



SIMPOSIO di CATECHETICA

La dimensione educativa della catechesi

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2. La dimensione educativa nella situazione attuale della catechesi

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The Educational Dimension in the Current Situation of Catechesis

Introduction

Does the current situation call for a revision of the educational approach to catechesis? If so, why? Is it a question of revising, implementing, or perhaps reviving certain methods? Is it merely a matter of adaptation, or does it require rethinking the very nature and purpose of catechesis?

The topic suggests that recent outcomes of catechetical efforts, the current situation or outputs, are unsatisfactory. The underlying assumption is that this is due to an inadequate educational input and thereof foundation. It's not that contemporary catechetical reflection lacks an educational vision; rather, the relationship between catechesis and education has not been fully developed. One could argue that this discussion centers around evaluating the process of evangelization (cf. DGC 60-72; DC 66-74). More specifically, it implies that simply basing catechetical action on both kerygmatic and catechumenal inspiration (DC 55-65) is insufficient because this approach misses the necessary mediation for conversion.

This presentation aims to reaffirm that the primary goal of catechesis is to nurture the faith response and foster the maturity in christian living of the baptized (GE 2, 4). Moreover, the educational perspective should not be viewed as just an auxiliary tool but as a defining aspect of catechetical expertise.¹

¹ The topic of the proper nature of catechesis was considered many times in the 1950s-80; then the interest gradually was lost. Possible reflections include J.A. JUNGMANN, *Catechetica*, EP, Alba 1956 [1955]; M. VAN CASTER, *Initiation, formation et enseignement. La triple tâche de la catéchèse*, «Lumen Vitae», 16 (1961) 631-640; CENTRO CATECHISTICO SALESIANO, *Le mete della catechesi. Atti del 2° convegno nazionale*, Elledici, Torino 1961; M. VAN CASTER, *Le strutture della catechesi, 1*, EP, Roma 1968; E. ALBERICH, *Natura e compiti di una catechesi moderna*, in Elledici, Torino 1972; T. GROOME, *Christian religious education. Sharing our story and vision*, HarperColins Publishers Ltd., New York 1980; G. ADLER et alii, *La compétence catéchétique. Suite aux travaux du Congrès de l'Equipe Européenne de Catéchèse à Gazzada (Italie) en mai 1988*, Desclée, Tournai 1989; A. FOSSION, *Entre théologie et catéchèse, la catéchétique*, in «Lumen Vitae» 44 (1989) 4, 401-412; T. GROOME, *Sharing Faith. A Comprehensive Approach to Religious Education and Pastoral Ministry. The ways of shared praxis*, Harper San Francisco, New York 1991; A. FOSSION, *Dieu toujours recommencé. Essai sur la catéchèse contemporaine*, Lumen Vitae-Novalis-Cerf-Labor et Fides,

Several clarifications are needed to support these assertions. First, we must clarify the term "education," which is too often confused with pedagogy in its broader sense—pedagogy that equates education with various forms of socialization. Additionally, it is important to identify the missionary challenges catechesis is meant to address and define its specific missionary task and purpose. This will provide a foundation for reformulating catechetical curricula and reshaping the understanding of catechesis based on the emerging developments.

1. Clarifications and Terminology Choices

The current missionary situation highlights the need for an appropriate educational approach.² However, before delving into the relationship between mission, catechesis, and education, it is essential to clarify some pedagogical terminology (epistemology). The role of catechesis and its disciplinary approach is evolving,³ and this evolution is crucial for helping individuals accompany the journey of faith.

a) By "pedagogy," I refer to the set of social actions that support the development of a person. This task is essential to human life (cf. GE 1). Pedagogy involves various dimensions and processes: the socialization of values, the development of personal identity, and the promotion of life management skills. Within this framework, we define the educational dimension, which encompasses the external and internal factors that allow individuals to absorb cultural traditions, reinterpret them, and shape their lifestyles—specifically, in our case, the Christian way of life. In the pedagogical process, *socialization* transmits values, *education* fosters internalization, and *formation* develops life skills.⁴

b) Pedagogical tasks emerge from the interaction of three key factors: (1) knowledge—understanding the forms and practices of communication and transmission; (2) internalization—the ways individuals engage in decision-making and personalization (education); and (3) experimentation—the practices that build skills (formazione). These factors contribute to developing life competencies when present within a person.

Bruxelles 1997; G. ADLER, *Connaître, vivre, célébrer, prier. Les tâches de la catéchèse*, in H. DERROITTE (Ed.), *Théologie, mission et catéchèse*, Novalis-Lumen Vitae, Bruxelles 2002, 7-17; F. MOOG (Ed.), *La responsabilité catéchétique de l'Église - Trente ans après Catechesi tradendae. IV^e Colloque International de l'ISPC. Paris, du 18 au 21 février 2009*, www.pastoralis.org, 2009; J. MOLINARIO, *Josef Colomb et l'affaire du catéchisme progressif, un tournant pour la catéchèse*, Desclée de Brouwer, Paris 2010; L. MEDDI, *L'autocomprensione della catechetica nel cammino della teologia italiana nel post-Concilio*, in F. KANNAISER-FELIZIANI - ASSOCIAZIONE ITALIANA DEI CATECHETI, *Catechesi ed educazione. Un rapporto possibile e fecondo*, Elledici, Torino 2011, 177-205; L. MEDDI, *Futuro della catechetica, il compito e i compiti. Approccio fondamentale*, in ISTITUTO DI CATECHETICA, *Studiare catechetica oggi. La proposta dell'Università Pontificia salesiana*, J.L. Moral (Ed.), LAS, Roma 2018, 135-170.

² Cf. SEGRETERIA GENERALE DEL SINODO DEI VESCOVI, *Per una Chiesa sinodale. Comunione, partecipazione, missione. Instrumentum Laboris per la prima sessione (ottobre 2023)*, 29 maggio 2023, n. 59.

³ Cf. G. CHIOSSO, *La pedagogia contemporanea*, la Scuola, Brescia 2015; U. MARGIOTTA, *Teoria della formazione*, Carocci, Roma 2015; M. PELLERREY - D. GRZADZIEL, *Educare. Per una pedagogia intesa come scienza pratico-progettuale*, LAS, Roma 2011.

⁴ C. NANNI, *Educazione, socializzazione, inculturazione*, in «Orientamenti Pedagogici» 25 (1978) 4, 651-665.

c) Today, two primary pedagogical models are prominent: *communitas pedagogy* and *self-care pedagogy*.⁵ The former focuses on the transmission of educational content through community belonging, enabling both cultural transmission and internalization in a shared environment.⁶ The latter emphasizes developing the individual's ability to navigate complex life situations, focusing more on skill-building than on cultural transmission. While this approach encourages personal reinterpretation, it shifts away from the traditional role of socialization (inculturation), placing more emphasis on cultural interpretation and hermeneutics (acculturation).⁷

d) These two approaches are not mutually exclusive but represent different priorities that lead to diverse methodological and pedagogical practices.

2. Interpreting the Current Missionary Situation

The contemporary missionary context varies across Europe⁸ but consistently reflects a profound crisis in the mission. The *catechetical* interpretation of the current missionary scenario is crucial for determining catechesis' role, specific nature and unique responsibilities.

a) The understanding of the crisis in catechetical efforts in Europe must distance itself from an interpretation of the broader missionary challenges that have developed over modernity. In Europe, the situation is described in various modalities,⁹ but commonly viewed through two lenses: **de-**

⁵ G. CHIOSSO, *Teorie dell'educazione e della formazione*, Mondadori, Città di Castello 2004, 61-88.

⁶ The results are transmissive, social, narrative, symbolic, and community-based (didactic) pedagogies, even when they use active teaching methods. It is a perspective that derives from a universal ideal that precedes the individual calling (vocation). The use (albeit right) of social pedagogy in its expression of the *communities of practice* also belongs to this vision.

⁷ This gives rise to skill-based pedagogies (didactics) focused on problem-solving, outdoor learning situations, autobiographical pedagogy, and self-training processes; the pedagogy of hermeneutic learning communities. In these, the process of critical awareness (conscientization) prevails, especially in the communicative moment. It is a perspective that leads to an ideal to be built by the individual in interaction with the community (project of life).

⁸ From the first interpretation by H. GODIN - Y. DANIEL, *La France, Pays de mission?*, Les Editions de l'Abeille [poi Cerf], Paris 1943 [1950], to the most recent D. HERVIEU-LÉGER, *La religione degli europei. Fede, cultura religiosa e modernità in Francia, Italia, Spagna, Gran Bretagna, Germania e Ungheria*, Ed. della Fondazione Giovanni Agnelli, Torino 1992; P. M. ZULEHNER, *Teologia pastorale: il cristianesimo europeo sta morendo?*, in «Il Regno/Attualità» 68 (2023) 2, 57-65.

⁹ The missionary (catechetical) problem that catechetics has been called to address has been referred to by various names throughout the 20th century. It has been described as the dechristianization of the masses, as the dryness of catechesis, as the dissociation of faith and life, as the insignificance of the message for the Christian mindset, as the weakness of faith in relation to contemporary cultural expressions, and as the inability to develop ministerial and testimonial communities. More recently, after discussing secularism and secularization, there has been talk of the deculturation of Christianity but also of a religious awakening and the pluralism of religious forms.

Christianization and the **resurgence of religious experiences** in diverse forms.

b) This crisis has often been understood in terms of missionary challenges (in the perspective of sociological signs of the times, cf. GS 4), highlighting several issues: cultural aversion, lack of political support, a declining sense of meaning in the message, exclusion from mass-media communication, and the community's lack of witness, among other interpretations.

c) These interpretations, which predate Vatican II, led to a variety of missionary responses, including re-presentation of Christian knowledge and tradition, apologetics for traditional culture, reworking the message for media consumption, and reformulating educational pathways for missionary development.

d) The primary challenge in today's European missionary context lies in generating a *desire* for the Gospel message. This issue primarily affects the initial stages of conversion and is well-studied in the fields of communication, emotional engagement, and relational dynamics. However, this phase addresses evangelization or the first proclamation, which is not the core task of catechesis (cf. DGC 61-62; DC 67ff).

e) As a result, both pastoral work and catechesis have predominantly focused on the communication aspect of the Christian message, neglecting catechesis' original purpose: helping the message resonate internally so that it transforms lives. The current challenge is to balance evangelization and catechesis by understanding how the inner "resonance" occurs, which leads to a genuine *commitment* to the Gospel.

3. Catechesis' Contribution to the Contemporary Mission

To address the formative crisis within the late-modern period, efforts since the early 20th century have sought to redefine the role and tasks of catechesis.: from doctrine to faith,¹⁰ but with different pedagogical approaches. Three primary constants or paradigms have emerged: **communicative**, **pastoral-catechumenal**, and **educational** models.

a) The first major reform in the early 20th century involved rethinking catechesis based on the recipient's learning abilities, often through cognitive psychology. As catechesis sought to counter growing secularization and lack of interest among the newer generations, three approaches were pursued: The first one was in renewing the sources of catechesis through the educational interpretation, in line with cultural contexts of the individuals and communities. The second worked on the need to connect the message to

¹⁰ For the first part of the renewal, there are historical reconstructions in Italy, for example G. BIANCARDI - U. GIANETTO, *Storia della catechesi. 4. Il movimento catechistico*, LAS, Roma 2016. However we do not have a precise reconstruction of the post-conciliar evolution, hence I refer to my own work, *L'educazione dei cristiani nei diversi post-concilio*, in *Catechetica*, EDB, Bologna 2022, 39-69 and of G. RUTA, *Il processo evolutivo della "catechesi". Dal magistero conciliare al Direttorio per la catechesi (2020)*, in «Salesianum» 82 (2020) 4, 688-714.

community life and an integral vision of christian living. It is here that the catechumenal way and the approach of pastoral catechesis is proposed. The third is followed the direction of deepening what is proposed and understanding the development of a faith-based mindset, which is considered the missionary problem. In Italy, this was termed "faith-life integration," designed to bridge the gap between faith and life. The 1971 **General Catechetical Directory** introduced the concept of "maturity of faith" (DCG 21), though the corresponding educational methodology was not always clear.

b) In broad terms, post-Vatican II catechesis proposed four models to bridge the gap between catechesis and education: **psychopedagogy-based catechesis**, **communicative acts of catechesis**, **catechumenal pedagogy**, and **personal growth-oriented catechesis**. While these models differed in focus, the communicative paradigm became dominant.

c) This historical review, however superficial, shows that catechesis focused primarily on addressing generational gaps and potential deculturation of Christian language, leading to the emphasis on re-proclaiming the message. This reflects two important points: (1) the relationship between catechesis and education has been treated as one between catechesis and pedagogy, often relying on pedagogical tools for catechetical goals, and (2) the selection of pedagogical aids was favored communication methods, both in terms of presenting the message and developing personal connections in catechesis. In fact, I can positively affirm that in the current catechetical thought the idea of education coincides with communicative pedagogy.¹¹ On closer inspection, these are visions that mainly serve the cultural transmission of *communitas*.

d) Despite this, how the message becomes internalized and bears fruit in individuals' lives has not been adequately explored. Only a small number of catechists have focused on the central issue of catechumenal and communicative catechesis' ability to support a faith response, leading to genuine maturity in faith. The study, that is, of the failure to include the evangelical proposal in the dynamics of the free decision making of the individual.¹² Pope Francis' call for "forming missionary disciples" expresses well how to overcome the current missionary crisis in the Church, highlights the need to go beyond merely communicating the message. Catechesis must also deeply accompany the response of faith.¹³ In theological language: not only a renewed action of *fides quae*, but also a profound attention to the processes of *fides quae*. A

¹¹ A more careful reconstruction must emphasize that this task has been understood objectively—specifically, communication as transmission, focusing on its structure or syntax. While a minority of catechists highlighted the message's semantic dimension (the crisis of religious language), some theologians also recognized the internal, personal nature of God's communication.

¹² G. NEGRI, *Considerazioni sul fenomeno della dissociazione tra sapere religioso e mentalità di vita*, in «Orientamenti Pedagogici» 8 (1961) 2, 269-297; IDEM, *Catechesi e mentalità di fede. Metodologia catechetica fondamentale*, Elledici, Leumann (TO) 1976.

¹³ Cf. L. MEDDI, *Educare la risposta della fede. La receptio fidei compito della catechesi di "Nuova Evangelizzazione"*, in «Urbaniana University Journal» 56 (2013) 3, 117-161; IDEM, *Quale catechesi per il futuro del cristianesimo? In dialogo con il Direttorio per la catechesi*, in ÉQUIPE EUROPEA DI CATECHESI - G. BIANCARDI - S. CURRÒ, *Fede e catechesi in Europa: possibili sentieri. Atti del Congresso dell'Équipe Europea di Catechesi. Bruxelles, 1-6 giugno 2022*, Elledici Torino 2024, 83-109.

cultural and not an educational reading of Paul VI's cry prevailed: "The rupture between the Gospel and culture is undoubtedly the drama of our time, as it was also of others" (EN 20).

e) The topic of the maturity-immaturity of faith, does not refer to an elitist vision of Christian experience, rather to the pastoral support which is to be assured to Christian life, so that it may reflect the fullness of life and be a witness in the world.

4. Redefining the Task of Catechesis

The **Directory for Catechesis 2020** brings together the various renewal proposals from the 20th century, almost like a comprehensive overview of the current state of catechetical reflection.¹⁴ It emphasizes two main tasks: *fides quae* (the proclamation of faith) and *fides qua* (supporting the response of faith).

a) Catechesis related to the proposal of faith involves preaching, evangelization, first proclamation, new evangelization, communication, apologetics, and inculturation. This task is all about helping catechesis to transmit and communicate the contents of faith (*fides quae*). Catechesis aimed at supporting the response of faith involves words like surrender, adherence, response, obedience, integration, inwardness, maturity, and mentality. These terms describe how the message of faith becomes internalized within an individual's consciousness (*fides qua*).

b) This second dimension is more theological or more accurately psycho-spiritual. Catechesis, in this view, is "a complex process of internalizing the Gospel, engaging the whole person in their unique life experience." For catechesis to truly help individuals mature in their faith, it must accompany their spiritual transformation. This is why the Directory highlights the importance of fostering a "mentality of faith" that ultimately leads to a transformative dynamic. It is a unique form of inculturation, integrating faith into one's personal and spiritual life.

c) In my opinion, the specific task of catechesis is to study and guide the path (or "itinerary") through which people, moved by the Spirit, ask to be formed in the Christian life and participate in the Church's mission (cf. AG 13-15). This process is mysterious, serving both *fides qua* (internalization of faith) and *fides ad quem* (formation for Christian life). It welcomes the beginning of conversion and supports its journey toward the maturity of faith. This is the vision that GE 2 and 4 refer to. This understanding aligns with the

¹⁴ An abundant reconstruction in L. MEDDI, *Considerazioni sulla proposta catechistica del nuovo Direttorio. Punti consolidati, intuizioni da verificare e nuove prospettive*, in «Salesianum» 82 (2020) 4, 837-867.

catechumenal pedagogy¹⁵ but goes beyond the liturgical steps (a style adopted after 1972), addressing the psycho-social stages of inner transformation.

5. Upgrading the Catechetics Curriculum

Redefining the task of catechesis calls for a return to studying the dynamics that lead individuals to make decisions based on the Gospel and reshape their lives around it. Catechesis must become *educational* in a specific sense, one that deeply engages with personal psycho-spiritual dynamics and leads to the realization of a *Christian personality*.

5.1 The Transdisciplinary Nature of Catechetics

a) The educational vision of catechetics demands a transdisciplinary approach, one that goes beyond the simple multi- or interdisciplinary methods of pedagogical or catechumenal perspectives. While traditional pedagogical approaches may choose various tools from anthropological sciences to achieve specific catechetical goals, a transdisciplinary approach requires deeper interaction and more advanced perspectives.¹⁶

b) This transdisciplinary perspective does not merely draw from a collection of pedagogical tools. Instead, it helps define catechesis' very aims,¹⁷ requiring an exchange between different fields of knowledge. This is aligned with the interdisciplinary approach suggested in documents such as *GE 44*, *EN 63*, and the forward of *VG*, which emphasize the need for a broader and deeper understanding of human knowledge.

c) Catechetics must move beyond serving as a simple medium for Revelation (cf. DC 22-37). It must also reconsider its approach by integrating the study of human religious development as an essential component of personal identity. Catechetics should not be limited to theological study alone but should also

¹⁵ In the original sense of G.C. KRIEG, *Catechetica ossia la scienza del catecumenato ecclesiastico*, Marietti, Torino 1915 [1907].

¹⁶ Of late the religious pedagogy has made its own, in a strong way, the educative vision : cf. J. FOWLER, *Diventare adulti, diventare cristiani. Sviluppo adulto e fede cristiana*, R. GABBIADINI - M.T. MOSCATO (Edd.), FrancoAngeli, Milano 2017; M.T. MOSCATO - M. CAPUTO - R. GABBIADINI - G. PINELLI - A. PORCARELLI, *L'esperienza religiosa. Linguaggi, educazione, vissuti*, FrancoAngeli, Milano 2017; P.-Y. BRANDT, *Le développement religieux de l'enfant et de l'adolescent à la lumière des travaux récents*, in J. COTTIN - H. DERROITTE, *Nouvelles avancées en psychologie et pédagogie de la religion*, Lumen Vitae, Bruxelles 2018, 17-40.

¹⁷ Not in the sense of founding of Christian identity, which is a theological task as a whole, but as much as catechesis participates in the epistemology of practical theology, especially when it lays down its aims, these are to be finalized, through a fruitful interaction with those sciences which study the construction of the human personality.

incorporate insights from the social sciences regarding religion's role in society and personal development.¹⁸

5.2 Education as a "Constitutive" Dimension of Catechesis

a) One challenge in establishing catechetics as a unique practical science lies in identifying its specific task and epistemology (its proper statutes, foundational knowledge and methods). The task of catechetics, as I see it, is to incorporate theological teachings into the religious dimension of the individual through distinct educational paths, as mentioned earlier.

This has been one of the significant achievements of 20th-century theologico-catechetical Magisterium. While faith is a gift, it requires an educational process (cf. GE 2) that supports the inner evolution of faith (cf. DCG 30). This dynamic and developmental perspective is a major advancement in modern catechesis.

b) This task is specifically educational because it involves the person's originality and freedom in choosing to transform one's life. The act of faith, recognized as a personal act (cf. CCC 154-155), is central to this understanding. It relies on the grace of God (GS 22), which allows each person to engage with the divine proposal because they are inherently capable of understanding and responding to it (cf. CCC PI c.1). This is why it is called «response... to a God who reveals» (CCC 143). However, this personal response requires ongoing human support to overcome the limitations and challenges of faith, which are the result of both original sin and incomplete socialization.

c) This perspective calls for a rethinking of catechetical processes, emphasizing the steps and mechanisms that enable the realization of catechesis' ultimate goal. Specifically, it calls for organizing catechesis around the developmental stages of a person's religious dimension, the internalization of the Gospel message, and the formation of practical Christian life skills. This process involves both psycho-social sciences and spiritual/mystical traditions.¹⁹ This approach overcomes the limitations of purely communicative or catechumenal models, which focus more on cultural transmission than on the interplay between human experience, religious experience, and Christian experience.

5.3 Christian Personality: Theological-Anthropological Nature of the Catechetical Task

¹⁸ Cf. G. FILORAMO - M.C. GIORDA - N. SPINETO, *Manuale di scienze della religione*, Morcelliana, Brescia 2019.

¹⁹ L. MEDDI, *La dimensione spirituale della conversione*, in IDEM, *La catechesi oltre il catechismo. Saggi di catechetica fondamentale*, Urbaniana University Press, Città del Vaticano 2018 [orig. 2016], 107-136.

a) The expression *Christian personality*²⁰ describes the purpose of catechesis in dynamic terms, as entrusted by Paul VI (cf. EN 44) and reiterated by Pope Francis (cf. EG 171), to «form habits of Christian life» (cf. GE 2; CD 14). The Latin term *habitus* refers to both theologically as *virtues* and anthropologically as the *structured attitudes of personality*.²¹

b) The response of faith is a gift from God, made possible through the divine grace that works in creation and in the lives of individuals. The Holy Spirit acts not only through the sacraments but also within the psycho-spiritual dynamics of human beings, as evidenced in Jesus' own experience of faith (cf. AG 4). This means affirming that the human person is “structurally” spiritual. The spiritual dynamic is a deep internal process through which the Spirit's action incarnates in the structure and the psico-spirituale dynamisms of the individual. The image of God present in creation expresses itself in the events and dynamics of human life.

c) From an anthropological standpoint, in close connection with theology, a *Christian personality* is one where the Gospel is progressively chosen and adopted as a worldview—a unifying factor for all of a person's inner dimensions. This integration of faith and life happens through a gradual process, leading to personal maturity and maturity in faith.²²

d) Theologically, this spiritual journey must be linked with the anthropological dynamics of human consciousness—how individuals perceive, intuit, understand, evaluate, and decide. This isn't a purely intellectual process nor one based solely on human effort (pelagianism). It's about understanding how God communicates Himself to humans (cf. DV 2), that is the various manifestations of the divine *Logos*. As an important theologian of the XX century would put it, *the Spirit in the world* acts through illumination and intuition.²³ Not in an intellectual perspective but in a reflexive and mystical approach, leading to deep conversion and transformation.

e) Serving the Spirit begins not with communication, but with deep self-knowledge and awareness, essential for human growth. Many spiritual traditions and cultural-religious teachings emphasize the importance of self-awareness as a vital part of spiritual progression.²⁴

5.4 The Need for a Catechetical Anthropology

a) The need for an epistemological rethinking of catechetics is evident from the absence of *catechetical anthropology*²⁵ in many curricula. Earlier, I

²⁰ Cf. MEDDI, *Futuro della catechetica, il compito e i compiti*, 135-170.

²¹ The references of the psycho-dynamics are well known: G. Jung; G.W. Allport, A.H. Maslow, E. Erikson e J. Nuttin.

²² Catechetics in 60s and 70s assumed these three expressions as areas of study.

²³ K. RAHNER, *Uditori della Parola*, Rielaboration of J.B. Metz, Borla, Roma 1977 [1941.]

²⁴ Cf. MEDDI, *Catechetica*, c. 13.

²⁵ MEDDI, *Catechetica*, c. VI. The reasons that generated many conflicts in the immediate post-conciliar period are well known, with the consequence that much catechetical reflection has preferred theological language alone rather than addressing the anthropological turn. A mention of J. Gevaert and his pioneering approach to catechetical anthropology, subsequent to his "previous"

outlined the reasons for this gap; here, I will touch on a few themes that merit further exploration.

b) Vatican II, (in *GE* 2 and *CD* 14), already identified the need to explore the relationship between human maturity and faith maturity. This connection has been discussed in the evolution of expressions across the three *Directories* of 1971, 1997, and 2020. The post-conciliar period marked the first real attempt to study the anthropological foundations of catechesis.

c) Future catechetical studies must move beyond the earlier tendency to see catechetical anthropology merely as the relationship between theological language and contemporary culture or as the exploration of the psycho-social dimensions of human learning, as proposed in the 1971 *GCD*. It's now crucial to revisit certain topics, such as the religious nature of theological language, the relationship between culture and religion, the changing role of religion in contemporary culture and individuals, the emergence of new forms of spiritual and religious awakening, the developmental nature of the religious dimension of the person, and the educational practices required for religious growth and maturity.

d) Significant work has already been done in this area, producing a rich body of literature that now needs to be carefully reviewed and integrated into catechetical practice.

This concludes my invitation to further study and reflection.

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