenal Habyarimana had to fight on two fronts. He had to fight against the Tutsi rebellion, as well as against the international community which insisted more and more on democratic reforms. Actually, “in August 1993 he entered into agreement with the Tutsis, but neither the Hutu extremists (the “Coalition for the Defense of the Republic”), which fomented hate, nor the Tutsi invaders, who wanted nothing but total victory, were interested in peace.”¹⁵⁰

Therefore tragedy fell upon Rwanda¹⁵¹ with the assassination of the President Juvenal Habyarimana on the 6th of April 1994, when his plane was shot down by people unknown till today. While the Tutsi rebellion fought an outright war, the Hutu extremists started killing Tutsi civilians and moderate Hutus hoping that their opponents would stop their aggression. Hence mass hysteria spurred on by propaganda against all Tutsis and their sympathizers broke out. Tutsis and their sympathizers were snuffed out and killed. In this carnage which resulted in genocide more than a half million people were killed and even more fled to neighboring countries. Meanwhile the minority Tutsis took power and are today still in control.

Surprisingly, despite all that has happened, Rwanda was and still is regarded as one of the most Christian countries in Africa. Statistically speaking some 80% to 90% of the people of Rwanda are Christians. The Catholics are said to be an absolute majority while the Protestants constitute a strong minority. Now the question most people ask is how this tragedy could happen in a Christian nation. Other people put more blame on the Church for having failed in its mission of evangelization and bringing reconciliation to the people of Rwanda.

¹⁵⁰J.J. Kritzinger, *Op. Cit.*, p. 5.

¹⁵¹For more information about the Rwandan tragedy or genocide see Document: “*Leave None to Tell the Story.*” *Genocide in Rwanda* (New York: Rights Watch; Paris: Fédération Internationale des Ligues des Droits de l’ Homme, 1999).

Reflecting on the Rwandan tragedy, J. J. Kritzinger¹⁵² asks himself the following questions:

Where were the Christians? Could they stop the carnage? What really happened? I began to ask questions, but failed to find answers. Who can ever understand a human tragedy of such magnitude? But I came to realize that these questions are to be addressed to us all, the Christians of every country. Maybe Rwanda isn't that unique after all! I think this painful story confronts us with a number of missiological issues we cannot evade.¹⁵³

Kritzinger's reflection raises a catechetical question: what went wrong in catechesis in Rwanda? Schonecke writes that after the genocide in Rwanda the following question was asked: was evangelization and catechesis successful or a fiasco? The African synod in 1994, on the Church in Africa, attempted to answer this question by concluding that some individuals had been formed according to the Gospel values, but cultural and social structures had not been transformed. Often when it came to political and economic decisions, Gospel values played no role. Schonecke points out that,

One role of the Church therefore, must be to inform people in the areas of social justice and human rights, to enable Christians to think independently and critically in the light of the gospel and to make decisions accordingly. How easily an uncritical sense of obedience can lead to disaster became evident during the genocide in Rwanda.¹⁵⁴

From the above we gather that catechesis in Rwanda failed to link religion and life or Christianity and the life situation of the people of Rwanda. Guy Theunis¹⁵⁵ supports this view when he argued

¹⁵²Professor J.J. Kritzinger teaches Missiology at the Faculty of Theology of the University of Pretoria and is Director of the Institute for Missiological and Ecumenical Research.

¹⁵³J.J. Kritzinger, *Op. Cit.*, p. 340.

¹⁵⁴Wolfgang Schonecke, "A New Political Order in the Great Lakes Region." *World Wide* 8 (February 1998), p. 13-16.

¹⁵⁵Fr. Guy Theunis, M. Afr. has worked in Rwanda for 24 years as a missionary and he has been involved in the work of evangelization and media in the country, especially the Church magazine called *Dialogue*. He left the country during the 1994 genocide and presently works in South Africa with the Lumko Institute where he is coordinating catechesis and Small Christian

that in Rwanda for a long time catechism was more a question of knowledge. There was little effort to link doctrine and people's daily life. Catechization did not start with people experience. In Rwanda, he said, everything goes from the top to the bottom and it is still there on the political level and even in the Church. Strangely enough, real problems, problems affecting the life of the people in Rwanda are avoided. "When I was in Rwanda we never spoke about racism in catechesis. In fact for me it is a fundamental problem."¹⁵⁶ In short the Catholic Church in Rwanda seems to have developed a catechesis divorced from life. Such a catechesis is unlikely to bear fruit in reconciling the people of Rwanda.

This is where the South African context can be of help for the Rwandan situation. Catechetical efforts in South Africa indicated that without a life experience approach or life centered approach, catechesis will remain meaningless to the people of South Africa in their daily struggle for life and liberation. We learnt from the South African context that a liberating catechesis must address the questions people ask themselves or that they meet in their lives. Its starting point is people's life experience, it starts with people where they are, with all they do, or the situation in which they find themselves. If one follows this method properly relevance can be found. In shaping a liberating catechesis the method is much more important sometimes than the content. This is one of the issues emerging from this study which can be taken for further investigation. It is also the challenge the Church in South Africa had to confront. This is, may be, the challenge the Catholic Church in Rwanda will have to confront in its catechesis today.

Communities. We interviewed him about catechesis in Rwanda.

¹⁵⁶Interview with Guy Theunis on 2 October 1999 at Lumko Institute in Germiston.

APPENDIX ONE:

Transcript

of

Interview conducted

with

Fr. Paul Nadal

on

13 October 1999

12.00 pm

at

St. Joseph's Theological Institute at Cedara, Natal

by

Hategekimana Prudence

University of Natal, Pietermaritzburg

Interview with fr. Paul Nadal

You are known to have played a prominent role in catechetical activities in South Africa in the 70s and 80s. You have been involved in the shaping of The People of God catechetical series, of Khanyisa catechetical institute and you have also participated in the Inter-diocesan Pastoral Consultation in 1980, and the Study Day on Catechesis in 1984. In short you are a key person in the catechetical renewal in South Africa.

Interviewer= I

Interviewee=N

I: When were the People of God catechetical series shaped? Why?

N: The People of God series were shaped at the beginning of 1969. Sr Theodula and I started working on the series. There have been books that have been produced by Fr. Lobinger and Fr. Hirmer called *You Are My Children* and the handbook that has been produced by them. The Catechetical Commission felt that there should be a follow up book on first Holy Communion. So Sr. Theodula and I started working. We revise a little bit the first book *You Are My Children* and we called the second book *You Are My family*, and that was a preparation for first Communion and first Confession. Those two books *You Are My Children* and *You Are My Family* were published in the following year in 1970 or 1971, I am not quite sure. So when those books came out Sr. Theodula and I went out around the country promoting the books, promoting the series. It was gradually realized that we could not only produce two books, that we should have produced the whole series. Why should we produce a South African series? Most of the catechisms that were being used were English speaking catechism. They came from America or from England and did not reflect sufficiently the South African situation. So we wanted a series, a catechetical series that was going to reflect the South African situation. And it was decided by the Catechetical Commission after much debate that these new series should be called the “People of God series” and eventually even at the early stage it was not decided how many books there will be. But as Sr. Theodula and

I worked more and more on the books over a period of five years: we realize that it will take five books to cover the whole primary school. So the first book was called *You Are My Children*, the second book *You Are My Family* and the third book *You Are My People* the theme of which was the Church, *You Are My Friends* which was the fourth book which will be building up an intimate relationship between the child and Jesus Christ. The fifth book and final book *You Are My Witnesses* will be the Confirmation book and that will be the end of the primary school series. It was also decided that the book should be translated into various African languages.

I: How did they measure up to the South African context at the time of their shaping?

N: I think if you look at it historically at the time it was a breakthrough. The book was translated in ten African languages, two of which were from what was then known as South West Africa and now is known as Namibia. So there were ten African languages and there was a break through in this sense that all children, all Catholic children will be using the same book. There wouldn't be a book for white children, English speaking children and a book for Zulu speaking children or Sotho speaking children. There will be one book and illustrations in the book, which was quite new at the time, were completely and totally inter-racial. The children were mixed and if you look back at the context of 1970s that was almost unheard of at that stage.

I: In the seventies and eighties the message of liberation was expected by many South Africans. How did the People of God express a liberating catechesis?

N: It expressed it in what I would call a "limited way". It was a very cautious depth towards integration. But in some ways it was not enough for many of the black people and for some of the white people it was too much. So we have to try and balance between these two things which would not be offensive to either groups.

I: What could have been the role of liberating catechesis for the Catholic Church in South Africa

in the 70s and 80s in your understanding?

N: I think that we could have been speaking in earlier books about social justice. We spoke quite openly about social justice in the Confirmation book, in the fifth book we spoke about the Kingdom of God which is the Kingdom of love, of Justice and peace, truth and freedom. Those words of justice and of freedom were not found really in traditional catechesis. It was in that sense a breakthrough, perhaps not sufficiently.

I: Let us come back to the word liberation. Surprisingly the Catholic Church in South Africa, I mean here the South African Catholic Bishops and the rest of the clergy, made little use of liberation and catechesis in newspapers, in their preaching and mass media. What may be the reason for this?

N: I think once again, over caution. One must not forget also that there was a certain amount of harassment on the part of the government for anybody who was trying to change the system; trying to change the system publicly, in publications or in sermons and so forth. I think we were a little too intimidated and as we progressed in the eighties we became less and less intimidated. For example the catholic schools made a break through irrespective of the government rules and regulations. We still took children into what was traditionally called “white catholic schools”, we disregarded what the government was forbidding at that time. So there was a break through here.

I: If you are to assess the People of God catechetical series today what will you say?

N: When we published it in 1970, I said that in fifteen years time the whole book series should be revised. I recognized that there would be a need, if catechesis is an ongoing process there is a continual need to revise. But of course it was not. 1970, no I said ten years actually, but I think they only started working on the revision in the 90s, the late80s or the early 90s- I can't remember exactly. It should have started long before. But I think one of the difficulty is in re-assessing or revising the People of God series, the personnel to work at the book was not easily available, was

not easily found.

I: Let us now leave the People of God Series. You were involved in the creation of the Khanyisa Catechetical Institute, when was this institute created, why was it created?

N: Once again the Catechetical Commission felt that we needed some one to be trained in the new methods of catechesis. I have been trained as far back as 1960 at Lumen Vitae in Belgium which was the catechetical centers, one of the world center for catechesis. Then I went for a revision course at Corpus Christi in London in 1971; and we felt that South Africa needed some institute, some catechetical institute which would reflect what was happening in South Africa, and that we should work in conjunction with Lumko which was also doing great work in the whole field of catechesis and biblical studies. So we felt that this was needed and in 1972 I presented a memorandum to the Bishops' Conference in which I proposed that there were buildings which were not in use at Mariannhill, and that they could be possibly used, restructured and so forth. Eventually the Bishops' Conference agreed that it should be done and the Catechetical Institute appointed me as a director; it opened in 1976. Its aim was to create and to train people in the new catechesis, in the new methods of catechesis, the proclamation of the Good News into South Africa in a South African context. That was really the purpose of the institute. The main people that came to the institute were religious sisters; but not exclusively so, there were a few of the African lay catechists that came along as well.

I: How did it respond to major problems which were present in the South African Society, here I think of Apartheid system and racial segregation? How did it foster liberation?

N: For certainly the Khanyisa Catechetical Institute fostered liberation much more in public, and in published works catechetical works could do. Because now we could bring together people who were involved in the struggle, who were doing work in social justice and who were involved in giving courses in social justice, in liberation. There was definitely a big step forward in trying to

promote liberation, liberation theology and catechesis of the time.

I: In 1984 you were involved in the study day on catechesis, what was the aim of the study day?

N: Well, the aim of the study day was really... Questionnaires were sent out to all dioceses, of what? Of what would be relevant to the Church in South Africa at the moment, and everyone thought that it will be the question of liberation and the question of struggle. But strange enough all the matter that came back was asking catechetical questions, asking about catechesis. So then the theme of that study day on catechesis turned out to be a study day on catechesis. But that was not the original aim of it. The original aim was to be on the whole question of the South African situation, and what came out predominantly from the needs of dioceses and parishes was a question of catechesis and therefore that became the theme of that study day. Of course liberation catechesis and reconciling religion and life did come out. But I would say more than liberation catechesis was the whole question of life experience catechesis. Link religion to life. And if you link religion to life, you are bound to look at the questions that touch the people in their lives. The thing that was touching people in their lives was the whole question of apartheid and the whole question of liberation. I think so indirectly life experience catechesis which came out as a theme of that study day did really affect ultimately a shift in a change in catechesis.

I: Who were the people who met in this study day?

N: People who were involved? Ah! I think there were...I gave a talk, Archbishop Hurley gave a talk... aaah, I have been talking for a long time ago, I am just speaking from memory Sr Theodula gave some input. I can't remember exactly all the details of who was there. But it were people who were involved in their own dioceses, who were catechetical coordinators, who were in charge of catechesis therefore they were the contributors.

I: Why do you think that the original theme was deviated?

N: The original aim of the study was deviated because on the practical level I always felt that if you speak about... for example if you speak about- at the winter school- about theology; if you speak about liberation pastoral assistants and priests are not as directly involved in those questions as they are on day basis in catechesis. Everybody is involved, every parish is involved in catechesis. I think that's why it came to be the forefront. Indirectly it did affect apartheid, it did affect liberation theology but the main concern of most pastors, and most pastoral assistants was the big question of catechesis and this was the question they had to face on day to day basis.

I: Do you think that FCC (Family and Community Catechesis) and Catechesis in Small Christian Communities were ways of promoting a liberating catechesis under the Apartheid regime? What do you think about these methods of doing catechesis? What are their advantages and disadvantages?

N: In the late 70s we discovered that there was in Holland a whole catechesis that was using the sacraments of initiation, Baptism, first Communion, first Confession, Confirmation as way of involving not only children to attend catechism but also parents. There was a whole method of ... We came across this book I can't remember the title now. It was written by a man called Saris who was a Salesian and he was working in Holland. So Archbishop Hurley who was the chairperson at that time of the Catechetical and Liturgical Commission sent some of us overseas to Holland to find more about Family and Community Catechesis. We went out there and we introduced it back to South Africa because it was now a way of involving adults, parents. If your child is going to make first Holy Communion, is going to be baptized, make first Confession then you must attend these courses. Gradually we were doing a whole process of adult education. So from the point of view of Family and Community Catechesis, it was not directly directed in the question of promoting a liberating catechesis under the apartheid regime but it was a way of conducting catechesis, perhaps for the first time on a larger scale involving adults in the rediscovery of their faith, and their life experience and the link between religion and life. Once again more indirectly it was having an effect on the South African situation.

I: In 1991 a Catechetical Directory for Southern Africa was issued. Who coined this Directory? What are its merits? What do you think about it?

N: The people that worked on that Catechetical Directory were the whole Catechetical Commission. And I was coming to the end of my days, I did not have a direct involvement in the Catechetical Directory. I would not like to say much about it because at that stage I was pulling out of catechesis, and I was moving into a new job.

I: You have given us an account of catechetical activities in South Africa in the 70s and in the 80s, what would you say about catechesis and liberation in the context of South Africa? What were the shortcomings and positive sides of this exercise of shaping a relevant catechesis in South Africa?

N: I would say that even though the People of God Series were a breakthrough in many ways, I always maintained that the books should not be translated into other languages but had to be adapted to various cultures. Most of the translators were much involved in the question of language translation and were not involved in a catechetical situation; and translators should have been involved in a catechetical situation, not only to translate the book but to transform the book into another culture and that was a shortcoming. But it was very very difficulty to find people who have language expertise and catechetical expertise together! Most people had language expertise and did not have the catechetical expertise. So very often the books which were originally written in English were only translated into Zulu, into Shoto into Xkosa, into various other African languages and they did not reflect sufficiently the cultural aspirations of the people in those cultures.

I: Do you have any other thing to add or any other idea or thought you forgot to mention?

N: I must say that in the last fifteen years really, I have been indirectly involved I am no longer a member of the Catechetical Commission. The national Catechetical Commission needed a new blood, it needed a new inspiration, it needed a change. So I would not like to comment on the

present situation of what is happening in catechesis. I must quite honestly tell you that I was for ten years involved as the vicar general of the Archdiocese of Durban, I was involved in administration and now I am involved in teaching philosophy which is just a hobby of mine really. If you have asked me right at the beginning of my priesthood what I wanted to do, I would have said that I wanted to do philosophy not catechesis. But the bishop said to me go and do catechesis, so I did catechesis as an obedient priest; I did what I was asked to do.

I: My interest in this subject is to try and relate it to the situation of my country, Rwanda. In the South African context you talked about apartheid and in Rwanda we talk today about genocide. These are the evils that have affected our countries. What can we learn from the South African situation?

N: I can't comment very much on the whole question of Rwanda because I don't know much what happened. But I would say whatever catechesis we are teaching, if we are teaching life experience catechesis we can never afford to ignore or by pass what is happening in our situation, and if genocide is a major problem in Rwanda every catechesis must reflect something about that situation. It cannot be ignored, it must be taught, the eyes of Christian people must be open to the conflict that exists between genocide and the liberating news of Christ Gospel. Otherwise we are doing an injustice to the Gospel if we do not relate it to live. More than that I cannot say.

I: Thank you very much for contributing to our research.

APPENDIX TWO:

Transcript

of

Interview conducted

with

Fr. Guy Theunis, M. Afr.

On 2 October 1999

at

8.50 am

in

Germiston, Lumko Institute

by

Hategekimana Prudence

University of Natal, Pietermaritzburg

Interview with Fr. Guy Theunis, M. Afr.

You have worked in Rwanda for many years, 24 years, as a missionary and you have been involved in the work of evangelization there. You followed closer what happened in Rwanda in 1994, the genocide. People wonder today how this tragedy could have happen in a Christian nation like Rwanda. Other people still put the blame on the Catholic Church to have failed its mission of evangelization and reconciliation in Rwanda.

Interviewer=I

Interviewee=T

I: Now what do you think went wrong in catechesis in Rwanda?

T: I think that we have to look at the whole history of catechesis. When the first missionary came at the beginning of the century, at that time catechesis was quite easy every where in the world. We had the catechism from the Council of Trent with questions and answers. So it was very theoretical. You remember that at that time catechism was in three parts: what we have to believe about God, the commandments, and the prayer and the sacraments. The catechism was more a question of knowledge. So it remained like this in Rwanda a for a long time at the beginning. Surprisingly in the beginning Christians were good people, strong Christians. The problem came in the 30s and 40s when the King was a catechumen and became a Christian. This time many *Tutsis*, everybody in fact wanted to become a Christian. Then there were big groups of catechumens and for the priest and the catechist it was no more possible to follow all of them, and to see what was happening in their daily lives. In the 30s and the 40s the problem became stronger. The Church accepted a lot of people. You know that this great movement continued till the 70s. When there was census in Rwanda it was a surprise that 90% responded that they were Christians, 62% Catholics 18% Protestants. In fact many of them were baptized but most of them were not evangelized, and that is for me the problem. And this is in connection with catechesis because even after the Second Vatican Council when they tried to have the new catechesis in Rwanda and the new methods, it was

more biblical. This was better than the first catechism but still too theoretical and based more on knowledge than daily life. There is one priest who wanted to have Small Christian Communities. He thought that catechesis has to be connected to Small Christian Communities but the bishops rejected his proposition and what he was doing in his own parish. He was right in fact because what is important is to be involved in a community, to have a strong and Christian comportment and then you can be baptized. So the follow up of catechumens during the four years of catechumenate and after catechumenate was not done at all. This is for me what was wrong in catechesis in Rwanda.

I: What would you say of the catechism books, what was wrong with them, what were the methods used?

T: I think both were wrong in fact, because what is important is the community like we what called *Inama y'Imirenge*. Unfortunately catechism was not given in these communities, it was at the outstation of the parish by catechists. The books were too theoretical. The catechists were lecturing. People had to keep in mind the right answer to give to the catechist. So the books were not so good and the method was very bad in fact because the catechist was interested in the people who will give the correct answer to the question which is asked. They had to know the prayers, they had to know a lot of things. But what is very important in fact during the catechumenate is to enter in the community and change your behaviour. After examination by the catechist or by the priest, the *Inama y' Imirenge* had to accept people in their communities. But in fact sometimes they rejected people because they had two or three wives. Thus the real Christian behaviour was not taken into consideration.

I: Now what type of catechesis do you think is needed in Rwanda to be relevant to the people today?

T: First what you need I think is the real Christian communities and you had several of them in Rwanda. When I was in Rwanda we started with *Ingoro y'urukundo* under some very strong Christian groups. During the genocide they were the only one to give a good example. In other

places you had Small Christian Communities; they were not too strong may be but they were good. I think first you must have real communities and then try to have catechesis in these communities with new methods. You know the methods we are using here in Lumko. We have four steps and we are starting with life, real life and some life problems. This is the method of Paul Freire . With this method you can try to find in the Bible and the Church teachings what is said about this situation or this problem. Then People can choose what they want to do and how to do it. They can pray at the end of the meeting. What is important is trying to change something in their own lives, at least reflecting on their lives and see what is good and what is not good. This is the new basic method we are using in many communities and many places in the world. For Rwanda I think you have to start with real problems. When I was in Rwanda we never spoke in catechesis about racism. In fact for me it is a fundamental problem. One has to see the basic aspects of the culture of the people of Rwanda, he can start with this in reflecting on what he can do and how to help people to behave like Christians in this situation. This is what I think is needed in Rwanda. In several places I heard they have started already. I heard that Laurien Ntezimana is doing this with *Noyau générateur de paix* and I think that's the good method; to start with people coming from different hills sent by different communities to go and learn during two or three weeks sometimes one or two months to know and reflect on the real problems, the real situation of the people and then go back to their communities and share with them and try to reflect with them. I think if you want a new method of catechesis it must take into account or reflect on the problem of the country and the real problems of the people.

I: Now you are in South Africa and you are engaged in catechesis and Small Christian Communities, what do you see the Church in Rwanda can learn from the Church in South Africa in organizing catechetics?

T: I am very impressed by what is happening in South America and in Asia. You have Small Christian Communities, you have the problem of inculturation; you have the problem of justice and peace, reconciliation and violence and they reflect on these issues in South America and Asia. They have good methods. I have already mentioned Paul Le Frere. Conscientization is the first step in fact.

We have a good book here in Africa I think it was made in Zimbabwe, now I don't remember exactly the title but we have this book here, three books on conscientization. So I think we have to use this method in Rwanda. But as I say maybe Laurien Ntezimana in the diocese of Butare has started already with this new method. He went in several countries, he learnt a lot and he is a clever man. So I think we have to be conscious of the fact that in Rwanda many things are good and we have to try and see what is happening and not to continue what we were doing before because what we were doing before was wrong. They have to change what they were doing. Myself when I was in Rwanda I used it, now I find that it was not the best way of doing it. I think we have to try to learn from other countries, from other people; what we do in South Africa is among what is happening in other countries.

I: In South Africa there were some voices that catechesis should be related to life or must be committed to liberation from racial segregation and oppression. Do you think this can be applied to the Rwandan situation? In Rwanda it will be liberation from what?

T: It is very difficult I think especially in Rwanda because of what was happening during the war in 1994 and during the genocide and after that even. It was very deep, a lot of people were killed, more than a million. It will be very difficult but I think it is the only way to follow, to be liberated. I am not very sure, in South Africa but you had a lot of people who were committed to the struggle against apartheid in the Church; and in the Catholic Church they were stronger at that time. It is very good. So they were involved in justice and peace problems. This is what is important not only for South Africa but even on the Continent. I think it can be applied in the Rwandan situation even if it will be very difficult because in the situation of Rwanda now we have a lot of fears, suspicions, preconceptions and so on. It is quite difficult to convince people to go beyond this. But I think it is the only way. I hope people will succeed in doing that. We were trying in the 90s even a little before. We started with Pax Christi movement, we started with different non-violent movements. That's very important! I think that in many countries in Africa you don't reflect about non-violence. You just act, normally you have a lot of violent actions, military power and so forth. That's not the way

for the future. It has been like this for centuries but you have to change this behaviour. Non-violence starts with families, at primary schools. It is a long process because you have to continue at the secondary school level, at the university level and even after. We learn from the history of the world that the only possibilities for a better world are only non violence actions. We saw this in South Africa with Mandela. People saw it in the States with Martin Luther or in South America with Helder Camara. It is connected with what I said, conscientization. That's the first point and after conscientization you have to choose the means you will use and the effective means are non violence. We have to try and do some thing because in the future the problems of justice and reconciliation will be the most important in Rwanda even on the Continent. So it will be on political, on social and economical and cultural levels. So you have to do something at this stage.

I: Do you have any other idea to add?

T: For me what is important than the content of the book is the method. You have to start with the experience of the people then reflect on that experience. That is the most important. In Rwanda everything started from the top to the bottom and it is still there on political level and even in the Church. This is wrong. We have to start with people where they are with all they think and do in order to help them to reflect on what they are doing. It is a totally different method because the Church in Rwanda is too clerical and I think the only way is to start with lay people, may be some religious in order to find new ways of doing catechesis and being involved in the Church. For me the method is sometimes more important than the content.

APPENDIX THREE:

Transcript

of

Interview conducted

with

Alice Busisiwe Zondi

on

29 October 1999

10.30 am

At St. John of Arc Parish, Pietermaritzburg

by

Hategekimana Prudence

University of Natal, Pietermaritzburg

Interview with Alice Busisiwe Zondi

I am very glad to meet you today to speak about catechetical activities in South Africa in the seventies and eighties. You are one of the catechists in St. John of Arc Parish. You are also known to have been involved in teaching catechism in St John of Arc Parish in the seventies and eighties till today. Actually I am conducting a research on catechesis in South Africa within the period of 1965 to 1991. My main interest is on catechesis and liberation during this period in the history of the Catholic Church in South Africa.

Interviewee= A

Interviewer=I

I: What were the catechism books used in your parish?

A: At the early stage, at my time, when I came here new series of books were introduced: book one *You Are My Children*, book two *You Are My Family, You Are My People, You Are My Friends* and *You Are My Witnesses*. Those are the books we used latter on.

I: Where they translated in any African language?

A: Yes, they were both in Zulu and English.

I: You used them to teach children?

A: Yes, they were used for school children.

I: In the seventies and eighties South Africa was under the apartheid regime, how did this regime affect the teaching of catechism in your parish?

A: Yes, the apartheid regime really affected the teaching of catechism. For instance the closure of the catholic schools was really a blow to the Catholics. Because of the financial problems the

Church had to hand over its schools to the government. It is this time that Catholicism lost its power. This was around 1975.

I: Many South Africans were in need of liberation from all sorts of evil caused by the apartheid system. Was the message of liberation present in catechesis or was there any liberation concern in catechism books used and method used?

A: Yes, we did refer to liberation in teaching the children. Books and methods were good as far they were concerned. But the problem was organization, because there were no more schools. People had to organize themselves so that these children may be taught catechism in a true sense of a catholic system. The organization of catechism was still very weak.

I: You were teaching black children, what did you emphasize in teaching them?

A: The illustrations in the new series included Black, White, Coloured and Indian people. These pictures gave them the impression that although we are different groups but in God we are one-people. I think this really helped them to understand that they are one people. The problem is that only the Blacks had much that inferiority complex; they taught that they are always under... They undermined themselves because of the way they grew up. This was the problem. Black children always taught that they are less than white people. When a white man says something it is always correct. So this was the obstacle.

I: What are other obstacles or problems did you met in teaching catechism?

A: I think parents needed to be more motivated in order to know that they are important in the community, in the Church. Our parents always think that they are less in the Church. The people in charge are the priests, the bishops, the sisters and so on. Parents are themselves at the back. They cannot come forward and say something about their children. I think more motivation had to be

given to the parents.

I: The parents were not interested?

A: They taught that everything must be done by the priest and the sisters. They just stayed behind. I think that parents should have been much more involved; they never followed their children. Now they must see that the teaching of catechism involves them as parents.

I: Could do you speak about liberation when you were teaching children, was there any fear to talk about liberation?

A: You know we were not very much afraid, but there was a bit of fear that we are getting very much into politics. Some times people who talked about liberation were not liked very much. It is now that we are starting to see what was meant by liberation.

I: Did you have catechists meetings?

A: Yes, We had workshops grouping together the Coloured, the Indians and Blacks but not with Whites. Sometimes during the workshops there were some white priests who came to give an input and to guide us, but they were just asked to come.

I: How did you find the People of God series, were they easy books to use?

A: They were made for children and allowed them to be creative. They were given opportunity to create their own prayers and so on. But sometimes it was very difficult to be creative in our black community because most of the things were done by the priest. We were a bit shy to introduce something new or different.

I: You have been involved in teaching catechism in the seventies and eighties till today, what are the changes do you see in teaching catechesis?

A: The method we are you using now is different. For instance I teach a Confirmation class but we don't call it a class. We call it a meeting. The lessons are arranged in the way that everybody must say something. We divide people into groups and then they discuss certain topics from the Bible, later we come together. Everybody has to talk and it opens them. This wipes away the shyness as it used to be before. Before you were just sitting listening to the catechist, he said prayer, and was gone. Now everybody must say something, what he feels. I think it has improved, everybody can share his experience. Even if it is wrong it does not matter. What is important is that he shares out.

I: Did you teach adults?

A: Only children, teenagers.

I: Did catechist talk about liberation in teaching children?

A: I think we were a bit shy. It was there in the book but myself did not emphasize it as it was supposed to be, I only touched upon it. We were lucky because the Catholic Church was the only Church which allowed liberation. Other churches said no, we must not talk about that. We were lucky that our Church allowed that this thing must be known.

I: Do you know any catechist who was arrested because of this?

A: I heard of the priests who were arrested because they were pushing and emphasizing about this liberation.

I: Thank you for contributing to our research.

APPENDIX FOUR:

Transcript

of

Interview

with

Julie Dawson

on

29 October 1999

21.00 pm

at

St Mary's Parish, Pietermaritzburg

by

Hategekimana Prudence

University of Natal, Pietermaritzburg

Interview with Julie Dawson

My name is Hategekimana Prudence, I am a priest and a student of the School of Theology at the University of Natal. Actually I am conducting a research on catechesis in South Africa within the period of 1965 to 1991. My main interest is on catechesis and liberation during this period in the history of the Catholic Church in South Africa. You are one of the catechists in St. Mary's Catholic Parish and you have been teaching catechism in this parish for more than twenty years.

Interviewer= I

Interviewee=D

I: How were the schools organized?

D: When I began teaching catechism schools were not mixed, all government schools were white. The Zulu schools, Indian schools, and Coloured schools were all very separate. In fact I tested the very first Zulu children who were introduced into the private schools in about 1974. The government schools had mixed cultures in the last ten or twelve years maybe. But the catechism as long as I remember we have had Zulu children, Indian and Coloured children.

I: They were separate groups?

D: No, they were separate schools. As far as catechism was concerned we always had but not many, not as many as we have now mixed groups. Still we have quite few a Zulu children who come but I also think they go to English schools. I don't know if a lot of them go to the Zulu schools.

I: You have been using English books?

D: Yes. Now that is a problem because they tell me that they can... for example at few seminars I went to and the few meetings of catechists they said that they would translate the People of God series into Zulu. But whether it has been done or not I don't know. Now we have gone to liturgy based catechesis. We base all our lessons on the liturgy of the day. We don't use the People of God series anymore.

I: But when you were using the People of God series they were all in English.

D: Yes. It was in English.

I: What are the major themes did you emphasize ?

D: This book the *People of God* is based on the Creed. You started with I believe in God, God is the Father. We went through all aspects of the Creed. This one for example is for standard four, the ten or eleven year old child and this one was *You Are My friends*. The first one was *You Are My Children* which is an initiation into the Christian faith, *You Are My Family* which was a preparation for first Communion and *You Are My People* which was a deeper understanding of what it is to be a Christian. I did also *You Are My Friends*, friendship with others and with Jesus. Then I went into a preparation to Confirmation, and I worked with high schools but none were Zulu. We did bring that issue up over the years, but I think Zulu catechesis was actually done by a lot of catechists in homes.

I: Were there pictures in these books?

D: There are big books that come with the People of God series and they had pictures which could be used as work sheets. But the Zulus would have been at a disadvantage, there is no doubt about that.

I: Was there any reference to the South African context in teaching catechism?

D: With the People of God series we concentrated mainly on dogma but there was not much a matter of relating it to every day life. There was not as much relating to every day life as we do today. In all our lessons we try to relate the bible story or the liturgy of our Mass to our every day life which brings in all about our cultures. Back in seventies we didn't. We did not know as much about what

was to live as a Zulu person for example. The average white person going to a white school had no idea of actually how the Zulu lived. Whereas now at school where I teach we have got all cultures and we are very much aware of the situation. It was very one sided. For example you would not have a black priest who said Mass. I don't remember one in twenty years ago saying Mass at St. Mary's.

I: There was no attempt to bring all races together in the Church?

D: There wasn't anything like that. In fact they couldn't come to a catechism class. Years ago in our pastoral council which is separate from catechesis we did not have mixed representation at all, and now I am on the pastoral council I have to be the vice-chairman. Now we make sure that we include all the cultures. If possible on the parish council there is definitely a choice. So we are progressing.

I: And the priest did not care much about all these issues?

D: Oh, I am sure that he did ! But remember there was not freedom of movement as much as there is now. Remember in 1973 when I came first to this country, I was born in Australia, you forget that there were separate entrances for post offices, the buses; there would be whites only, the benches in the streets would be whites only. So there was no way that those people will actually get into town and our catechism was on a Friday afternoon. Everyone had to get into town and there was not that free movement. There are now equal opportunities, people have their own motorcar. This was not the case. It was very different! Very, very different situation! So now if you go back to 1973 that is twenty-six years ago you will not be living here. As a seven year old living here in 1973 you probably hardly went into town. There were curfews at night, at nine o' clock there was to be nobody other than whites in the streets. Remember a lot of husbands were working in Johannesburg in mines, they only came home to see their wives once or twice a year. So we are looking to day at a very, very revolutionary time in the Church and in all aspects of our lives.

I: What are the changes do you see?

D: I think there have been great changes. I think for example we are much more open, we are more of a family with all our different cultures and we can share cultures. We have not come as far as we would like to come. I run a course for parents of first Communion candidates and I am so proud that we have the parents of the Zulu children and Indian children coming to our meetings at night. Which is a wonderful, a wonderful thing! We have a Zulu catechism teacher. She travels all the way over from Northdale. She teaches in Hilton in the week and on Sunday she travels all the way over from Northdale to teach at St. Mary's.

I: You have been using the People of God series for many years what are your criticisms to this book?

D: The only thing that could have been improved is that there was not sufficient content in each lesson. We needed more substance. There just was not enough in the lessons. We concentrated on one aspect for example like this particular one here: life giving water. We will begin with baptism, the whole lesson will be just on what water does for you. Then you go on to baptism, the original sin and the fact that baptism takes away that. We just found that there was not enough in that. And yet now the People of God series should concentrate very much on Catholicism. Whereas with the liturgical based catechesis we don't really have time to teach Catholicism. We concentrate on the Bible reading and you relate it to yourself and the message and the children. For example at the moment with my children for the 30th Sunday of the year circle A, we have talked about obeying God's commandment: love God and love yourself. Now this week I will carry on with that and I will be looking at the ten commandments. But we have no time any more to be concentrating on special feasts like the Ascension, the Assumption; concentrating on Catholic feast days and catholic ritual because the liturgy based catechesis does not allow that.

I: The method used in the People of God Series is life experience method.

D: Yes, it is life experience method. You do relate to a certain extent to your life but not as you

should do with liturgy based catechesis. But it is limited, there is no follow up. You've got one lesson on it and that's cut short. We cannot relate it; we don't have time we've got 40 minutes for catechism.

I: Did you attend any workshop on new methods in catechesis?

D: We used to have workshops that were sorts of brought to us through the deanery. Somebody from Durban used to come up; and we have had in the last three years catechetical festivals. I gave a demonstration lesson, this year for instance we have one on the spirituality of the catechist which was also very helpful. But before that we found that it was necessary and very helpful to bring all the catechists together to discuss the problems, we had to discuss the methods that we use, what has been useful, what may be did not work. And also we had workshops with the Coloured, Indian and Zulu parishes where we shared our ideas.

I: If we go back to the seventies and eighties what shortcomings in catechesis would you point out?

D: I think in the seventies and eighties lay people as such did not have nearly a quarter of the representation they could have in the Church. Father was somehow at a distance. We will see him, we will ask him what his opinion was. We as catechist teachers will meet once a month, but Father would not have any input into that. Now Father often attends our meetings, he regards catechism as a very important aspect of our parish. I think the involvement of the lay people today is very different of what it was twenty years ago.

I: If I take you back to the seventies and eighties again, will you say that the socio-political context affected the teaching of catechism?

D: There were definitely challenges and the situation was wrong. As I say we did not have as many different cultures simply because they couldn't get there. The public transport was not wonderful,

the access to town was not at all good. At that stage most of them would have gone to catechism in their homes. In 1974 there was the first introduction of the other groups into private schools. But we who were teaching catechism realized that there were things which were very wrong. But we did not have the exposure! It was very wrong! The exposure was beyond our control as an individual person... The Church was very slow in bringing changes, but I think the Church has been always a little bit very cautious.

I: I have asked you many questions, do you have any thing to add?

D: I feel very strongly that catechesis is so vital, because without catechesis you will not have a church tomorrow. In the school today you are not getting any Scripture taught, you have so many different religions. At our school we have Hindus, Muslims, Jews , Christians... So catechesis or Sunday school, church doctrine as such no matter whether they be Methodist or Protestant, it is vital today. We need God in our society and it starts from small children. I think this is the reason why Christ said "let the children come to me". I think that children today are the ones that we have to touch, we need to educate them in the world which is changing fast.

I: How about adults, were there any classes provided for them?

D: There actually were not classes twenty years ago for the adults that I remember. If you look at the present situation you have courses for catholic inquiry classes and you have courses that we run for the moment for those who may be adepts Catholics or you get courses for those who want to become converts. Today there is very much concentration on adults in catechesis which I think is a good thing... Years ago Catholics followed Catholicism and did a lot of things out of fear, going to hell. For example if they missed Mass or did not fast, they thought they were committing mortal sin. You still hear Catholics in the seventies I can't do that ! I can't do this! They were actually practising through fear and now we are managing to tell them that we want to be Christians because we love God as a merciful God .

BIBLIOGRAPHY

1) Primary Sources

a) Oral Sources

Busisiwe Zondi Alice, Interview conducted at St. John of Arc Parish in Pietermaritzburg on 29th October 1999.

Dawson, Julie, Interview conducted at St. Mary's Parish in Pietermaritzburg on 29th October 1999.

Finn, Patricia, Interview conducted at Khanya House in Pretoria on 24th August 1999.

Hadebe, Prisca, Interview conducted in Germiston, Lumko Pastoral Centre on 28th September 1999.

Nadal, Paul, Interview conducted at St Joseph's Theological Institute at Cedara, Natal on 13th October 1999.

Theunis, Guy, Interview conducted in Germiston, Lumko Pastoral Centre on 2nd October 1999.

b) Manuscript Sources

i) Archives of the Documentation and Resource Centre for the Southern African Catholic Bishops' Conference at Khanya House in Pretoria.

-Miscellaneous papers produced by the Catechetical Department of S.A.C.B.C.

ii) Library of Lumko Institute in Germiston

-Miscellaneous papers produced by Lumko Institute on Catechetics

c) Printed Sources

Barry, Patrick. "The Link Between Religion and Life." In *Study Day On Catechesis*. Pretoria: S.A.C.B.C., 1984.

Hirmer, O. *Our Journey Together: A Guide for the Christian Community to Accompany Adult Catechumens on their Journey of Faith*. Germiston: Lumko Institute, 1986.

Hirmer, O. and F. Lobinger. *You Are My Children: The Teacher's Guide for Book I*. Pretoria: S.A.C.B.C., 1969.

Hirmer, O. and F. Lobinger. *You Are My Children: The People of God Catechetical Series Book I*. London: Geoffrey Chapman, 1969.

Horan, Michael P. "Overview of the General Catechetical Directory: Historical Context and Literary Genre." In *The Catechetical Documents: A Parish Resource*. Chicago: Liturgy Training Publications, 1996.

Marthaler, Berard L. "The Catechism of the Catholic Church in U.S Context." In Warren, M. ed. *Sourcebook for Modern Catechetics: Vol.2*. Winona: Christian Brothers Publications, 1997.

Mongoven, Marie Anne. "Overview of the Rite of Christian Initiation of Adults." In *The Catechetical Documents: A Parish Resource*. Chicago: Liturgy Training Publications, 1996.

Moss, Allan I. *A History and Theology of Catechetics*. Verulam: Oakford Catholic Church, 1997.

- Müller, Theodula. *You Are My Family: Guidelines for Parents and Catechists, Book II*. Pretoria: S.A.C.B.C., 1979.
- Nadal, Paul and Theodula Müller. *People Of God Series*. London : Geoffrey Chapman, 1982.
- Nadal, Paul and Theodula Müller. *You Are My People: Teacher's Guide for Book III*. London: Geoffrey Chapman, 1971.
- Nadal, Paul and Theodula Müller. *The People of God Series, Book III*. London: Geoffrey Chapman, 1970.
- Nadal, Paul and Theodula Müller. *You Are My Friends: Teacher's Guide for Book IV*. Pretoria: S.A.C.B.C., 1974.
- Nadal, Paul and Theodula Müller. *You Are My Friends: The People of God Series, Book IV*. London: Geoffrey Chapman, 1972.
- Nadal, Paul and Theodula Müller. *You Are My Witness*. London: Geoffrey Chapman, 1974.
- Nadal, Paul and Theodula Müller. *You Are My Witness: Teacher's Guide for Book V*. Pretoria: S.A.C.B.C., 1976.
- Paul, John. "Apostolic Constitution: Fidei Depositum On the Publication of the Catechism of the Catholic Church." In *Catechism of the Catholic Church*. Vatican City: Libreria Editrice Vaticana, 1994.
- Regan, Jane E. "Overview of On Catechesis in Our Time." In *The Catechetical Documents: A Parish Resource*. Chicago: Liturgy Training Publication, 1996.

- S.A.C.B.C. *Inter-diocesan Pastoral Consultation*. Pretoria: Southern African Catholic Bishops' Conference, 1980.
- S.A.C.B.C. *Catechetical Directory for Southern Africa*. Pretoria: Southern African Catholic Bishops' Conference, 1991.
- S.A.C.B.C. *Community Serving Humanity: Pastoral Plan of the Catholic Church in Southern Africa*. Pretoria: Southern African Catholic Bishops' Conference, 1989.
- S.A.C.B.C. *Working Paper on Pastoral Planning*. Pretoria: Southern African Catholic Bishops' Conference, 1984.
- S.A.C.B.C. *Catechesis in Our Time* (Series: Pastoral Action No.18). Pretoria: Southern African Catholic Bishops' Conference, n.d.
- S.A.C.B.C. *Catechetics in Our Time with Special Reference to Catechetics for Children and Young People*. Pretoria: Southern African Catholic Bishops' Conference, 1976.
- S.A.C.B.C. *The Catechetical Situation in South Africa: Report by the Department of Catechetics of the Commission for Christian Education and Worship*. Pretoria: Southern African Catholic Bishops' Conference, 1977.
- S.A.C.B.C. *Study Day on Catechesis*. Minutes of the Ordinary Plenary Session Held at St. John Vianney Seminary, Waterkloof, Pretoria 24th January- 1st February, 1984.
- Sloyan, Gerard S., ed. *Modern Catechetics*. New York : Macmillan, 1964.
- The Catechetical Documents: A Parish Resource*. Chicago: Liturgy Training Publications, 1996.

Van Caster, M. *Structure of Catechetics*. New York: Herder and Herder, 1965.

Walters, Thomas P. "Overview of On Evangelization in the Modern World." In *The Catechetical Documents: A Parish Resource*. Chicago: Liturgy Training Publications, 1996.

Warren, M., ed. *Sourcebook for Modern Catechetics: Vol.1*. Winona: Christian Brothers Publications, 1983.

Warren, M., ed. *Sourcebook for Modern Catechetics: Vol.2*. Winona: Christian Brothers Publications, 1997.

2) Secondary Literature

a) Books

Abraham, G. *The Catholic Church and Apartheid: The Response of the Catholic Church In South Africa to the First Decade of National Party Rule, 1948-57*. Johannesburg: Roman Press, 1989.

Alberigo, G., ed. *History of Vatican II, Vol. I: Announcing and Preparing Vatican Council II, Towards a New Era in Catholicism*. Maryknoll: Orbis Books, 1996.

Bandas, Rudolph G. *Contents and Methods of Catechization*. Minnesota : North Central Publishing Company, 1957.

Bate, Stuart C. *Evangelization in the South African Context*. Roma: Editrice Pontifica Universita Gregoriana, 1991.

- Bate, Stuart C., ed. *Serving Humanity: A Sabbath Reflection: The Pastoral Plan of the Catholic Church in Southern Africa After Seven Years*. Pietermaritzburg: Custer Publications, 1996.
- Bavinck, J. H. *The Impact Of Christianity on the non- Christian World*. Michigan: WMB Eardmans Publishing Co, 1946.
- Brain, Joy and Philippe Denis, eds. *The Catholic Church in Contemporary Southern Africa*. Pietermaritzburg: Cluster Publications, 1999.
- Brown, Kathy and Sokol Frank C., eds. *Issues in the Christian Initiation of Children: Catechesis and Liturgy*. Chicago: Liturgy Training Publications, 1989.
- Challenge to the Church: The Kairos Document*. Braamfontein: The Kairos Theologians, 1985.
- Christianisme et Identité Africaine. Actes du 1er Congrès des Biblistes Africaines*. Kinshasa, 26-30 Décembre 1979.
- Connor, Bernard F. *Where Are We Going As Church? Reflections on the Process of Pastoral Planning*. Cedara: Order of Preachers, 1988.
- de Gruchy, John W. *The Church Struggle in South Africa*. Cape Town: David Philip, 1979.
- de Gruchy, John W. and Villa-Vicencio, eds. *Apartheid is a Heresy*. Cap Town: Lutterworth Press, 1986.
- Denis, Philippe, ed. *Facing the Crisis: Selected Texts of Archbishop Denis E. Hurley*. Pietermaritzburg: Cluster Publications, 1997.

De Rosa, Peter, ed. *Introduction to Catechetics*. London: Geoffrey Chapman, 1968.

Destexhe, A. *Rwanda and Genocide in the Twentieth Century*. London: Pluto Press, 1995.

Document: "Leave None to Tell the Story." *Genocide in Rwanda*. New York: Rights Watch; Paris: Fédération Internationale des Ligues des Droits de l' Homme, 1999.

Dunning, James B. *Echoing God's Word: Formation for Catechists and Homilists in a Catechumenal Church*. Columbia: The North American Forum on the Catechumenate, 1993

Dyer, George J. et alii, eds. *An American Catholic Catechism*. Minneapolis: The Seabury Press, 1975.

Fischer, Hubert, ed. *An Introduction to a Catholic Catechism*. New York: Herder and Herder, 1960

Goldbrunner, Josef. *Teaching a Catholic Catechism*. London: Burns and Oates, 1959.

Greely, Andrew M. *The Bottom Line Catechism for Contemporary Catholics*. London: W.H. Allen, 1983.

Greely, Andrew M. *The Great Mysteries: An Essential Catechism*. New York: The Seabury Press, 1976.

Groome, Thomas H. *Christian Religious Education: Sharing Our Story And Our Vision*. San Francisco: Harper& Row, 1980.

Gutierrez, Gustavo. *A Theology of Liberation*. London: SCM Press, 1974.

- Hartin, Patrick J., Bernard F. Connor and Paul B. Decock. eds. *Becoming a Creative Local Church: Theological Reflections on the Pastoral Plan*. Pietermaritzburg: Cluster Publications, 1991.
- Hofinger, J. and C. Howell, eds. *Teaching All Nations: A Symposium on Modern Catechetics*. London: Burns and Oates, 1961.
- Hofinger, J. *The A B C's of Modern Catechetics*. New York: Sadlier, 1962.
- Hofinger, J. and T. Stone, eds. *Pastoral Catechetics*. New York: Herder and Herder, 1964.
- Hofmeyr, J.W. and G.J. Pillay, eds. *A History of Christianity in South Africa*. Vol. I. Pretoria: HAUM Tertiary, 1994.
- Hope, M. and J. Young. *The South African Churches in a Revolutionary Situation*. New York: Orbis Books, 1983.
- Kee, Alistair. *Domination or Liberation: The Place of Religion in Social Conflict*. London: SCM Press, 1986.
- Kinoti, Hannah W. and John M. Waliggo. *The Bible in African Christianity: Essay in Biblical Theology*. Nairobi: Acton Publishers, 1997.
- Kofi Appiah-Kubi and Sergio Torres. *African Theology en Route*. New York: Orbis Books, 1979.
- Lapointe, Eugene. *An Experience of Pastoral Theology in Southern Africa: Inculturated and Committed Christian Communities*. Roma: Urbaniana University Press, 1986.

- Linden, Ian. *Christianisme et Pouvoirs au Rwanda (1900-1990)*. Paris: Karthala, 1999.
- Manternach, Jonaan and Carl J. Pfeifer. *Creative Catechist: A Comprehensive, Illustrated Guide for Training Religious Teachers*. Twenty Third Publications Mystic, C.T., 1993.
- Marthaler, Berard L. *The Catechism Yesterday and Today: The Evolution of a Genre*. Collegeville: The Liturgical Press, 1995.
- Mbali, Zolile. *The Churches and Racism: A Black South African Perspective*. London: SCM Press, 1987.
- Mbiti, John S. *Bible and Christianity in African Christianity*. Nairobi: Oxford University Press, 1986.
- McBride, A. *Catechetics*. Milwaukee: Bruce, 1966.
- McCullum, H. *The Angels Have Left Us: The Rwanda Tragedy and the Churches*. Geneva: WCC Publications, 1994.
- McHugh, John A. and Charles J. Callan. *Catechism of the Council of Trent for Parish Priests*. New York: Joseph F. Wagner, 1934.
- Morris, Thomas H. *The RCIA: Transforming the Church. A Resource for Pastoral Implementation*. New York: Paulist Press, 1997.
- Mosala, Itumeleng J. *Biblical Hermeneutics and Black Theology in South Africa*. Michigan: Grand Rapids, 1989.

- Motlhabi, Mokgethi. *Black Resistance to Apartheid*. Johannesburg: Skotaville Publishers, 1985.
- Muzorewa, Gwinyai H. *The Origins and Development of African Theology*. New York: Orbis Books, 1985.
- Newbury, Catharine. *The Cohesion of Oppression: Clientship and Ethnicity in Rwanda, 1860-1960*. New York: Columbia Press, 1988.
- Nolan, Albert and Richard F. Broderick. *The Theology of Liberation in Southern Africa*. Cedara: Order of Preachers, 1987.
- Nolan, Albert. *God in South Africa: The Challenge to the Gospel*. London: CIIR, 1988.
- Nolan, Albert. *Contextual Theology: One Faith, Many Theologies*. Chancellors's Address VIII Delivered at Regis College, Toronto November 12, 1990.
- O'Mahony, Gerald. *"Abba! Father!" A Personal Catechism of the Catholic Faith*. Middlegreen: St. Paul Publication, 1981.
- Pfeifer, Carl J. and Janaan Manternach . *How to Be a Better Catechist: Answers to Questions Catechists Ask Most*. Kansas City: Sheed and Ward, 1989.
- Prior , A. *Catholics in Apartheid Society*. Cape Town: David Philip, 1982.
- Prunier, G. *The Rwanda Crisis: History of a Genocide*. New York: Columbia University Press, 1995.
- Regan, David. *Church for Liberation: A Pastoral Portrait of the Church in Brasil*. Dublin: Dominican Publications, 1987.

Ronald, Lawler et alii., eds. *The Teaching of Christ: A Catholic Catechism for Adults*. Indiana: Huntington, 1976.

S.A.C.B.C. *The Bishops Speak: Vol.1. Pastoral Letters 1952-1966*. Pretoria: Southern African Catholic Bishops' Conference, n.d.

S.A.C.B.C. *The Bishops Speak: Vol.2. Pastoral Letters and Statements 1967-1980*. Pretoria: Southern African Catholic Bishops' Conference, n.d.

S.A.C.B.C. *The Bishops Speak: Vol.3. 1981-1985*. Pretoria: Southern African Catholic Bishops' Conference, n.d.

S.A.C.B.C. *The Bishops Speak: Vol. 4. 1986- 1987*. Pretoria: Southern African Catholic Bishops' Conference, n.d.

S.A.C.B.C. *The Bishops Speak: Vol. 5. 1988- 1990*. Pretoria: Southern African Catholic Bishops' Conference, n.d.

S.A.C.B.C. *Instruction on Certain Aspects of the "Theology of Liberation"*. Reprinted by S.A.C.B.C in Series: Pastoral Action No.38, n.d.

S.A.C.B.C. *This Is the Church: Simplification of 'De Ecclesia'*. Pretoria: Southern African Catholic Bishops' Conference, 1984.

S.A.C.B.C. *Encyclical Redemptor Hominis*. Pretoria: Southern African Catholic Bishops' Conference, n.d.

Sokol, Frank C. *What Is the RCIA?* Collegeville: The Liturgical Press, 1984.

Stacpoole, Alberic. *Vatican II*. London: Geoffrey Chapman, 1986.

The Church and Racism: Towards a More Fraternal Society. Nairobi: St. Paul Publications, 1988.

The Rites of the Catholic Church, Vol. I. Collegeville: Pueblo Publishing Company, 1990.

Villa-Vicencio, Charles. *Between Christ and Caesar: Classic and Contemporary Texts on Church and State*. Cape Town : David Philip, 1986.

Villa-Vicencio, Charles and de Gruchy., eds. *Resistance and Hope: South African Essays in Honour of Buyers Naudé*. Cape Town : David Philip, 1985.

Villa-Vicencio, Charles. *Trapped in Apartheid: A Socio-Theological History of the English-Speaking Churches*. Cape Town: David Philip, 1988.

Waliggo, J .M., Roest A Crollius, T. Nkeramihigo, and J. Mutiso-Mbinda. *Inculturation: Its Meaning and Urgency*. Kampala: St. Paul- Africa, 1986.

Walsh, Michael J., ed. *Commentary on the Catechism of the Catholic Church*. The Liturgical Press, 1994.

Wink, Walter. *Jesus' Third Way*. Lansdowne: Citadel Press, 1987.

West, Gerald O. *Biblical Hermeneutics of Liberation: Modes of Reading the Bible in the South African Context*. Pietermaritzburg: Cluster Publications, 1991.

White, Thomas and O'Donne. *Renewal of Faith: Adult Instruction in the Catholic Faith*. Indiana: Ave Maria Press, 1974.

b) Articles and Unpublished Works

- Bonganjalo, Goba. "An African Christian Theology: Towards a Tentative Methodology from a South African Perspective." *Journal of Theology for Southern Africa* 26 (March 1979):3-4.
- Connor, Bernard F. *An Analysis of the Catholic Church in RSA*, 1981. Springs.
- Connor, Bernard F. *A Summary and Assessment of Preparations for the Inter-diocesan Pastoral Consultation "The Church in the Eighties."* S.A.C.B.C., compiled from the documentation January, 1980.
- de Gruchy, John W. "Indoctrination and the Teaching of Religion." *Journal Of Theology for Southern Africa* 3 (December 1980): 24-33.
- Hadebe, Prisca. *Religious Education in Multi-Cultural Society in Southern Africa*. Unpublished paper, Germiston: Lumko Institute, 1999.
- Hurley, D. *Over-all Pastoral Planning*. Pretoria: S.A.C.B.C., 1978.
- Hinkelammet, Franz J. "Taking Stock of Latin American Liberation Theology Today." *Voices* 19 (December 1996): 46-82.
- Kritzinger, J. J. "The Rwandan Tragedy as Public Indictment of Christian Mission: Missiological Reflections of an Observer." *Missionalia* 24:3 (November 1996): 340-357.
- Langefeld, C. *An Emerging Ecclesial Practice: A Socio-Theological Study of the Theory and Practice of a Church Youth Group in the Period 1980-1988*. Unpublished MA Thesis, Pietermaritzburg: University of Natal, 1993.

- Langefeld, C. "The Reception Of Vatican II in South Africa: A Survey of Themes from the Pastoral Plan of the Catholic Church." *BCT* 4 (January 1997): 40-44.
- Maluleke, Tinyiko S. "Black and African Theologies in New World Order: A Time to Drink from Our Own Wells." *Journal of Theology for Southern Africa* 96 (1996): 3-19.
- Maluleke, Tinyiko S. "Half a Century of African Theologies: Elements of the emerging Agenda for the Twenty-first Century." *Journal of Theology for Southern Africa* 99 (November 1997): 4-23.
- Mgojo, Khoza. "Prolegomenon to the Study of Black Theology." *Journal of Theology for Southern Africa* 21 (December 1973): 28.
- Mitterhöfer, Jacob. "Liberation Theology: An Interim Report." *Theology Digest* 34 (1987): 15-18.
- Mkhatswa, S. "The Role of Contextual Theology in a Changing South Africa." *Journal of Theology for Southern Africa* 72 (1990): 3-8.
- Mofokeng, Takatso. "Black Christians, the Bible and Liberation." *Journal of Black Theology for Southern Africa* 2:1 (May 1988): 34-42.
- Mshana, E. E. "The Challenge of Black Theology In African Theology." *Africa Theological Journal* 5 (December 1972): 19-30.
- Prior, Paul L. *A Communion of Communities: The Mission and Growth of a Local Church as Reflected in the Publications of the Lumko Institute*. A Thesis Submitted in the Fulfilment of the Requirements for the Degree of Masters of Theology at the University of South Africa, June 1993.

S.A.C.B.C. "On Institute for Catechetical and Pastoral Training in South Africa." *Minutes of the Plenary Session* held at St. John Vianney Seminary Waterkloof, Pretoria 5th -9th February, 1973.

Schonecke, Wolfgang. "A New Political Order in the Great Lakes Region." *World Wide* 8 (February 1998): 13-16.