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THE HOLY SPIRIT INSPIRING ALL CATECHESIS

A b s t r a c t. Since its birth on Pentecost, the Church has received the ability to evangelize and catechize as a gift from the Holy Spirit. He is the principal author of the entire work of catechesis and the Inner Teacher of both those who teach catechism and those who are taught. Catechesis, therefore, which is growth in faith and a Christian life that matures to its fullness, is consequently the work of the Holy Spirit, a work that He incessantly awakens and sustains in the Church. Through the word of God, the Holy Spirit dwells in the human person as if in a temple and enlightens him from within and helps him to live according to the Gospel. This dwelling of the Holy Spirit in man consecrates the entire person. It is a consecration sanctifying the whole person. It is also the personalization of man: the new man (Ephesians 4:24), the new creation (2 Corinthians 5:17) is the work of the Holy Spirit present in man. The Holy Spirit as the subject of catechesis is also the source of the new catechesis, which is not a new doctrine, but above all a new methodology of catechesis. The newness of catechesis lies in a new attitude and style, a new effort and program, new enthusiasm, new methods and means of influencing those taught catechism to enable them to meet anew or for the first time with Christ. It is a new awakening of the heart “by the Holy Spirit who was given to us.” (Romans 5:5). Through the intercession of the Blessed Virgin Mary of Pentecost, the Spirit of Truth present in the Church leads everyone to all truth (cf. Jn 16:13).

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Pentecost is a solemn birth of the Church into the world. Ever since, the Holy Spirit has been the enlivening beginning and life of the Church as the

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Body of Christ; He is the “soul of the Church” and the “heart of the Church.” In the power of the Holy Spirit, the Church proclaims the revealed truth and works to deepen the faith of believers. The Holy Spirit is likewise the source of the Church’s dynamism, giving supernatural energy to bear witness to Christ and a reviving breath for evangelization. “The birth of the Church goes hand in hand with the beginning of evangelization. It can be said that this is also the beginning of catechesis. [...] On the day of Pentecost, Simon Peter began the catechesis of the Church in Jerusalem.”¹

The Holy Spirit, then, is the principal wellspring of catechesis. “Evangelization will never be possible without the action of the Holy Spirit,”² stresses Paul VI in the exhortation *Evangelii nuntiandi*. Without His grace and power it is impossible to evangelize, carry out catechesis, educate, and speak about God, let alone speak in His name. The Holy Spirit is the main Evangelizer and wellspring of catechesis. “It is He who explains to the faithful the deep meaning of the teaching of Jesus and of His mystery. It is the Holy Spirit who [...] acts in every evangelizer who allows himself to be possessed and led by Him. The Holy Spirit places on his lips the words [...] and at the same time [...] predisposes the soul of the hearer to be open and receptive to the Good News [...]. Techniques of evangelization are good, but even the most advanced ones could not replace the gentle action of the Spirit. The most perfect preparation of the evangelizer has no effect without the Holy Spirit. Without the Holy Spirit the most convincing dialectic has no power over the heart of man. Without Him the most highly developed schemas resting on a sociological or psychological basis are quickly seen to be quite valueless. [...] The Holy Spirit is the principal agent of evangelization: it is He who impels each individual to proclaim the Gospel, and it is He who in the depths of consciences causes the word of salvation to be accepted and understood.”³ This is done in personal, ecclesiastical and universal terms, since the Holy Spirit initiates, enlivens and directs evangelization, strengthens, awakens and sends people to it through the renewed and transforming presence in human persons and in the Mystical Person of the Church.

¹ JOHN PAUL II, “Ewangelizacja i katecheza podstawowym zadaniem Kościoła”, in: *Dzieła Zebrane*, vol. 6: *Katechezy* (part 1) (Kraków: Wydawnictwo M, 2007), 457-458.

² PAUL VI, Apostolic Exhortation *Evangelii Nuntiandi*, 8 December 1975, no. 75.

³ *Ibidem*.

1. THE HOLY SPIRIT AS THE SUBJECT OF CATECHESIS

Since the very beginning, the work of the catechization is accompanied by the sanctifying and invigorating breath of the Holy Spirit. On Pentecost, the Apostles “began to speak in foreign tongues as the Spirit allowed them to speak” (Acts 2:4). Thus, it can be said that the Church, at the very beginning of her existence, receives from the Holy Spirit the gift of preaching.⁴ “On the day of Pentecost, Simon Peter, proclaiming in the power of the Holy Spirit the truth about Jesus crucified and resurrected, aroused faith and prepared three thousand people for baptism. This Peter’s ‘kerygma’ can also be regarded as the first catechesis, or instruction – in particular as a catechesis preparing for baptism. [...] Since her Jerusalem birth at Pentecost, the Church ‘has endured in the teaching of the Apostles’, and this endurance means an encounter in the faith of those who teach and those who are being taught.”⁵

Since the birth of the Church in the world, the gift of the Holy Spirit has been offered to the whole ecclesial community. This Holy Witness of Truth also supports the work of catechization so that, with admirable generosity and fruitful commitment, the words, deeds, signs and commandments of Jesus Christ are authoritatively communicated and explained.⁶ Without the grace and help of the Holy Spirit, one cannot evangelize or catechize.

The Holy Spirit is the vital reason for the ministry of salvation in the Church. He is also the foundation of spirituality and the sense of catechesis and its fruitful fulfilment. This is expressed through the witness of life and the proclamation of the faith with the involvement of all the faithful in the Church. This ministry of conversion and the forgiveness of sins, the ministry of the Spirit, the ministry of evangelization, thus becomes a ministry of preaching “not of oneself, but of Christ as Lord” (2 Cor 4:5).

The Word of God, through the Holy Spirit, builds and gives life to the entire community of the Church. Pope Paul VI explains this ecclesiological aspect as follows: “The Church is born of the evangelizing activity of Jesus and the Twelve. She is the normal, desired, most immediate and most visible fruit of this activity [...] The Church is an evangelizer, but she begins by being evangelized herself. She is the community of believers, the community of hope lived and communicated, the community of brotherly love, and she

⁴ Cf. JOHN PAUL II, “Duch Święty nadrzędnym podmiotem ewangelizacji”, in: *Dzieła Zebrane*, vol. 7: *Katechezy* (part 2) (Kraków: Wydawnictwo M, 2007), 255.

⁵ Cf. JOHN PAUL II, “Katecheza u początków Kościoła”, in: *Dzieła Zebrane*, vol. 6, 459.

⁶ Cf. JOHN PAUL II, Apostolic Exhortation *Catechesi Tradendae*, 16 October 1979, no. 3.

needs to listen unceasingly to what she must believe [...]. In brief, this means that she has a constant need of being evangelized, if she wishes to retain freshness, vigour and strength in order to proclaim the Gospel.”⁷

The source of the salvific and ecclesial effectiveness of the Word of God must be seen in the action of the Holy Spirit. He embodies and updates the word of salvation in the Church and through the Church in various forms. He causes the constant presence of Christ, who is the Spirit. Through His activity, man can meet Christ in God’s word to share in Christ’s truth. In this way, the revitalizing Spirit of the Church enables the whole community of believers to participate in the life and love of God. Thus, in the work of preaching, the Holy Spirit binds the community of the Church to the Community of the Persons of God and creates an opportunity to participate in the fullness of grace and truth. At the same time, through the word of God in whom the Church lives and serves, the Church is filled with the Holy Spirit. It becomes full of grace, following the example of Mary, Mother of the Church.⁸

“The Holy Spirit is indeed the supreme subject of the entire ecclesial mission,”⁹ explains John Paul II in his Encyclical Letter *Redemptoris missio*. The Spirit, as Teacher and Witness of the Truth, continues the mission of Jesus Christ, guiding, teaching and recalling all that the Saviour and Redeemer of man and the world has done (cf. Acts 1:2). He also guards and guarantees the authenticity and inviolability of the transmission of truth through the successors of the Apostles. This applies to the truth revealed in oral and written transmission under the inspiration of the Holy Spirit.¹⁰ The Holy Spirit ensures the authenticity of the Divine Revelation message contained in Scripture, Tradition and the identity of faith in the Church.¹¹ As an Evangelizer, it enables the proclamation and acceptance of the foundation of faith in the Gospel. Confidence and infallibility in witnessing, which is possible with the weaknesses and limitations of people, is achieved only through the Holy Spirit. The Spirit of Truth initiates and enables us to preserve an integrating identity and apostolicity, enabling us to evangelize and

⁷ PAUL VI, Apostolic Exhortation *Evangelii Nuntiandi*, no. 15.

⁸ Cf. Yves Marie-Joseph CONGAR, *O Kościół służebny i ubogi* [Pour une Église Servante et Pauvre], transl. Agnieszka Kuryś (Kraków: Wydawnictwo Znak, 2000), 80-98.

⁹ JOHN PAUL II, Encyclical Letter *Redemptoris missio*, 7 December 1990, no. 21.

¹⁰ Cf. JOHN PAUL II, Encyclical Letter *Dominum et Vivificantem*, 18 May 1986, no. 5-6; THE SECOND VATICAN COUNCIL, *Dei Verbum*, 18 November 1965, no. 7.

¹¹ Cf. THE SECOND VATICAN COUNCIL, *Dei Verbum*, no. 8.

catechize.¹² He also makes the Word of God powerful and updated so that man enters into the very depths of truth. Thanks to the Person of the Holy Spirit as Internal Teacher, the word proclaimed during the catechesis in the Church is not a “new” word or a simple repetition after someone, but is the presence of the Incarnate Word. This means that in the power of the Holy Spirit, the Divine Word makes possible a personal encounter between God and man, communion between Christ and the listener. Moreover, in this preached word and through this word, the Person of Christ in the Holy Spirit is really present, in order to create and strengthen the Mystical Person – the Church.¹³

In the first place, it must be stressed that at the heart of catechesis we find, in essence, a Person, the Person of Jesus Christ. The primary and essential object of catechesis is, therefore to reveal in the Person of Christ the whole of God’s eternal design reaching fulfilment in that Person. It moreover seeks to understand the meaning of Christ’s actions and words and of the signs worked by Him, for they reveal His mystery. “Accordingly, the definitive aim of catechesis is to put people not only in touch but in communion, in intimacy, with Jesus Christ: only He can lead us to the love of the Father in the Spirit and make us share in the life of the Holy Trinity.”¹⁴

In his Apostolic Exhortation *Catechesi Tradendae*, John Paul II calls the Holy Spirit the “principle inspiring all catechetical work and all who do this work.”¹⁵ In the work of catechesis we are called to trust the Holy Spirit since, in accordance with the promise of Jesus Christ: “He will teach you all things, and bring to your remembrance all that I have said to you.” (Jn 14:26). Jesus explains: “When the Spirit of truth comes, he will guide you into all the truth [...] he will declare to you the things that are to come” (Jn 16:13). “The Spirit is thus promised to the Church and to each Christian as an inner teacher who, in the mystery of conscience and heart, makes one understand what one has heard but was not capable of grasping.”¹⁶ „Catechesis, which is growth in faith and the maturing of Christian life towards its fullness, is consequently a work of the Holy Spirit, a work that He alone

¹² Cf. THE SECOND VATICAN COUNCIL, *Ad gentes divinitus*, 7 December 1965, no. 4.

¹³ See Piotr GOLISZEK, “Duch Święty podmiotem ewangelizacji,” in: *Katecheza ewangelizacyjna. Poszukiwania koncepcji*, ed. Paweł Mąkosza (Lublin: Polihymnia, 2010), 157-171.

¹⁴ JOHN PAUL II, Apostolic Exhortation *Catechesi Tradendae*, no. 5.

¹⁵ Cf. JOHN PAUL II, Apostolic Exhortation *Catechesi Tradendae*, no. 72.

¹⁶ *Ibidem*.

can initiate and sustain in the Church.”¹⁷ “The Church and also every individual Christian devoting himself to that mission within the Church and in her name, must be very much aware of acting as a living, pliant instrument of the Holy Spirit. To invoke this Spirit constantly, to be in communion with Him, to endeavour to know His authentic inspirations must be the attitude of the teaching Church and of every catechist.”¹⁸

The presence of the Holy Spirit in the Church is diverse. He bestows, guides and directs with the help of individuals provided with hierarchical and charismatic gifts. The dynamism of the Paraclete is manifested not only in granting different gifts, but also in giving new charisms adapted to the new needs and problems of the Church (1 Cor 12:7) and the challenges of catechesis.¹⁹ The Holy Spirit therefore integrates and builds up the Church internally through His permanent presence and various gifts. He, too, directs and bestows a spiritual victory that takes place in each age. He is the animator of God’s word, as the embodiment of Christ and His work of salvation, and as the gift of God’s word. Finally, He leads to the fullness of truth – to Jesus Christ and, through the personal dimension, He gives participation in the interior life of the Trinity.

The Holy Spirit, just as he descended on the Incarnate Word, anointing the Person of Jesus Christ, descends on every baptized person and on the Church, anointing and sanctifying. Therefore, every work in the Church, including catechesis, is a continuation of Christ’s anointing by the Holy Spirit.²⁰

The power of the Holy Spirit is needed by the whole Church, especially the catechists of the present day. They are to bear witness to faith in a world that is often indifferent or even hostile.²¹ They need the support of the Holy Spirit so that when preaching the Gospel they do not accept compromises and false simplifications, but are faithful to the truth of Christ. The Holy Spirit makes catechizing always new and timely, full of freshness and light. This is because the Person of the Holy Spirit does not make the Word of God a sterile repetition of formulas and soulless transmission of knowledge, but a covenant of the Life-giving Spirit.

¹⁷ Ibidem.

¹⁸ Ibidem.

¹⁹ Cf. JOHN PAUL II, Apostolic Exhortation *Christifideles Laici*, 30 December 1988, no. 24.

²⁰ Cf. Bruno FORTE, *La Chiesa della Trinità. Saggio sul mistero della Chiesa, comunione e missione* (Brescia: San Paulo Edizioni, 1995), 188-190.

²¹ See Paweł MAKOŚA, “Transformazioni moderne di religiosità come contesto di educazione della gioventù,” *Studia Leopoliensia* 5(2012), 267-278.

2. THE HOLY SPIRIT AS THE LIGHT OF THE CATECHIZED

The basic truth of the Christian faith, derived from Revelation, is that the Holy Spirit is a Person,²² equal in essence to the Person of the Father and the Person of Jesus Christ, and at the same time a separate Divine Person. The Catholic Church professes the true and eternal Deity of the Holy Spirit in unity with the Father and the Son, glorifies the individuality of the Persons, unity in essence and equality in majesty.²³

The Holy Spirit as a person is the one who lives in the person of the believer (*inhabitatio*). “The Holy Spirit is the one who dwells in man and sanctifies him above all by the power of love which he himself is. In this way, through the revelation of the Spirit-Person, the inner depth of man is also discovered. By penetrating into the depths of the human soul, one can better realize that the Holy Spirit is the source of man’s communion with God, as well as of the interpersonal communion of people.”²⁴ The Holy Spirit dwelling in the human soul is the fundamental initiator of Christian life (1 Cor 3:16). He penetrates into the depths of the human soul and assures that “the unfathomable Triune God is given to people by instilling in them the deposit of eternal life.”²⁵ The Holy Spirit dwells in a man like a temple, enlightens him from within and helps him to live the Gospel. The image of the presence of the Holy Spirit is explained by St. Paul’s rhetorical question: “Do you not know that you are the temple of God and that the Spirit of God dwells in you?” (1 Cor 3:16). The dwelling of the Holy Spirit affects the whole person in the full dimension of his or her being to such an extent that the person does not belong to him- or herself (cf. 1 Cor 6:19).

The presence of the Holy Spirit in man’s soul takes the form of a relationship with the human person, his or her soul, in which he or she lives and which he or she fills with the gifts of Christ through Redemption. The person of the Holy Spirit penetrates deeply into the human soul and pours in it the invigorating light and grace. Referring to St. Thomas, John Paul II emphasizes that God dwells in man through the Holy Spirit, who is the first and

²² The person is usually defined as a being with reason, will, feelings and a capacity for self-determination, self-consciousness and self-restraint.

²³ Cf. *Prefacja o Najświętszej Trójcy*. Mszał rzymski dla diecezji polskich. (Poznań: Pallottinum).

²⁴ JOHN PAUL II, *Wierzę w Ducha Świętego, Pana i Ożywiciela* (Vaticano: Libreria Editrice Vaticana, 1992), 235-236.

²⁵ JOHN PAUL II, Encyclical Letter *Dominum et Vivificantem*, no. 1.

fundamental gift of the soul of man (and an angel).²⁶ The presence of the Paraclete consecrates and sanctifies “the whole man, his soul and body, increases the dignity of the human person and gives new value to interpersonal relationships.”²⁷ The Holy Spirit becomes the inner source of new life in man and, through its Christological action, creates the intrapersonal structure of transcendent life. The presence of the Holy Spirit in man is not only habitual, but dynamic, as indicated by the metaphor of “living water” (Jn 4:14), Christ bestowing “living water” (Jn 7:37-38), or the Holy Spirit.

Love is a special quality of the Holy Spirit. Through this Love, the Holy Spirit dwells in the human person. What is extremely important here is the testimony of St. Paul, who writes that “God’s love is poured out in our hearts through the Holy Spirit who has been given to us” (Rom 5:5). With this love, poured into his heart, man can love the Father and the Son, himself and all men. He no longer loves in a human way, but loves with the Spirit of Love, “who is of God” (1 Cor 2:12).

This presence of the Holy Spirit must be seen in the context of catechesis. Through the proclaimed word of God, the Holy Spirit is self-giving to man. First, once and for all, Scripture is inspired, as if it were “enclosed” in every word, and thus continues to dwell in it and constantly enlivens it with its divine breath, and then, every time God’s word is preached, it breathes the Holy Spirit, making it present in the soul of the one who proclaims and of the listener. Through the word in which the Holy Spirit is present, he lives in the inner personal world of man. This is the moment of man’s truly salvific encounter with God.²⁸

The Holy Spirit is instrumental for the awakening of the faith in the human person via the announced word of God.²⁹ *The Catechism of the Catholic Church* explains that faith is “a personal adherence of man to God” (CCC 150). “It involves an ascent of the intellect and will to the self-revelation God has made through his deeds and words” (CCC 176). It is based on a pre-emptive and supportive grace of God and on the inner help of the Holy Spirit,³⁰ who

²⁶ Cf. JOHN PAUL II, *Duch Święty Boskim mieszkańcem duszy*, in: *Dziela Zebrane*. vol. 7: *Katechezy* (part 2), 281-282.

²⁷ *Ibidem*, 283.

²⁸ Andrzej KICIŃSKI, “Przedmowa,” in: Piotr GOLISZEK, *Katecheza i osoba. Wybrane zagadnienia z metodologii personalistycznej w katechezie* (Lublin: Wydawnictwo KUL, 2010), 15.

²⁹ Cf. Herbert SIMON, “Biblijna dydaktyka przepowiadania,” *Studia Teologiczno-Historyczne Śląska Opolskiego* 9(1981), 153.

³⁰ Cf. THE SECOND VATICAN COUNCIL, *Dei Verbum*, no. 5.

made possible the acceptance of what God has revealed and what the Church gives us to believe in. The Spirit of God opens man's heart above all to the word which generates faith (cf. Rom 10:7). The Announced Word, therefore, first makes the Holy Spirit speak to man and makes present the salvific work of Christ, and then the Holy Spirit will offer Himself to man.³¹

In this event, the Holy Spirit is the Evangelizer of every individual who listens to and accepts the word of salvation. He does not so much represent salvation through the word, but first and foremost makes it a reality. The Word of God has a double anchor, first in the preached word the Holy Spirit turns to man and makes Christ's work of salvation present, and then, because the Holy Spirit is conveyed through the word, through this word the Holy Spirit reaches out to man. In this way, the Holy Spirit is the agent of intrapersonal catechisation. It should be remembered that the Holy Spirit in an intrapersonal catechisation is the one who teaches and guides the person. It gives the believer an intelligence of faith, a vision of temporal things in God's way, and allows him to see the Divine plan. The dwelling of the Holy Spirit in the human person results in man reaching understanding because of the Holy Spirit's permeation, which means the intensity and depth of cognition. The Holy Spirit not only teaches, but also gives the catechized people the ability to teach God's things, embracing them with his light and intelligence.³²

The message of salvation penetrates into the soul and heart of the catechized person. The Holy Spirit is here the Inner Teacher who enables the proper reading of the Gospel, which He does "by discovering the depths of God Himself" (1 Cor 2:10).³³ There can be no proclamation and catechization without the presence and help of the Holy Spirit. He makes the power present in God's Word a support and vital force, a confirmation of faith, and nourishment for the soul.³⁴ The source of the word's effectiveness is therefore in the action of the Holy Spirit.

The multidimensional presence of the Holy Spirit in the human person directs him or her completely towards Christ and is thus an intrapersonal

³¹ Cf. Andrzej CZAJA, *Credo in Spiritum Vivificantem. Pneumatologiczna interpretacja Kościoła jako komunii w posoborowej teologii niemieckiej* (Lublin: Wydawnictwo KUL, 2003), 167.

³² Cf. Marian ZAJĄC, "Ewangelizacja budowaniem zaufania do Słowa Bożego," in: *Katecheza ewangelizacyjna. Poszukiwania koncepcji*, ed. Paweł Mąkosa (Lublin: Polihymnia, 2010), 182.

³³ Cf. Henri de LUBAC, *Słowo Boga w historii człowieka* (Dieu se dit dans l'histoire. La Révélation divine), transl. Beata Czarnomska (Kraków: Wydawnictwo Znak, 1997), 87; JOHN PAUL II, Encyclical Letter *Dominum et Vivificantem*, no. 4, 15.

³⁴ Cf. THE SECOND VATICAN COUNCIL, *Dei Verbum*, no. 21.

evangelization. The Holy Spirit, as an inner teacher, penetrates the soul and heart of man with the entire message of salvation. He is the light for the soul (*Lumen cordium*); the Spirit of Truth leads to all truth (cf. Jn 16:13). As the Spirit of truth, He teaches and recalls everything Jesus said (cf. Jn 14:26). The actions of teaching and remembering indicate and confirm that the Holy Spirit is a person, because only a person has such abilities. Moreover, the Holy Spirit watches over the permanence of truth, indicates ways of transmitting the truth and applying it in one's own life.³⁵ The Holy Spirit teaches the catechized person truth as the foundation and principle of life. He also indicates the concrete application of God's word in everyday life and makes it easier to discover this word's currency in everyday life. It also helps to understand the Gospel properly and supports and animates memory in order to properly understand the meaning of evangelical mysteries. Through the Holy Spirit, the catechized persons have inside themselves the light to know the truth, so that the Inner Teacher directs their actions and shows them the right way. In difficult, seemingly irresolvable situations, the Holy Spirit gives help and light and indicates solutions coming from God. He directs man's discernment and bestows gifts through which man acquires a capacity which is not human wisdom, but divine wisdom; "it can be said that he has the unlimited ability to act which is characteristic of the mind of God and which can find a solution even to the most complex and impenetrable situations of human life."³⁶

The above analysis shows that the richness of the inner workings of the Holy Spirit permeates and transforms all spheres of man, his relationships and makes him the subject of catechization. With all its dynamism, the Holy Spirit moves the will, enlightens the mind and ignites the feelings of the heart of the catechized person.

3. THE HOLY SPIRIT AS THE WELLSPRING OF THE NEW CATECHESIS

The Holy Spirit is the "Lord and Vivifier," the "Spirit who gives life" (Rom 8:2). He is the source of life especially in the words of the Gospel,

³⁵ Cf. Krzysztof GUZOWSKI, *Duch Dialogujący – to Dialegomenon Pneuma. Zarys pneumatologii dialogalnej*, (Lublin: Wydawnictwo KUL, 2016), 45-46.

³⁶ JOHN PAUL II, "Duch Święty światłem duszy," in: *Dzieła Zebrane*. vol. 7: *Katechezy* (part 2), 305.

which is a concrete and personal reality, because it consists in proclaiming the Person of Christ himself, who is “the way and the truth and the life” (Jn 14:16) and “the resurrection and life” (J 11:25). The life of a Christian is a life in the Holy Spirit who dwells in our hearts (cf. Gal 4:6). The Holy Spirit gives man a new heart, making it similar to the Heart of Christ. Man’s heart, wounded by sin, heals the constantly reviving power of the Holy Spirit and it is only by his grace that man can live like a true man. The presence of the Holy Spirit in man penetrates and mobilizes his whole being: reason, will, emotionality, carnality. In this way man becomes “new” (Eph 4:24), filled with evangelical novelty.³⁷

Catechesis becomes an integral part of this evangelical novelty, which is still animated in various ways by the Holy Spirit. “Go to the whole world and preach the Gospel” (Mk 16:15) is a call addressed to all believers to proclaim the Good News. The Church, faithful to this command, continues to undertake the work of catechization with renewed enthusiasm and commitment. It is a manifestation of the life and vitality of the community of believers animated by the Holy Spirit. The new socio-cultural and economic-political conditions require the experience of the faith to be lived in a new way. A new catechesis is therefore needed in the new evangelization. Catechesis is consciously called new because the Holy Spirit constantly reveals the newness of God’s word and spiritually enlivens people (cf. J 3:2).³⁸

The novelty of catechization is also a renewed awareness of the obligation to search for new ways to reach all people with the Good News. What is at stake is neither a spectacular success nor efforts to provide large numbers of converts. Catechization is not about attracting large numbers of people using sophisticated methods. The novelty of catechization is the ability to start again and again with patience and humility. God’s things always begin with a mustard seed (cf. Mk 4:31-32) and become great (mature trees), unlike mass ventures, which are usually unsustainable. External success is not a sign of God’s presence. Success is not one of the names of God. “New evangelization must surrender to the mystery of the grain of mustard seed and not be so pretentious as to believe to immediately produce a large tree. We either live too much in the security of the already existing large tree or in the impatience of having a greater, more vital tree—instead we must accept the

³⁷ Cf. JOHN PAUL II, “Duch Święty duszą Kościoła,” in: *Dzieła Zebrane*. vol. 7: *Katechezy* (part 2), 219-224.

³⁸ Cf. Piotr GOLISZEK, “Communicating faith through catechesis,” *Studia Pastoralne* 9(2013), 9: 62-74.

mystery that the Church is at the same time a large tree and a very small grain.”³⁹

New catechesis requires a skill of beginning anew, of overcoming barriers, expanding horizons. The novelty of catechesis is the opposite of self-sufficiency and self-reliance, of the *status quo* mentality and an approach to catechesis that believes that is it enough to do what one has done before. Today, “business as usual” no longer suffices.

New catechesis is no new doctrine, but first of all a new method of evangelization. There is no other Gospel than that which God revealed and proclaimed in the Incarnate Word. The new catechization is not about proclaiming a “new gospel.” Nor is it about removing from the Gospel everything that is not convenient. The impulse for the new catechesis is to be the responsibility for the gift that God has made in Christ, in which we can know the truth about God and man and gain true life.⁴⁰

The newness of catechization refers to a new attitude and style, a new effort and program, new zeal, methods and means of influence. The new methods and means of expression must meet the questions of how to preach the Gospel in such a way that it is understood by people living today; it is about using the appropriate language and literary forms, about entering the culture in which the catechized people live, about how to speak of the fact that God exists in today’s secularized world.⁴¹ The new catechesis must therefore provide contemporary people with a coherent, relevant and convincing response, capable of strengthening the Catholic faith in its fundamental truths, in its individual, family and social dimension.

Do we need a new model of catechesis? In truth, catechesis always renews itself and becomes adequate for new situations whenever it undertakes the task of evangelization. Evangelization forces catechesis to search for new methods and ways of carrying out the message of faith so that the catechized persons may meet again or again with Christ, so that He may become the fundamental reference of their lives. This orientation of catechesis clearly shows its very natural and significant participation in the process of the new evangelization. Its fundamental aim is to “make” Christ known and to make

³⁹ Joseph RATZINGER, *The New Evangelization. Building the Civilization of Love*. <https://www.ewtn.com/new_evangelization/ratzinger.htm> [access date: 20.08.2018].

⁴⁰ Cf. JOHN PAUL II, *New evangelization, human progress, Christian culture*. Address delivered at the beginning of the 4th General Conference of the Bishops’ Conference of Latin America CELAM. Santo Domingo 12.10.1992, *OsRomPol* 13(1992), 12: 23.

⁴¹ Cf. *ibidem*, 24-25.

faith known, experienced, shaped, developed and skilfully integrated in man's life with his earthly activities.⁴²

It is important in this process to ensure that "the deposit of Christian doctrine is guarded and taught more effectively, communicated in an uncontaminated and unchanged form, but in the new way that our time requires."⁴³ A renewed education in faith is also invaluable, involving not only knowledge of the precepts of the faith and the events of salvation, but also the acquisition of hearts for Christ. Faith must speak in a "renewed", more expressive way, while preserving its eternal content, without concessions or half-measures.⁴⁴

The new catechesis is not only a new process and a new methodology, but above all a work of new spirituality. The Holy Spirit living in the catechized person's soul is the inner source of the new life that Christ gives to every man in abundance in the catechesis. As a result, a new spiritual experience emerges, which is a new awakening of the heart "by the Holy Spirit given to us" (Rom 5:5). The gift of the Holy Spirit is bestowed upon each person in a concrete existential situation, enriching all aspects of human life.⁴⁵

The presence of the Holy Spirit in man triggers a new love in the Christian's soul, a love which enables him to love God, himself and others. Love is a special fruit of the newness of the Holy Spirit and is therefore the value of the new man. Strengthened by the Holy Spirit and inspired by his love, man is capable of fulfilling the commandment of love of God and neighbour. The Holy Spirit also gives the ability to love everything that comes from the Creator.⁴⁶

⁴² Cf. Piotr GOLISZEK, "Katecheza nowoewangelizacyjna," in: *Nowa ewangelizacja w nowej katechezie*, ed. Paweł Mąkosza (Rzeszów: Wydawnictwo Diecezji Rzeszowskiej, 2013), 118-122.

⁴³ BENEDICT XVI, *Papież do episkopatu Włoch o nowej ewangelizacji jako odpowiedzi na współczesne problemy* [The Pope to Italian bishops on the new evangelization as a response to contemporary problems]. <<http://www.radiovaticana.org/pol/Articolo.asp?c=590713>> [Access: 24.05.2012].

⁴⁴ Cf. BENEDICT XVI, *Papież do biskupów z USA o znaczeniu edukacji religijnej młodych dla nowej ewangelizacji* [The Pope to the US bishops on the significance of religious education of young people for the new evangelization] <<http://www.radiovaticana.org/pol/Articolo.asp?c=585511>> [Access: 07.05.2012].

⁴⁵ Cf. JOHN PAUL II, "Duch Święty źródłem nowego życia i obfitości darów," in: *Dziela Zebrane*, vol. 7: *Katechezy* (part 2), 294-295.

⁴⁶ Cf. JOHN PAUL II, "Duch Święty źródłem nowej miłości," in: *Dziela Zebrane*. vol. 7: *Katechezy* (part 2), 309-310.

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“Catechesis, which is growth in faith and the maturing of Christian life towards its fullness, is consequently a work of the Holy Spirit, a work that He alone can initiate and sustain in the Church.”⁴⁷ The Holy Spirit is the refreshing beginning of a living faith that is born and continues to grow as a result of catechesis. The Gospel resounds and “happens” in man’s heart through the Holy Spirit, who leads the person to the Truth and makes the word of Jesus Christ dwell abundantly in him. He moves the heart, opens the mind, makes the understanding of Revelation more profound, and with his gifts constantly improves faith. His Person has a revitalizing effect inside man and makes the seeds of the message of salvation germinate in everyday life. The Spirit of Truth fills human hearts with a living image of the Son of God and allows them to see the signs of God’s presence and action in history. As Wisdom directs the mind to fully human solutions.

The Holy Spirit, with all the richness of gifts, dwells in the heart of man and pours out God’s Love in him. He becomes like the “soul” of the person’s soul and gradually transforms and sanctifies him. It is a profound and powerful presence, even if always delicate and discreet. This presence of the Holy Spirit can only take place in the person. Only the human spirit is able to receive Him. Therefore, there is still a need for a new effective catechesis, which will deepen man’s awareness of his vocation to live in God and will allow him to accept what the Gospel brings. Then the words of the Gospel, through the breath of the Holy Spirit, will truly make present the work of salvation of Christ and His Person. From this encounter with the Word of God and with the Person of the Word, the personal interpenetration of the Person of Christ and the catechized person will be born.

In the experience of this era, however, it is necessary to respond skillfully to the contemporary man, who finds it difficult to open himself to general ideas because he has lost his passion for learning about universal truths. What counts for him are concrete truths, which have a direct practical translation and at the same time answer existential questions. The new catechesis should try to respond to this sensitivity of the postmodern man, who is not completely deaf to the truth, but who comes to it in a different way. As can be seen, the contents of the faith are more readily received by children, young people and adults, if they affect them very personally and are perso-

⁴⁷ JOHN PAUL II, Apostolic Exhortation *Catechesi Tradendae*, no. 72.

nally transmitted, supported by a testimony of personal intimacy with Christ. The catechized persons want to see Christ who lives and acts in people who are heralds and witnesses of the Gospel. The starting point is always love for man. Commitment through love is the most authentic and the strongest, as well as the most humanistic and personalistic. The truths of faith are unchangeable, so in the Holy Spirit catechesis should revitalize with newness its preaching and Christian education, becoming a new catechesis in the new evangelization.

Catechesis, then, is a unique cooperation of mind and heart with the Spirit, the Lord and Vivifier. He is the Initiator and Executor of Catechesis, i.e. the supreme subject of the process of proclamation. The human and temporal element is not something prominent here. On the other hand, any difficulties that arise appear as a challenge posed by our time to ever more efforts and to a higher perfection of proclamation. In this context, catechesis is called as never before to bear witness to the faith among those who need to be helped to revive and strengthen their own faith. The Holy Spirit makes the catechization always new and timely. Not accepting compromises and simplifications, He proclaims the truth about the Redeemer of man, Jesus Christ.

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DUCH ŚWIĘTY INSPIRUJĄCY CAŁĄ KATECHEZĘ

S t r e s z c z e n i e

Kościół od chwili swoich narodzin w dniu Zielonych Świąt otrzymał w darze od Ducha Świętego zdolność ewangelizowania i katechizowania. Jest On głównym sprawcą całego dzieła katechizacji i Wewnętrznym Nauczycielem zarówno katechetów jak i katechizowanych. Katecheza więc, która jako wzrastanie w wierze w życiu chrześcijańskim dojrzewającym ku pełni,

jest w konsekwencji dziełem Ducha Świętego, dziełem, które On nieustannie w Kościele wzbudza i podtrzymuje. Poprzez słowo Boże zamieszkuje w człowieku jak w świątyni i od wewnątrz go oświeca i pomaga żyć zgodnie z Ewangelią. Owo zamieszkanie Ducha Świętego w człowieku sprawia konsekrację całej jego osoby. Jest to konsekracja uświęcająca całego człowieka. To również personalizacja człowieka: nowy człowiek (Ef 4,24), nowe stworzenie (2 Kor 5,17) jest dziełem Ducha Świętego obecnego w człowieku. Duch Święty, jako podmiot katechizacji, jest również źródłem nowej katechezy, która nie jest nową doktryną, lecz przede wszystkim nową metodologią katechizacji. Nowość katechizacji odnosi się do nowej postawy i stylu, nowego wysiłku i programu, nowego zapału, nowych metod i środków oddziaływania tak, aby umożliwić katechizowanym ponowne lub nowe spotkanie z Chrystusem. Chodzi o nowe rozbudzenie serca „przez Ducha Świętego, który został nam dany” (Rz 5,5). Za wstawieniem Matki Najświętszej Dziewicy Zielonych Świąt, obecny w Kościele, Duch Prawdy prowadzi wszystkich do całej prawdy (por. J 16,13).

Słowa kluczowe: Duch Święty; osoba; katecheza; podmiot; personalizizm; ewangelizacja.