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## **FORMACJA KATECHUMENALNA I MISTAGOGICZNA W SZKOLE KATECHISTÓW ARCHIDIECEZJI POZNAŃSKIEJ**

### **SCHOOL FOR CATECHISTS OF THE ARCHDIOCESE OF POZNAŃ (POZNAŃ) AS A PLACE OF CATECHUMENATE AND ADULT MYSTAGOGY**

#### **Streszczenie**

Artykuł jest próbą przeanalizowania modelu formacyjnego realizowanego w Szkole Katechistów Archidiecezji Poznańskiej pod kątem wymiaru katechumenalnego. Autor po zarysowaniu cech katechumenatu chrzcielniczego, który według posoborowych dokumentów katechetycznych powinien stanowić wzór każdej katechezy, analizuje poszczególne elementy formacji w Szkole Katechistów. Analiza prowadzi do wniosku, że w Szkole Katechistów realizowane są niektóre elementy katechumenalne, ale nie jest to model ściśle katechumenalny i mistagogiczny.

**Słowa kluczowe:** Szkoła Katechistów, katechumenat, mistagogia, katecheza

#### **Abstract**

The article attempts to analyze the model of formation realized in the School of Catechists of Archdiocese of Poznań (Poznań), from the standpoint of catechumenal dimension. After the outline features of baptismal catechumenate, which according to post council catechetical documents should be the pattern of each catechesis, the author analyzes particular elements of formation in the School of Catechists. The analysis leads to the conclusion, that in School of Catechists some catechumenal elements are realized, but it is not a strict catechumenal and mistagogic model.

**Keywords:** School of Catechists, catechumenate, mistagogogy, catechesis

#### **Introduction: The Catechumenate in Conciliar and Post-Conciliar Church Documents**

The catechumenate, a widely practiced and effective method for preparing adults for baptism in the early centuries of the Church, underwent significant transformations over subsequent centuries, shaped by the Church's evolving circumstances and position in the world. Various studies document the complex evolution of this original form of catechesis, influenced by both external and internal factors<sup>1</sup>. Originally, the Church was an exclusive community but eventually developed into an organization encompassing nearly all parts of the world, spanning diverse cultures and languages. Over time, the lengthy and intricate process of catechumenal preparation diminished, giving way to simplified baptismal rites. The catechumenate, which in the early Church could span several years, evolved after two millennia into a condensed baptismal ritual lasting only a few minutes. With the call of the Second Vatican Council to return to the sources of Christianity, a revival of the multi-stage adult catechumenate was advocated, alongside a revision of the baptismal rites for adult candidates<sup>2</sup>. The subject of the catechumenate was also addressed in the conciliar documents, notably in the *Decree on the Missionary Activity of the Church*, which presents the significance of various stages in the Christian initiation process<sup>3</sup>. The post-conciliar liturgical and catechetical renewal yielded two significant liturgical texts: *Ordo Baptismi Parvulorum* by Pope Paul VI (1969 and 1973) and *Ordo Initiationis Christianae Adultorum* by Pope Paul VI (1972). The first text offered a single-act baptismal rite tailored to the actual needs of infants, while the second text reintroduced a multi-stage rite for the Christian initiation of adults, including a restored catechumenate. Thus, a document emerged that met real pastoral needs while reconnecting with the Church's ancient tradition<sup>4</sup>. The initiation process delineated in this second rite clearly outlined three stages (acceptance into the catechumenate, enrollment of the "elect," and the reception of the sacraments of initiation) and four periods (evangelization, catechumenate, purification and enlightenment, and mystagogy). The formation cycle used in catechumenal centers established specific content and objectives for

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<sup>1</sup> Roman Murawski, *Historia katechezy: Katecheza w pierwszych wiekach* (History of Catechesis: Catechesis in the Early Centuries) (Warszawa: Wydawnictwo Salezjańskie, 2011); Michael Dujarier, *Krótką historią katechumenatu* (A Brief History of the Catechumenate) (Poznań: W drodze, 1990); Mieczysław Paciuszkiewicz, *Katechumenat dawniej i dziś* (The Catechumenate: Then and Now) (Warszawa: Rhetos, 2004).

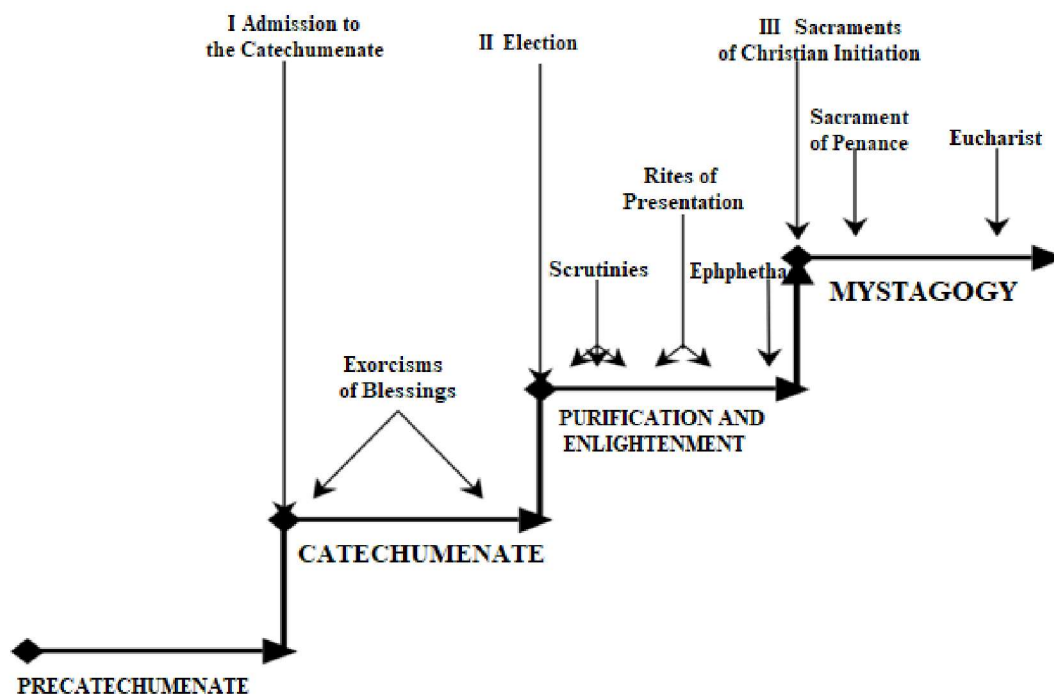
<sup>2</sup> Second Vatican Council, *Sacrosanctum Concilium. Konstytucja o liturgii w tej* (Constitution on the Sacred Liturgy), 1963, 64–66.

<sup>3</sup> Second Vatican Council, *Ad gentes. Dekret o działalności misyjnej Kościoła* (Decree on the Missionary Activity of the Church), 1965, 13–14.

<sup>4</sup> Luigi Torre, „Inicjacja chrześcijańska dorosłych” (Christian Initiation of Adults), in: *Słownik katechetyczny* (Catechetical Dictionary), ed. Joseph Gevaert, Kazimierz Misiaszek (Warszawa: Wydawnictwo Salezjańskie, 2007), 339–342.

each phase<sup>5</sup>. Evangelization, or the pre-catechumenate, was aimed at awakening a sense of faith and forming the proper motivation to embark on the path of Christianity. The second stage—the catechumenate—involved coming to know Christ through the Gospel, culminating in the enrollment of names, symbolizing the candidate’s personal bond with Christ. During this period, catechumens received support through exorcisms and blessings, enabling their relationship with God to effect real change in their lives.

The third stage—purification and enlightenment—focused on self-discovery in Christ, leading to conversion. Historically aligned with the season of Lent, this stage included rites to confirm and reinforce conversion: scrutinies, rites of presentation (the Creed and the Lord’s Prayer), and the return of the Creed, representing a public profession of faith. The fourth stage—the period of mystagogy—was the post-baptismal life in Christ, in which the Holy Spirit guided the newly baptized from within toward a fuller understanding and fulfillment of God’s will<sup>6</sup>. Following A. Sielepin, the post-conciliar catechumenate may be structured as follows.



<sup>5</sup> Adelajda Sielepin, *Wejd cie do Kościoła* (Enter the Church) (Kraków: Wydawnictwo M, 2005), 15–19; Andrzej Offmański, *Koncepcja katechezy o charakterze ewangelizacyjnym według zasad katechumenatu* (The Concept of Evangelizing Catechesis According to the Principles of the Catechumenate) (Szczecin: Wydział Teologiczny Uniwersytetu Szczecińskiego, 2010), 160–166; Czesław Krakowiak, *Katechumenat chrzcielny dorosłych w Kościele posoborowym* (The Baptismal Catechumenate for Adults in the Post-Vatican II Church) (Lublin: KUL, 2003), 295–362.

<sup>6</sup> Sielepin, *Wejd cie do Kościoła* (Enter the Church), 15–19.

## **Diagram 1:** Stages and Phases of the Catechumenate According to *Ordo Initiationis Christianae Adultorum*

An important statement for contemporary catechesis, made by the Synod of Bishops in 1977, must be added here: "The model for all catechesis is the catechumenate before baptism, a specific formation through which an adult, converted to the faith, is led to profess the faith during baptism on Holy Saturday night."<sup>7</sup> This statement introduces the concept of the "post-baptismal catechumenate," a reality that should be present in every modern catechetical model. What was once preparatory in the early Church is now intended to be a deepening, an awareness, and an internalization of the truths of the faith. The catechumenate, in its strict sense, was initially tied to the time before baptism, while mystagogy represented a deeper initiation into the sacrament of the Eucharist and the communion of the Church, occurring after baptism. This study will analyze the catechumenate and mystagogy in the context of adult catechesis, particularly within the framework of the *School of Catechists* project of the Archdiocese of Poznań, which aligns with this issue.

### **1. The Foundations of the "School of Catechists" Project as Adult Catechesis**

The "School of Catechists" project emerged during the Synod of the Archdiocese of Poznań (2008–2010) as a response to the signs of the times. Pastoral reflection led to the conclusion that without systematic adult catechesis, the catechesis of children and youth lacks the essential environment for the development of faith<sup>8</sup>. Adults who are not catechized will not pass on the faith to the next generation. Therefore, the initial impulse for the creation of the *School of Catechists* was the need to organize adult catechesis in the Archdiocese of Poznań. The project evolved through discussions and deliberations in various bodies. At one point, a "draft of the project"<sup>9</sup> was outlined, which established its clear framework. The preliminary assumptions of the project called for adult catechesis to be based on a model rooted in the "adult catechumenate." One of the stages of the project was to organize "Formation of Formators" in the form of the *School of Catechists*. The *School of Catechists* of the

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<sup>7</sup> "Orędzie Synodu Biskupów do Ludu Bożego: współczesna katecheza zwłaszcza dzieci i młodzieży" (*Message of the Synod of Bishops to the People of God: Contemporary Catechesis, Especially for Children and Youth*), in: Władysław Kubik, *Katecheza po Soborze Watykańskim II w świetle dokumentów Kościoła (Catechesis after the Second Vatican Council in Light of Church Documents)* (Warsaw: Catholic University of Lublin Press, 1985), 38.

<sup>8</sup> Synod Archidiecezji Poznańskiej 2004–2008, Dokumenty (*Synod of the Archdiocese of Poznań 2004–2008, Documents*) (Poznań, 2008), 257.

<sup>9</sup> Project Outline [Zarys projektu]. Accessed 5.10.2023. [www.katecheza.pl](http://www.katecheza.pl)

Archdiocese of Poznań was established on May 15, 2010, by Archbishop Stanisław G. Decki, Metropolitan of Poznań. The school ultimately took the form of a study program designed to prepare adult Catholics for catechetical service in parishes as part of sacramental catechesis. Graduates of this program were to gain the knowledge, skills, and competencies necessary to lead catechesis that prepares parents and godparents for the sacrament of baptism, children for First Communion, and youth for Confirmation.

## **2. Implementation of the "School of Catechists" Project**

According to the project's assumptions, all educational activities in the *School of Catechists* are framed under the term "formation," which indicates a process of initiation leading participants to mature faith. Formation is intended to occur on three levels:

### **2.1. Spiritual Level**

The meetings of the *School of Catechists* take place once a month on Saturdays during the school year. The schedule includes the celebration of the Mass with a conference focused on spiritual formation and personal growth in faith. Spiritual formation is also facilitated through formative meetings (integrated into blocks of activities) and retreats for the participants. After completing the initial formation and receiving the canonical mission, catechists are responsible for their own spiritual development, which is supported by ongoing formation. Additionally, they are given the task of forming candidates participating in basic formation. Individuals in the first stage of formation observe catechesis conducted by graduates, which creates an opportunity for "catechetical mentoring." In this way, the catechist shares not only knowledge and pedagogical skills but also supports the candidate's spiritual growth by witnessing a life of faith. The formation of catechists emphasizes deepening personal spiritual life, aimed at shaping credible witnesses of the Gospel. Catechists are also encouraged to pray for new vocations to the catechetical ministry, as well as for one another and the recipients of the catechesis. Growth on the spiritual level contributes to the discovery of personal gifts and charisms that the catechist will use in the Church's teaching mission<sup>10</sup>.

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<sup>10</sup> Anna Wieradzka-Pilarczyk, Szymon Jakób, „Sylwetka absolwenta Szkoły Katechistów – pomiędzy teorią a praktyką” (*Profile of a Graduate of the School of Catechists – Between Theory and Practice*), *Poznańskie Studia Teologiczne (Poznań Theological Studies)* 42 (2022): 125–150.

## **2.2. Intellectual (Doctrinal) Level**

Each session of the *School of Catechists* consists of five one-hour lecture blocks covering: theology of spirituality, psychology of the adult person, doctrinal-biblical formation, doctrinal-moral formation, pastoral theology, and canon law. In 2010, the author of this article was invited to the project and presented a doctrinal-biblical formation plan. This plan was based on the first part of the *Catechism of the Catholic Church*, which provides commentary on the profession of faith. The plan, following introductory topics on divine revelation and faith as a response to it, covered the themes of Sacred Scripture and Tradition as sources of revelation, an analysis of the act of faith itself, and the qualities of faith. The planned lectures included a commentary on each article of the Creed: God the Father, Creator; Jesus Christ and the Work of Redemption; the Holy Spirit, Sanctifier. The curriculum also included topics related to the mystery of the Church and catechesis in the catechumenal model, presented historically, from the early Church's catechesis to the renewal of the Second Vatican Council.

The methodology of the lectures has been designed in accordance with the principles of the kerygmatic model, aiming not only to convey content but also to engage the life experiences of the listeners with the shared message, stimulating a response of faith. During the lectures, more time is devoted to the kerygma and methods of proclaiming the kerygma in contemporary settings. The use of the *Catechism of the Catholic Church* as the foundation for doctrinal and biblical formation is inherent to the very nature of this document as part of the Church's Magisterium. The *Catechism of the Catholic Church* emerged as a continuation of the 17th-century catechisms, which arose out of the Reformation controversy. Originally, they had an apologetic nature, aimed at increasing the religious knowledge of the faithful. In the 18th and 19th centuries, they became a tool for catechesis within the neoscholastic model, reducing the transmission of faith to its dogmatic content. The current *Catechism* fully embodies the goals of the post-conciliar catechetical renewal, thus presenting faith not only as a set of beliefs (*fides quae*), but also as an act of faith (*fides qua*).

## **2.3. Pedagogical-Catechetical Dimension**

Participants in the School of Catechists engage in several hours of pedagogical-catechetical workshops, during which they can familiarize themselves with various teaching methods. They not only learn the methods themselves but also how to integrate them into a catechetical outline and have the opportunity to participate in model catecheses conducted using these

methods. Thanks to this workshop format, they can assess the advantages and disadvantages of each method and adapt the pedagogy to both the specific group of catechumens and their own catechetical working style. The formation also includes workshops on communication, managing stress and emotions, nonviolent communication, and an internship in the parish of residence, where catechist candidates conduct catecheses under the supervision of the parish priest.

### **3. Evaluation of Formation in the School of Catechists**

In 2022, the first-ever evaluation of the “profile of a catechist” was conducted in the history of the School, focusing on three areas: the calling and mission of the catechist, formation, and competencies<sup>11</sup>. In the area of formation, according to the School of Catechists’ graduates, the formation provided through lectures and workshops met or even exceeded their expectations, with 85% of respondents affirming this, and 12% reporting it had surpassed their expectations. The significance of utilizing the competencies acquired during the formation, particularly in terms of personal development, was rated as substantial or very high by over 50% of the respondents. Graduates assessed the application of competencies—such as doctrinal, psychological, didactic, religious knowledge, self-awareness, and critical thinking—as substantial or very high in over 80% of cases. These results suggest that the School of Catechists has become, first and foremost, a form of adult catechesis for its participants, and has also equipped them with the competencies necessary to conduct adult catechesis in parishes.

The study also analyzed observation forms of catecheses conducted by School of Catechists’ graduates as part of their mandatory parish internship, providing insights into the goals of the catecheses, the methods used, challenges encountered, and strategies for overcoming them. The authors of the study recommend the development of a detailed plan for ongoing formation, specifically designed for graduates of the School of Catechists. Such ongoing formation would support catechists serving in parishes. In the context of the subject at hand, this ongoing formation should fully embrace the catechumenal model.

### **4. Catechumenal Elements and Their Implementation in the School of Catechists**

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<sup>11</sup> Wieradzka-Pilarczyk, Jakób, „Sylwetka absolwenta Szkoły Katechistów – pomiędzy teorii a praktyk” (*“Profile of a Graduate of the School of Catechists – Between Theory and Practice”*), 125–150.

In seeking an answer to the question of whether the School of Catechists of the Archdiocese of Poznań functions as a place of catechumenate and mystagogy, a review of available materials and studies leads to the conclusion that catechumenate and mystagogy, in their strict sense—i.e., as stages of pre- or post-baptismal initiation—are not fully implemented in this project, though they are certainly present in some form. Several factors contribute to this conclusion, which will be briefly discussed below.

#### **4.1. Catechumenal and Mystagogical Environment**

One of the key aspects of implementing the catechumenate is the catechumenal environment, that is, the community of catechumens and the community of the faithful, which is the "womb" of the Church that nurtures the catechumen as they mature in faith. The testimony of this community and its intercessory prayer are necessary conditions for both catechumenal and later mystagogical formation. The prototype of the Church community is the Old Testament *Qahal Jahweh*—the People of God. God's methodology of leading individuals to mature faith assumes the existence of a community of believers. Does the School of Catechists create a catechumenal environment? The participants of this study come from among Catholics who are well-established in their local parish communities. Each participant, upon enrollment, is required to present a certificate from their parish priest, affirming their active engagement in the life of the Church. Therefore, this group consists of believers who actively practice their faith and, during both their initial and ongoing formation, becomes a community bearing the marks of a catechumenal group. In addition to lectures, which are designated as "formation", participants experience shared Eucharistic celebrations, retreats, and pedagogical-didactic workshops. Therefore, the answer to the previous question is affirmative: yes, the School of Catechists does create a catechumenal environment.

#### **4.2. The Time of the Catechumenate and Mystagogy**

According to the *Rites of Christian Initiation of Adults*, catechumenal formation should last several years, although final determinations are left to the local Episcopal Conferences<sup>12</sup>. On the website of the Archdiocesan Catechumenal Center in Poznań, there is information about a

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<sup>12</sup> Conference of the Polish Episcopate [Konferencja Episkopatu Polski], *Obrzedy chrześcijańskiego wtajemniczenia dorosłych dostosowane do zwyczajów diecezji polskich (Rites of Christian Initiation of Adults Adapted to the Customs of Polish Dioceses)*, (Katowice, 2007), 21.



nine-month preparation period for catechumens and the frequency of meetings (once or twice a week, depending on the stage of formation)<sup>13</sup>. From the information provided, it also appears that during this formation, catechumens receive the sacraments of Christian initiation during the Easter Vigil. The formation meetings occur weekly and consist of catechumenal catechesis (preparing for the sacraments of initiation) and mystagogical catechesis (post-initiation). Given the frequency of the meetings in the School of Catechists (once a month for 1.5 years), it must be concluded that they are too infrequent to meet the expectations of catechumenal formation. From both a sociological and psychological perspective, meeting once a month is too infrequent to have a significant impact on the participants' life changes.

### **4.3. The Content of the Catechumenate and Mystagogy**

Saint Augustine, in his first manual on catechetics, outlines the content that should be conveyed during catechumenal formation. The 4th-century Church Father recommends starting with a commentary on the biblical description of creation and ending with current events in the Church. Augustine's teaching is divided into stages: Adam-Noah, Abraham, David, captivity, Christ, contemporary times, and the Parousia. It is essential in catechumenal catechesis to reveal the mystery of Jesus Christ, foretold in the Old Testament and fulfilled in the Church's times. The catechist should teach about the love God showed by sending His Son to die for our sins<sup>14</sup>. Contemporary works on the subject consistently emphasize that at the center of Christian preaching is always the person of Jesus Christ, especially His death and resurrection, which formed the content of the apostolic kerygma. Within its structure, we can distinguish the following elements:

- The proclamation of the *kairos* of salvation history, in which God's promises made through the prophets are fulfilled;
- Confronting listeners with the truth about the justice of the crucified Christ, which exposes them as sinners;
- The proclamation of the resurrection of Christ as God's response to human sin;

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<sup>13</sup> Archdiocesan Catechumenal Center (*Archidiecezjalny O rodek Katechumenalny*), accessed 7.10.2023, [www.mbbolesna-poznan.org](http://www.mbbolesna-poznan.org).

<sup>14</sup> Augustine, *De catechizandis rudibus*, tłum. Władysław Budzik, (Pozna : Ksi garnia Uniwersytecka, 1929), 3–5, 26–34; Zobacz tak e: Jacek Zjawin, „Jak nie zniech ci si katechizowaniem. Na podstawie «De catechizandis rudibus» w. Augustyna”, *Katecheza. Rodzina, parafia i szkoła* 7 (2009): 99–104.

- The call to repentance and baptism for the forgiveness of sins, connected with the gift of the Holy Spirit, which restores and renews life<sup>15</sup>.

In the School of Catechists, the proclamation of the kerygma is one of the elements of the classes, whereas in the catechumenal formation, it becomes the central motif of the entire journey of faith development. Therefore, in terms of content, the catechumenal model is only partially realized.

#### 4.4. The Method of Catechumenate and Mystagogy

The “three-legged stool” of catechumenate, which was highlighted by the Second Vatican Council, i.e., the presence of the Word of God, liturgy, and community in formation, is one of the essential conditions for the realization of the catechumenate<sup>16</sup>. This method of formation has been present in the Church since the early centuries, and such a formation is proposed in post-conciliar catechetical documents, from the already cited Message of the Synodal Fathers from 1977 to the most recent *Directory for Catechesis*<sup>17</sup>. In the catechumenal methodology, an important role was played by scrutinies, a kind of examination to assess the maturity of the candidate and readiness for baptism. Since the times of the Early Church, three types of catechetical teaching have been distinguished, described by three Greek terms: kerygma, *didache*, and *didaskalia*. Kerygma is the proclamation that calls to faith, *didache* is the catechetical instruction during the catechumenate, and *didaskalia* is continuous formation that accompanies Christians throughout their lives<sup>18</sup>. The School of Catechists partially fulfills the catechumenal methodology, as the Word of God, liturgy, and community are present in its formation. Within the framework of dogmatic-biblical formation, there is also teaching in the forms of kerygma, *didache*, and *didaskalia*. However, there is a clear absence of elements such as scrutinies, blessings, rituals of transmission (*traditio*), or the “Ephphetha” ritual<sup>19</sup>.

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<sup>15</sup> Augustine, *De catechizandis rudibus*, translated by Władysław Budzik (Poznań: Księgarnia Uniwersytecka, 1929), 3–5, 26–34; See also: Jacek Zjawin, “How Not to Get Discouraged in Catechizing. Based on *De catechizandis rudibus* by St. Augustine,” *Katecheza. Rodzina, parafia i szkoła* 7 (2009): 99–104. Robert Pisula, *Kerygmat Apostolski dzisiaj. Biblijno-teologiczna synteza dla nowej ewangelizacji* (Lublin: Norbertinum, 2005), 11–16.

<sup>16</sup> Center for the Formation of Neocatechumenal Communities, *Statut. Zatwierdzenie definitywne* [Statute. Definitive Approval] (Lublin, 2008), 28.

<sup>17</sup> Pontifical Council for Promoting the New Evangelization, *Dyrektorium o Katechizacji* [Directory for Catechesis] (March 23, 2020), 61–65.

<sup>18</sup> Franciszek Blachnicki, *Sympatycy czy chrześcijanie? Katechumenat na dzisiejszą godzinę* [Sympathizers or Christians? Catechumenate for Today] (Kraków: Wydawnictwo Wiatło, 2011), 48–52.

<sup>19</sup> Polish Episcopal Conference, *Obrzęd chrześcijańskiego wtajemniczenia dorosłych dostosowane do zwyczajów diecezji polskich* [Rites of Christian Initiation for Adults Adapted to the Customs of Polish Dioceses], 23–28.

## Conclusion

In conclusion, it is worth recalling a certain image. In the Poznań context, the classes of the School of Catechists take place in a building opposite the church where the Archdiocesan Catechumenal Center is located. However, the proximity of these two catechetical initiatives should not lead to their identification. As has been demonstrated, the School of Catechists realizes certain elements of the catechumenate and mystagogy, but it cannot be considered a place of catechumenal and mystagogical formation. Through spiritual, intellectual, pastoral, and pedagogical-catechetical formation, catechists are prepared for ministry in parish catechesis. There remains, however, an important question concerning the model of parish catechesis. In earlier assumptions about adult catechesis in the Archdiocese of Poznań (methods of adult catechesis)<sup>20</sup>, the term "catechumenal model" appeared, which was to be implemented by catechists within parish catechesis. However, if catechists themselves have not had the opportunity to experience formation in the catechumenal model, can they then implement such a model in adult catechesis? Perhaps what requires further clarification is the understanding of the term "catechumenal model." In the cited outline of the project, it is described in five points: life, reflection, interpretation, action, celebration. As demonstrated at the beginning, characteristic features of the catechumenal model include the gradual and staged initiation into the faith. The starting point is the Word of God proclaimed in the form of kerygma. The model referenced here bears the characteristics of existential catechesis, where the starting point is the lived experience of the catechized, illuminated by the light of the Word of God, followed by action that flows from it. Such a catechetical model can successfully be realized by graduates of the School of Catechists of the Archdiocese of Poznań. However, if they wish to personally participate in catechumenal and mystagogical formation, they would have to undertake, in addition to completing the School, formation in post-conciliar renewal movements that fully realize such a model<sup>21</sup>. Therefore, in order to form others catechumenally, a catechist<sup>22</sup> must first allow themselves to be formed catechumenally.

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<sup>20</sup> Project Outline [Zarys projektu], accessed 5.10.2023, [www.katecheza.pl](http://www.katecheza.pl).

<sup>21</sup> Jacek Zjawin, „Model katechumenalny katechezy dorosłych. Luksus czy konieczność?” (The Catechumenal Model of Adult Catechesis. Luxury or Necessity?), in: *Katecheza. Katecheza dorosłych (Catechesis. Adult Catechesis)*, ed. Jacek Zjawin (Poznań : Wydawnictwo Pallottinum, 2022), 121–132.

<sup>22</sup> Clarification is also needed regarding terminology. A graduate of the School of Catechists is called a "catechist," whereas this term is used by the Neocatechumenal groups to refer to members of the "Team of Catechists." Pope Francis, in his *motu proprio Antiquum Ministerium* of May 10, 2021, when establishing the

Franciszek Blachnicki, during a conference at the first School of Animators he led at the International Center for Evangelization "Light-Life" in Carlsberg, Germany, in 1983, said: "An inauthentic Christian attitude does not lead to maturity in faith. This is the weakness of our Catholicism. The situation will not change unless we change our requirements and restore the institution of catechumenate." Forty years after these words were spoken, the condition of Polish Catholicism is an even louder cry for catechumenate and mystagogy for our times.

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ministry of the lay catechist, used the Italian word *catechista*. However, some suggest using the word *katecheta* (catechist), which appears in the German translation of the document (Jan Szpet, „Posługa wiekiego katechety” (The Ministry of the Lay Catechist), *Katecheza. Rodzina, parafia i szkoła* 19 (2020): 9–27). Mieczysław Polak disagrees, arguing that the term *katechista* is used in post-Vatican II documents in a missionary context. However, in the context of catechesis in Poland, it is appropriate to use the term *katechista* (a person engaged in parish catechesis) to distinguish it from *katecheta* (a person teaching religious education in schools); Mieczysław Polak, „Posługa katechisty w świetle Listu apostołskieg *Antiquum ministerium* papieża Franciszka” (The Ministry of the Catechist in Light of the Apostolic Letter *Antiquum ministerium* by Pope Francis), *Studia Warmińskie* 60 (2023): 239–253.

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