

## **Liturgical Catechesis**

### **- Can the Model of Early Christianity be Applied to the Korean Presbyterian Church?**

**Moon, Hwarang** (Korea Theological Seminary)

#### **I. Introduction**

#### **II. What is the meaning of Catechesis? Definition and Limitation**

#### **III. Catechism, Catechumen, Catechumenate, Catechetics, and Liturgical Catechesis**

#### **IV. What can we learn from the Model of Early Christianity: Centering on Hippolytus**

1. Why did the early church develop the catechesis system?  
Historical Background
2. Early form of Catechesis and its Aim
3. The Traits of Catechesis in Early Christianity
4. Specific Insights of St. Augustine on Catechesis

#### **V. Why is Liturgical Catechesis still needed?**

#### **VI. Conclusion: How can we make faithful Christians in a postmodern era?**

DOI: <http://dx.doi.org/10.21050/CSE.2017.39.05>

---

• 국 문 초 록 •

---

예전적교리교육에 대한 연구  
- 한국교회 예배의 공공성 회복을 위하여

문화량(고신신학대학원)

최근 한국교회는 사회 속에서 공적 신뢰성을 상실해 가고 있다. 왜냐하면 이 땅에 수 많은 신자들이 있지만 그들을 신실한 신자로 양육하는 데 실패했기 때문이다. 이런 상황 속에서 한국의 장로교회는 교리교육을 통해서 성숙한 신자를 양성함으로써 이 난국을 타개하고자 노력하고 있다. 그러나 인간의 삶이 자동적으로 윤리적 행함으로 연결되지 않는 어려움이 있다. 이 어려움을 예전을 통해 효과적으로 개선할 수 있다. 이런 차원에서 초대교회에서는 단순한 캐티키즘 교육이 아닌 예전적 교리교육을 통하여 신실한 성도들을 양육하고자 하였다. 본 논고는 초대교회의 예전적 교리교육의 과정과 내용을 살펴보면, 초대교회가 신실한 성도들을 만들기 위해 단순히 지식을 전수하는 차원에서 그치지 않고 삶과 행함의 조화를 통한 윤리적 자아를 형성하고자 노력했음을 밝힌다. 특히 하위드가드너의 교육이론과 루이마리쇼베의 제 2 바티칸 모델을 중심으로 예전적 교리교육의 타당성과 효율성을증명한다.

주제어: 공적신뢰, 예전적교리교육, 교리교육, 한국장로교회, 루이마리쇼베

---

## I. Introduction

Are faithful believers born or made? This matter, which was agonized by Tertullian a long time ago, is still an important problem for theologians and ministers.<sup>1)</sup> In a way, sincere believers are born when Holy Spirit works in the mind of people. However, at the same time, good believers are made when church forms believers with worship and proper education. Like the famous idiom, “which came the first, the chicken or the egg”, it is very hard to determine the importance and priority between “made or born” problem in the process of faith formation.

The Early Church, despite being subject to persecution, tried to make sincere believers by instilling a firm faith based on God’s word and worship, through the process of Christian initiation and method of liturgical catechesis. These efforts protected the Early Church and believers from apostasy and threats to the faith itself. However, after the Early Church, the practice of liturgical catechesis had been weakened.<sup>2)</sup> During the era of Reformation— especially in the 16th century— even though many theologians and churches had concerns about catechism, however it appears that they did not convey the rich religious practice that combined worship and catechetical formation as successfully as the Early Church

---

1) Tertullian, *Apologeticus pro Christianis*, chapter 18. His point is that we are not, by nature—at birth, Christian; rather, through baptism and the formative processes related to baptism we are “made” into Christians.

2) Maxwell E. Johnson, *The Rites of Christian Initiation* (Collegeville: Liturgical Press, 2007), 247-266.

did.

Recently in the Korean Presbyterian Church, there has been a lot of concern about the revival of catechism education which traces its roots from 16th century Reformed confessions. In fact, the Korean Presbyterian Church is influenced by the American missionary Frontier worship style in which there has been less concern about not only catechetical formation, but also liturgical worship.<sup>3)</sup> Therefore, current fervor for learning reformed confession itself is very necessary. However, the Korean Presbyterian Church has a tendency to focus on learning and memorizing Reformed confession, but overlooks the process of catechetical formation that was practiced by the Early Church. Human learning is largely categorized as intentional learning and unintentional learning: catechism education can be said to deal with one aspect of human learning.<sup>4)</sup> People can learn Christian faith and God's word, by not only learning but also practicing the liturgy at the same time.<sup>5)</sup>

Therefore, in this essay, I will examine the liturgical catechesis that was done by the Early Church, and what its emphasis and merits were. Then, I will argue why liturgical catechesis is very necessary for current church as explained with multiple intelligence theory, introduced by Howard Gardner, and human learning theory.

---

3) Kyeong-Jin Kim, "The Context, Contour and Contents of Worship of the Korean Church" *Korean Presbyterian Journal of Theology* Vol.44 No.3, (2012): 71-72.

4) Hwarang Moon, *Engraved upon the Heart: Children, the Cognitively Challenged, and Liturgy's Influence on Faith Formation* (Eugene, OR: Wipf & Stock, 2015), 78.

5) Maxwell Johnson, *The Rites of Christian Initiation*, 44-45.

## II. What is the meaning of Catechesis? Definition and Limitation

The term ‘catechesis’ is not familiar in the Korean Church. The term ‘catechism’ has been used instead.<sup>6)</sup> Catechism mainly means teaching the doctrine or creed. What then is the meaning of catechesis? Is it a sort of catechism education? Does it have more content and meaning? John Westerhoff says, “Catechesis is derived from a Greek word which means to resound or echo, to celebrate or imitate, to repeat another’s words and deeds.”<sup>7)</sup> That is to say, catechesis is the process of teaching, the catechism is what is taught.

Catechesis is a sort of pedagogic paradigm which was started from the Early Church to solve the problems which the Early Church faced: education for new believers, exercise of church life, and matters of heresy.<sup>8)</sup> In early Christianity, the term catechesis was used as a means

---

6) When Martin Luther translated the Latin *catechismus* into German, he used the term *Katechismus*. The English translation of this term is *catechism*. William P. Haugaard says, “The sixteenth century was the golden age of the catechism...at the beginning of the Reformation, the Latin *catechismus* designated that process, not a written work. It had also designated the form of examination by the priest with answers by parents and godparents at a baptism and the examination of a child at this first confession.” See William P. Haugaard, “The Continental Reformation of the Sixteenth Century,” in John H. Westerhoff III, *A Faithful Church: Issues in the History of Catechesis* (Connecticut: Morehouse-Barlow Co., 1981), 118.

7) John H. Westerhoff III, *A Faithful Church: Issues in the History of Catechesis* (Connecticut: Morehouse-Barlow Co., 1981), 2.

8) See Marshall C. Dendy, *A Study of the Catechism: The Westminster Shorter Catechism for Families* (Richmond, Va. : CLC Press, 1966), 12-13.

of pedagogical strategy or technical terms.<sup>9)</sup> What is the origin of catechesis? The noun catechesis (*κατήχησις*) does not appear in the New Testament, but related verbs were used four times each in Paul and Luke.<sup>10)</sup> Mainly, it meant “instructing someone regarding the content of the faith.” The concept of oral teaching in early Christianity had developed so that it mainly meant moral instruction more so than doctrinal instruction.<sup>11)</sup> Recently, the meaning of catechesis has been enlarged, so it means “education in faith throughout life.” It can be understood as the whole process of pastoral ministry and a sort of Christian socialization or inculturation.<sup>12)</sup> At this point, catechesis is an act concerned with intentional, systematic, ongoing, and personal interaction. These characteristics are related to conversion, nurture, decision, and practice. Therefore, I define catechesis as follows: it is a process of becoming a mature and faithful Christian in the life of a person, a community, and their worship; to know God’s Word and to internalize and apply it. While participating in the worship, a person experiences a sort of religious socialization and learn the Christian faith.

---

9) Paul Bradshaw ed. *The New Westminster Dictionary of Liturgy and Worship* (Philadelphia: John Knox Press, 2003), 98

10) Klaus Wegenast, “Katecheo,” *The New International Dictionary of New Testament Theology*, Colin Brown, ed., vols (Grand Rapids: Zondervan, 1978), 3:771.

11) F.L. Cross, ed., *The Oxford Dictionary of the Christian Church* (Oxford: The Oxford University Press, 2005), 248; Karl Rahner, ed., *Encyclopedia of Theology* (N.Y.: The Seabury Press, 1975), 173-174.

12) See John H. Westerhoff, III, “Risking and Answer: A Conclusion,” *Who are We?* Ed. John H. Westerhoff III (Birmingham, AL: Religious Education Press, 1978), 276; Thomas H. Groome, *Christian Religious Education: Sharing Our Story and Vision* (San Francisco: Harper & Row, 1980), 59.

### III. Catechism, Catechumen, Catechumenate, Catechetics, and Liturgical Catechesis

Regarding the process of catechesis, some terms are frequently used. In order to understand more deeply the nature of catechesis, we need to know the definition of some related words. At first, catechism appeared in the process of translation as *Katechismus*, and having the same meaning as catechesis. However, in general, this denotes an essential abbreviation which summarizes the essential and substantive instruction in the Bible. It is composed of the form of question and answer.<sup>13)</sup> Second, *catechumen* is a person who prepares for 'sacramental initiation' and participates in the process of education.<sup>14)</sup> Third, *catechumenate* denotes the status of being a catechumen, and sometimes means the whole process of conversion, and the institute which teaches catechumen.<sup>15)</sup> According to John Westerhoff, *catechetics* is formal instruction which has been handed down in the Christian tradition.<sup>16)</sup> Then, what is the definition of the term, *liturgical catechesis*?

---

13) See Marshall C. Dendy, *A Study of the Catechism: The Westminster Shorter Catechism for Families* (Virginia: CLC Press, 1966), 13

14) See Aidan Kavanagh, *The Shape of Baptism: The Rite of Christian Initiation* (Collegeville, Minnesota: The Liturgical Press, 1991), 188. Kavanagh categorizes catechumen as two main types: "(1) those who have never been validly baptized; 2) those who have been baptized but never confirmed or communicated.." See *Ibid.*

15) See Thomas M. Finn, *Early Christian Baptism and the Catechumenate- West and East Syria* (Collegeville, Minnesota: The Liturgical Press, 1992), 4.

16) See John H. Westerhoff, III, "Necessary Paradox: Catechesis and Evangelism, Nurture and Conversion," *Religious Education*, vol. 73. 4 (1978), 409-416.

E. Byron Anderson states, “As ritual practice, liturgical catechesis is a social uniting of past, present, and future and a pattern of meaning and action that is culturally constructed and communally instantiated. It is on these terms that we speak of liturgical catechesis as an ecclesial practice.”<sup>17)</sup> As he said, liturgical catechesis is very similar to ritual practice. However, as the traits of ritual practice, this is not merely an instruction for enhancing liturgical participation; this is formative and aimed at developing God’s image.<sup>18)</sup> In this article, I will focus on the terms *catechesis* and *catechumenate*.

#### IV. What can we learn from the Model of Early Christianity: Centering on Hippolytus

In this section, I will discuss two early examples of liturgical catechesis. While explaining the development, I will argue why the Early Church needed catechesis and what benefits it provided. Then, I will uncover the benefits that the catechesis can provide to the Korean Church.

##### 1. Why did the early church develop the catechesis system? Historical Background

What was the meaning of being Christian in the Early Church? It did not mean just seeking personal spirituality or doing religious acts; in-

---

17) E. Byron Anderson, *Worship and Christian Identity* (Collegeville, Minnesota: The Liturgical Press, 2003), 100.

18) *Ibid.*, 198.

stead, it was given to devotees of God who sometimes accepted martyrdom.<sup>19)</sup> At the time of the Early Church, Christians suffered many problems. They maintained their faith in the face of persecution from Judaism and the Roman Empire; at the same time, they had to be armed against heresy and the impact of other religions.<sup>20)</sup> In this respect, as Kenneth Gangel and Warren Benson underline, early Christianity came to have a deep concern with education. Therefore, leaders in the Early Church were concerned with praxis and the practice of education.<sup>21)</sup> Given this background, the early Christian community tried to solve this problem through the practice of faithful Christian initiation. They permitted full participation after observing a believer's lifestyle and teaching the basics of Christian life. Compared to contemporary churches, to be received as a member of the worshiping community in the Early Church, catechumens were required to have a faithful attitude and resolution.<sup>22)</sup> For example, to receive the baptism, their job, family life, relationship with others were inspected. Also, several times their improved ethical aspects were examined by church members. What, then, was the early form of catechesis?

---

19) John F. Baldwin, S. J. "The Empire Baptized," *The Oxford History of Christian Worship*, ed. Geoffrey Wainwright and Karen B. Westerfield Tucker (New York: Oxford University Press, 2006), 78.

20) J. N. D. Kelly, *Early Christian Doctrines*, fifth edition (London: ADAM & Charles Black, 1999), 11-14.

21) Kenneth O. Gangel and Warren S. Benson, *Christian Education: Its History and Philosophy* (Chicago: Moody Press, 1983), 77-78.

22) See. Paul F. Bradshaw, Maxell E. Johnson and L. Edward Phillips, *The Apostolic Tradition: A Commentary* (Minneapolis: Fortress Press, 2002), 84-95.

## 2. Early form of Catechesis and its Aim

For the first three centuries, catechumenal instruction was as follows: The first was for Jewish believers. It consisted of “(1) study of the Hebrew Scripture for its Messianic elements; (2) the Christian Gospel, that is, the Passion and the resurrection; (3) sayings of Jesus.” Second was education for gentile believers: “moral instruction such as The Ways; to judge by the Didache; (2) the Christian Gospel of the Passion and resurrection; (3) the sayings of Jesus; (4) some instruction in the Hebrew Scriptures translated into Greek.”<sup>23)</sup> In the process of catechesis, church leaders emphasized the resolution of life and doing. When we see the *Didache*, centering on the two themes of life and death, we can know both the ritual and rule of the church, and the emphasis on moral teachings. For example, *Didache* requests loving God and loving neighbors. Also, it contains some contents which are similar to the teaching of Decalogue, the sermon on the mountain and Psalms. This book consistently emphasizes ethical life based on God’s Word. In addition, before joining in the baptismal ceremony, they were required to fast for one or two days. Through this practice, they reexamine their inner mind and their motives to become believers.<sup>24)</sup> *Didache* well shows that the Early Church’s catechesis was well balanced between private

---

23) Lewis J. Sherill, *The Rise of Christian Education* (New York: Macmillan Company, 1954), 152; Also See. Monsignor Eugene Kevane, *Creed and Catechetics: A Catechetical Commentary on the Creed of the People of God* (Philadelphia: Westminster Press, 1975), 39.

24) Kurt Niederwimmer, *The Didache: A Commentary on the Didache*, trans. By Lindan M. Maloney (Minneapolis: Fortress Press, 1998), 119-130.

and communal spirituality, learning and practicing while experiencing church life, for example baptism, Eucharist, and communal meal. Also, the Epistle of Barnabas emphasizes the importance of the practice of ethics. While dealing with the theme of baptism, it connects with “forgiveness of sins”, “new birth”, “becoming the temple of God.”<sup>25)</sup>

In order to understand the features and traits of the Early Church’s practice of catechesis, we need to study the catechesis in the context of Christian initiation at that time. In early Christianity, the process of initiation included baptism/confirmation, and Eucharist at the same time.<sup>26)</sup> Even though there were some differences among the catechesis according to region and epoch, it intended to make new believers members of the church community. The process was as follows: first, after checking the transition of life and conversion, the proselyte was called a catechumen. Second, they were taught and engaged by other Christians for a probation period. Then, they received baptism and participated in the Lord’s Supper.<sup>27)</sup> Thomas Finn summarizes this process as follows: Enrollment, Instruction, Exorcism, Renunciation and Allegiance, Baptism, Post-baptismal Rites.<sup>28)</sup>Renunciation and allegiance

---

25) Everett Ferguson, *Baptism in the Early Church: History, Theology, and Liturgy in the First Five Centuries* (Grand Rapids: Eerdmans Publishing Company, 2009), 201-214; Lewis J. Sherill, *The Rise of Christian Education* (New York: Macmillan Company, 1954), 152.

26) See. Nathan D. Mitchell, “Dissolution of the Rite of Christian Initiation,” *Made, not Born: New Perspectives on Christian Initiation and the Catechumenate* (Notre Dame, Ind.: University of Notre Dame Press, 1980), 51.

27) See. Frank C. Senn, *Christian Liturgy* (Minneapolis: Fortress Press, 1997), 93-95.

28) See. Thomas M. Finn, *Early Christian Baptism and the Catechumenate: West and East Syrian* (Collegeville, Minn.: The Liturgical Press, 1992), 3-18; also see. Kirsopp Lake ed. and trans., *The Apostolic Fathers, Loeb Classical Library* (N.

were not only “Spiritual” tasks but social-political tasks, a means through which one allied oneself with God’s ways in the world. This required ethical resolution from the participants.

The aim of catechesis was to help a person to mature and gradually to become one of God’s members. It was not intended merely to “study” and “know,” but rather sought learning by doing while participating in various curriculum and ceremonies. The catechesis contains not only teaching, but also guidance and practices.<sup>29)</sup> For example, Didache shows how the Early Church’s understanding of our oneness in Christ through baptism shapes the ways in which social barriers--race, gender, class-- were understood. Regardless of one’s station in the world, anyone who professed the faith and tried to live the way of Jesus Christ could become a member through baptism. Then, this oneness is fortified by the practice of weekly Lord’s Supper. Didache says, “As this piece of bread was scattered upon when it had been gathered, so may your church be gathered into your kingdom from the ends of the earth.”<sup>30)</sup> While practicing this ceremony and ritual, it is certain that people learn the oneness of the church.

---

Y.: Macmillan, 1912-1913), 308-333. To get a comparison among more case, see. John F. Baldwin, S. J. “The Empire Baptized,” in *The Oxford History of Christian Worship*, ed. Geoffrey Wainwright and Karen B. Westerfield Tucker (New York: Oxford University Press, 2006), 88.

29) See. Johannes Hofingers, *The Art of Teaching Christian Doctrine: The Good News and Its Proclamation* (Notre Dame, Ind.: University of Notre Dame Press, 1963), 19-20.

30) Kurt Niederwimmer, *The Didache: A Commentary on the Didache*, 144.

### 3. The Traits of Catechesis in Early Christianity

As we have seen above, in that it tries to make faithful disciples of Jesus Christ, the Early Church's catechesis would be a good model for the Korean Church. What, then, are the traits of the Early Church's catechesis? What did they emphasize and what insights do they give the Korean Church?

#### 1) Emphasis on the Believer's Life

When we study documentation of the early catechesis, we learn that church leaders observed the life of the catechumen in detail before the initiation ceremony.<sup>31)</sup> They had an established process of examining converted pagans, bringing them to the teachers. The concern at this point was less with what they believed, and much more with how they lived. They were expected to live the Christian life, faithful to God's word.<sup>32)</sup> Next, preachers and believers in the church had to hear of their life story and about their relationships with other people.<sup>33)</sup> Sometimes, the teacher went to the catechumen's home and checked

---

31) Origen says, "But when some of those who have been thus encouraged make progress and show that they have been purified by the Logos, and do all in their power to live better lives, then we call them to our mysteries." Origen, *Contra Celsum*, trans. H. Chadwick (Cambridge: The University Press, 1953), 168. Marthaler also shows the practice of catechesis in the early church. Bernard L. Marthaler, *The Catechism Yesterday & Today: The Evolution of a Genre* (Collegeville, Minnesota: The Liturgical Press, 1995), 9

32) Michael Dujarier, *A History of the Catechumenate: The First Six Centuries*, 24; Geoffrey J. Cuming, *Hippolytus: A Text for Student*, Grove Liturgical Study 8 (Bramcote, Notts: Grove Books, 1976), 15

33) Michael Dujarier, *A History of the Catechumenate: The First Six Centuries*, 48.

their manner of living and relationships with others.<sup>34)</sup> That is to say, the Early Church's process of catechesis, while examining one's life, and ethical attitudes, intended to form the moral self. In conclusion, after a substantial probation and formation period, the proselyte took on the status of a catechumen.<sup>35)</sup> Then, why was the process so thoroughly examined? According to Origen, it seems that leaders of the Early Church emphasized real conversion to participate in Christian initiation.<sup>36)</sup> That is to say, the Early Church's leaders did not pursue the delivery of knowledge but sought to integrate education, including personal counseling, liturgical and ritual education, the interaction between worship, and the life of the believers.<sup>37)</sup>

## 2) Ongoing Education from pre-Baptismal Rite to post-Baptismal Rite

The most noticeable aspect is that they did not consider pre-baptis-

---

34) Hippolytus, *The Treatise on the Apostolic Tradition of St. Hippolytus of Rome*, ed. By Gregory Dix (London: SPCK, 1968), 23. Harmless says, "Hippolytus laid great stress on this interrogation and that his questions focused on lifestyle and profession. Augustine, by contrast, was more concerned with motive." See, William Harmless, 113.

35) See Michael Dujarier, *A History of the Catechumenate: The First Six Centuries*, 60.

36) Origen, *Contra Celsum*, 3, 51, trans by. Henry Chadwick (Cambridge: Cambridge University Press, 1953), 163-164.

37) Leonel L. Michell says, "What is clear is that the examination is on the manner of life of the candidates. No questions are asked concerning their understanding of Christian doctrine, or even of their acceptance of Jesus Christ, although presumably some form of rudimentary belief must have been responsible for their initial approach to the church. This confirms our view that the instruction which they received was primarily in Christian living and was to enable them to adopt what we would call a Christian lifestyle, not to make them theologians." Leonel L. Michell, "The Development of Catechesis in the Third and Fourth Centuries: From Hippolytus to Augustine," *A Faithful Church*, 51- 52.

mal education as enough preparation to catechesis; however, they thought of the baptismal ceremony itself, and of post-baptismal education, as important in the process of Christian formation.<sup>38)</sup> Thus, we need to study in full detail the features of pre-baptismal and post-baptismal rites.

The main feature of the baptism in the Early Church was immersion. The candidate was immersed three times in the name of the Triune God.<sup>39)</sup> By participating in the baptism, the candidate experienced the meaning of new birth and death. Also, he or she experienced union with Christ and the meaning of community.<sup>40)</sup> In this respect, baptism itself had a profound theological meaning for the catechumen and the church community. After finishing the baptism, there was a ceremony of greeting. Also, the bishop said to the newly baptized person, "Remember what was done to you; I will tell you its meaning."<sup>41)</sup> Though such explanation didn't occur in the baptismal liturgy itself, but the liturgy does call them to renounce evil. For example, in the baptismal homilies of Cyril, we can see some mentions about "renunciations of sin." Cyril says, "You began by entering the outer room of the baptistery. You faced westward, heard a voice commanding you to

---

38) DidascaliaApostolorum, the document of early third century Syrian Church concentrated on prebaptismal education and ceremony, while does not mentioning postbaptismal ceremonies. See Maxwell Johnson, 53-54.

39) See, Edward Yarnold, S. J. *The Awe-Inspiring Rites of Initiation: Baptismal Homilies of the Fourth Century*, 25.

40) James F. White, *A Brief History of Christian Worship* (Nashville: Abingdon Press, 1993), 16-22.

41) David B. Stevick, *Baptismal Movements, Baptismal Meaning* (New York: The Church Hymnal Corporation, 1987), 10.

stretch out your hand, and renounced Satan as though to his face.”<sup>42)</sup> Catechumen had to say, “I renounced you, Satan.” Then, Cyril mentioned why this practice was necessary for the Catechumen while mentioning biblical narrative and events. That is to say, liturgical practice implies specific meaning. While practicing the liturgy, people can recognize the meaning. Liturgical participation, in the context of liturgical ceremony, gives ethical imperative for the participants but in the instruction or preaching that the attended in the week following their baptism. Upon seeing this, it seems that the Early Church fathers were intent on having a deep impact on the mind and memory of the newly baptized person, vividly ingraining in them a sense of how gracious and precious salvation is.

Second, the Early Church leaders used many symbols and rites to provide the believers with vivid images.<sup>43)</sup> The ceremony of exorcisms, Lenten penance, renunciation of sins, profession of faith, anointing with oil, washing of the feet, the baptismal garment, the lighted candle, milk and honey, the kiss of peace, and the Eucharistic prayer have very powerful images and symbols.<sup>44)</sup> Catechists, through the sermon and personal instruction, tried to enhance the understanding the catechumen and believers, and gave inspiration and promoted enthusiasm. Clearly,

---

42) Cyril of Jerusalem, “Sermon 1: The Prebaptismal Rites” in *The Awe-Inspiring Rites of Initiation*, ed. Edward Yarnold, S.J. (Collegeville: Liturgical Press, 1994), 70.

43) Thomas M. Finn, *Early Christian Baptism and the Catechumenate-West and East Syria*, 7-10; 32-33; See E. C. Whitaker ed., *Documents of the Baptismal Liturgy* (London: SPCK, 1960) 12-13.

44) Edward Yarnold, S. J. *The Awe-Inspiring Rites of Initiation: Baptismal Homilies of the Fourth Century*, 1-54.

the process of the catechesis did not stop after receiving the baptism, and it was connected to the post-baptismal rite and mystagogic sermons.<sup>45)</sup>For example, John Chrysostom gave the baptismal homily which connects the liturgical experience and the expected practice of Christian ethics. He says, “we are stripped and we are clothed, stripped of the old garment which has been soiled by the multitude of our sins, clothed with the new that is free from all stain···we are clothed in Christ himself.”<sup>46)</sup> Through this symbolic action and explanation, he seemed to intend to connect liturgical action and explanation of meaning. Chrysostom explained the meaning of baptism while using the metaphor of putting and stripping the garment in the process of baptism.

#### 4. Specific Insights of St. Augustine on Catechesis

William Harmless’s book *Augustine and the Catechumenate* explains the strategy and features of Augustine’s catechesis in North Africa. While researching homilies and writings of Augustine, Harmless successfully traces Early Christianity’s endeavor to make faithful believers. Since Augustine has long been considered a theological ancestor to the Reformed churches, consideration of his catechetical practices can be of value to the churches today.

At first, in the process of the catechesis, the most important factor

---

45) Robert D. Dewey, *A Manual for Confirmation Education* (Boston & Philadelphia: United Church Press 1968), 112. Regarding the sermons, see. Edward Yarnold, 67-250.

46) John Chrysostom, “Baptismal Homily II” in *The Awe-Inspiring Rites of Initiation*, Edward Yarnold, S.J., (Collegeville: Liturgical Press, 1994), 155-156.

is the work of the Triune God. Even though catechesis aims at making faithful Christians, real faith is a gift from God. Augustine stressed this in their catechesis.<sup>47)</sup> Second, Augustine believed that it took a long time to become a real Christian. Augustine said, “there your infancy will be innocence, your childhood reverence, your adolescence patience, your fourth virtue, your middle age merit, your old age nothing less than the white hair of wisdom and understanding. These are not stages of life through which you will be successively developed, but ages in which you will be permanently renewed.”<sup>48)</sup> Regarding this, Harmless says, “Like modern faith developmental theorists, Augustine believed that conversion was a lifelong process, that one only slowly acquired the virtue of a given stage.”<sup>49)</sup> Of course, in conversion, there are two features: immediate conversion and gradual conversion. While emphasizing the growth of the church, people tend to emphasize the importance of immediate conversion. However, as Augustine shows, a paradigm shift is needed. We need to consider two aspects of conversion with an open mind. Third, preaching is a very important factor in catechesis. In the case of Augustine, before becoming a Christian, he was influenced by Manicheism and neo-Platonic philosophy. However, through Ambrose’s sermons, he gradually overcame the effects.<sup>50)</sup> This case shows the importance of the sermon in catechesis.

---

47) Augustine, Sermons, The Works of Saint Augustine III/6, trans. Edmund Hill (New York: New City Press, 1993), 171.

48) Augustine, Sermons, The Works of Saint Augustine III/6 Trans. Edmund Hill (New York: New City Press, 1993), 172.

49) William Harmless, *Augustine and the Catechumenate*(Collegeville: Liturgical Press, 1995), 269. While studying Augustine’s sermon, Harmless develop his assertion.

Fourth, the most important aspect of catechesis is not the methodology, but rather enthusiasm and affection. Catechesis proceeds in the relationship between catechist and catechumen. Human affection and enthusiasm have a tendency to be spread among the people if they are in good relationship. Effective education can be possible in good personal relationship.<sup>51)</sup> Last, Augustine emphasized that faith is not a matter of knowledge; instead, it is related to *habitus*. That is to say, it is “a whole web of attitudes, feelings, and behaviors that imbued and shaped the lives of the faithful.”<sup>52)</sup> Augustine says, “if you want to run that you may obtain the prize, free from everything iniquitous, go after everything that is just. If you want so to box that you don’t beat the air, but hit the enemy squarely on the jaw, chastise your body and reduce it to slavery, so that abstaining from all things and competing according to the rules, you may triumph and share in the heavenly prize and the unfading crown.”<sup>53)</sup> While using athlete metaphor, Augustine shows the importance of *habitus* in the process of faith formation.

This concern, in contrast to an emphasis on intellectual knowledge and assent, is important in thinking about liturgical catechesis. Also, continuing help and fellowship with catechumen, church members, and priests are important. While studying the process of Augustine’s conversion, as Harmless points out, Augustine was impacted by the hospi-

---

50) Augustine, *The Confessions* (New York: New City Press, 1997), 91-93.

51) William Harmless, 119;133; 153.

52) *Ibid.*, 271.

53) Augustine, *Sermons, The Works of Saint Augustine III/6* Trans. Edmund Hill (New York: New City Press, 1993), 170.

tality of Ambrose.<sup>54)</sup> As a famous preacher, Ambrose's sermons were powerful; however, in the case of Augustine, Ambrose's hospitality gave a basic sense of trust and formed the rapport. Also, some questions were aroused in the sermons, but with the help of Simplicianus and his kind answers, Augustine overcame the effect of Manichaeism and neo-Platonic thought.<sup>55)</sup>

## V. Why is Liturgical Catechesis still needed?

From the Early Church, liturgical catechesis contributed to make sincere disciples of God while combining the merits of worship and education. Not only using human intelligence, but also engaging human senses, catechesis enhanced human learning by experiential and sensation-based knowledge.

In a positive movement, the Korean Presbyterian Church has turned its attention toward catechism education based on the 16th century Reformer's process of faith formation. However, the current Korean Presbyterian practice and understanding of catechesis differs from the Early Church's. The current Korean Presbyterian Church emphasizes education of reformed catechism for all generations, but their focus is on

---

54) Augustine says, "This man of God welcomed me with fatherly kindness and showed the charitable concern for my pilgrimage that befitted a bishop. I began to feel affection for him, not at first as a teacher of truth, for that I had given up hope of finding in your Church, but simply as a man who was kind to me." See Augustine, Augustine, *The Confessions*, 92.

55) Harmless says, "At a crucial juncture, however, Augustine received a potent catechetical lesson. It came, not from a public sermon by Ambrose, but rather from a private interview with Simplicianus, an elderly presbyter whom Ambrose revered as a spiritual father." See William Harmless, 91.

learning and memorizing the contents of catechism books. Even though there are many new books that feature new educational methods to improve catechism education such as mapping the Reformed catechism and explaining it with ease, they do not see the whole process of catechetical formation as the Early Church does.<sup>56)</sup>As I mentioned earlier, the Early Church's practice of liturgical catechesis included learning the Christian faith, not only memorizing the important Christian doctrine, but also experiencing the Christian liturgy, for example singing the hymns together, kneeling for prayers, communal meal and *koinonia*.

Human learning can be categorized in two ways: first, is formal education which emphasizes teaching and knowledge; second, is informal education, which is a sort of tacit knowledge which is related to learning from participation and experience.<sup>57)</sup> Catechism education is delivered in the form of a schooling system, and therefore, only reflects the first half of human learning. The other part of human learning cannot be done with merely the transfer of knowledge. But, it can be possible through participation in worship and sacrament. Therefore, to more deeply engage the human learning capabilities, liturgical catechesis must incorporate catechism education and the practice of liturgy. This can be an integrative learning method which combines human intellect, emotion, and will. It is well known that the nurture system which emphasizes only intellect is not efficiently contributed to human

---

56) For getting more information, see <http://www.kidok.com/news/article-view.html?idxno=91048> (accessed Oct 28, 2017)

57) Thomas J. La Belle, "Formal, nonformal and informal education: A holistic perspective on lifelong learning" *International Review of Education* (1982)28: 159.

transformation. As Louis-Marie Chauvet insists, the real transformation of believers can be possible in the harmony of Scripture, ethics, and sacrament.<sup>58)</sup> Chauvet insists Christian identity cannot be formed only by knowing. He has a deep consideration for the relationship among Scripture, ethics, and sacrament. According to Chauvet, Scripture has a formative role in the process of faith formation, because it pertains “God’s mystery revealed in Jesus Christ.” Through the Sacraments, people are “initiated into the mystery of Christ.” Also by participating in the Eucharist, which is the summit of the initiation, “one is fully integrated into the ecclesial body.”<sup>59)</sup> Scripture and sacrament can only be verified by ethics. Ethical human action shows the tool for examining people’s real attitude of sacraments and Scripture. In other words, faithfulness to God’s word and sacraments are evident through ethical action and appearance.<sup>60)</sup>

These elements interact and superimpose Christian personality. The Korean Church tends to emphasize intellectual knowledge over practical and affective knowledge. But, sacraments are relatively looked down upon in their importance. However, sacraments, especially Lord’s Supper can be the facilitator which connects knowing and doing. While practicing the Lord’s Supper, participants perceive the necessity of having great ethical resolution. For example, while listening the pastor’s message, such as admonition, people come to think about their rela-

---

58) Louis-Marie Chauvet, *The Sacraments* (Collegeville, MN: Liturgical Press, 2001), xxi, 28.

59) *ibid.*, 29-30.

60) *Ibid.*, 31.

tionship to God and People. While joining the one bread and cup, they come to feel that loving God means peace with the other people. While practicing offering, they think about the distribution of wealth, social structure and justice. Knowing and doing are not separate things. People can know while doing something; at the same time knowing impacts the practice and ethics. Sacraments combine the intellectual learning and practice itself, and make synergy in the process of forming the faith. Therefore, liturgical catechesis can be an efficient tool not only for nurturing, but also for transforming believers.

The propriety and necessity of liturgical catechesis is supported by multiple intelligence theory. Howard Gardner insisted that human intelligence is not restricted to the realm of logic, but consisted of Musical Intelligence, Bodily-Kinesthetic Intelligence, Logical-Mathematical Intelligence, Linguistic Intelligence, Spatial Intelligence, Interpersonal Intelligence, Intrapersonal Intelligence, and Naturalist Intelligence.<sup>(61)</sup> That is to say, according to him, human intelligence is dynamic and multi-lateral. Therefore, Gardner defines intelligence as follows: "Intelligences should be thought of as entities at a certain level of generality, broader than highly specific computational mechanisms while narrower than the most general capacities, like analysis, synthesis, or a sense of self."<sup>(62)</sup> Therefore, his concept of intelligence tries to see the multi-lateral aspects of human intelligence. For example, let us see the case of a certain child who has brain damage, and loss of linguistic

---

61) Howard Gardner, *Multiple Intelligences* (New York: Basic Books, 2006), 8-18.

62) Howard Gardner, *Frames of Mind: The Theory of Multiple Intelligences* (New York: Basic Books, 1983), 72.

ability. In his book, *Frames of Mind*, Gardner studies a child without linguistic ability but he still has musical ability. Some people show strength in a specific realm, others exhibit strength in another field.<sup>63)</sup> Therefore, according to Gardner, intelligence consists of various sorts of ability.

Gardner's theory shows that human learning is possible not merely with the method of linguistic and logical, but also action of the body, interaction with people and environment, and artistic acts, such as music or painting. In general, people consider logical or numerical proficiency as evidence for efficient learning, however, Gardner's theory has value in that it shows the multiple layers of human intelligence, and various ways of learning. However, when we think Gardner's theory over, we realize that it is closely related to the effect of worship and liturgy. Let us think about Christian worship. Sermon is not the only factor in Christian worship. People stand up, sit, and sometimes kneel when they pray. While kneeling they feel the piety in the presence of God, while singing they feel God's words penetrated into their mind and brain. Through the Lord's Supper, they learn God's word more vividly and visually, and feel the meaning of one body, and one church while sharing one cup and one bread. When we examine Cyril of Jerusalem's baptismal practice and the practice of catechesis, he intended to teach God's Word not only through preaching and lecture, but also various sorts of liturgical actions. For example, when we see the Cyril's homilies, there are many practices, such as renunciation of

---

63) Ibid., 124-125.

sin, the profession of faith, entry into the baptistery, anointing with oil, lavabo, kiss of peace, sursum corda, epiclesis, prayer for the church.<sup>64)</sup> Before and after practicing the liturgy, catechumen could hear about the meaning of it and biblical implications.<sup>65)</sup> Liturgical catechesis was an effective tool for making asincere believer. Therefore, according to Gardner's Multiple Intelligence Theory, the factor of sacraments and liturgy can give stimulation to people's cognitive ability and memory. This theory also can be supported by Edgar Dale's work. Edgar Dale's studies shows that people learn most effectively when they are involved in direct, active, purposeful learning experiences.<sup>66)</sup> That is to say, rather than mere teaching or learning, performing a task (including reading, hearing, writing, and doing) is the most efficient method in the learning process.

Therefore, liturgical catechesis can employ effective educational methods which provide knowledge, but also plant God's word and Christian faith into their minds. If we borrow Michael Polanyi's thought on the explicit knowledge and tacit knowledge in the process of human learning, believers learn explicit knowledge of the Christian church with catechism class, and tacit knowledge of the Christian church with participation in worship and the sacraments.<sup>67)</sup> This transfer of knowledge

---

64) Cyril of Jerusalem, "Forth-Century Baptismal Homiles", ed. Edward Yarnord, *The Awe-Inspiring Rites of Initiation* (Collegeville: Liturgical Press, 1994), 70-97.

65) Edwin Yarnold, *The Awe-Inspiring Rites of Initiation: The Origins of the RCIA*(Collegeville: Liturgical Press, 1994), 17-39.

66) See. Edgar Dale, *Audio-Visual Methods in Teaching*, 3 rd. ed (New York: Holt, Rinhar and Winston, 1969), 108.

67) Michael Polanyi, *Personal Knowledge: Toward a Post-Critical Philosophy* (Chicago: University of Chicago Press, 1962), 55-56.

reflects on the human mind, and calls for the transformation of mind and attitude. This shows that through the liturgical catechesis, people have some explicit and tacit knowledge; they provide great impact on people's formation of ethics.

## **VI. Conclusion: How can we make faithful Christians in a postmodern era?**

Until now, I studied what the liturgical catechesis is, what background it came out of, and the benefits for the church and its believers. Liturgical catechesis is a sort of system which was formed for making sincere believers from the Early Church. As the word "liturgical" shows, people learn God's Word and Christian faith while participating in worship through ordo and practice. As the word "catechesis" shows, people learn the Word of God through learning catechism and bible study. Therefore, liturgical catechesis combines the merits of each. While participating in worship, through the liturgical practice, and catechism education, people are nurtured as faithful disciples of God. Like the mobius strip, worship and catechism education is not separate, but combined to create sincere believers. However, throughout history, there are many cases in which this legacy from the Early Church has not been followed. One of the main reasons is related to the loss of the balance between liturgy and catechesis. That is to say, worship without knowledge of the Bible and catechism can easily be aimless enthusiasm; conversely, catechism education without enjoying the bounty of liturgical worship, makes for disimpassioned followers of the faith. The important

thing is balance. Liturgical catechesis helps the integrity of human learning such that people can experience God more effectively and more efficiently learn the Christian faith. Participants, not only learn God's Word in their brain, but also incorporate it into their body through physical expressions of prayer and worship, and into their mind in practicing hymns and liturgical practices. Therefore, liturgical catechesis is not merely a system to nurture people in the Christian faith, but the most efficient tool for developing faithful believers. Christian worship, education, and nurture are concerned not only with what people cognitively believe but with the kinds of virtuous habits they develop, the ethical character of their lives, as well as their relationship to God and their neighbors. While joining catechesis process and participating weekly public worship, people are trained: worship, education, and nurturing develops a formative faith structure for catechumen, and incessantly demand ethical resolution in the process of worship and liturgical practice. The Korean Protestant Church needs to cast out prejudice on the liturgy and ritual, and based on broader understanding of liturgy and liturgical practice, should enjoy the merits of the system exemplified in the Early Church.

The Korean Church has tried to promote immediate conversion and church growth. Thus, there has been no room for making a disciple of Jesus. Even though there have been many new believers and there are many mega-churches in South Korea, the Korean Church has lost public trust among Korean society. As the Early Church shows, liturgical catechesis can be an effective tool for making sincere Christians. While

practicing and recollecting God's Word, people think about the importance of an ethical life and the moral construction of a sincere disciple of Christ.

## Bibliography

- Anderson, E. Byron, *Worship and Christian Identity*. Collegeville: Liturgical Press, 2003.
- Baldovin, John F. "The Empire Baptized," In *The Oxford History of Christian Worship*, edited by Geoffrey Wainwright and Karen B. Westerfield Tucker, 77-130. New York: Oxford University Press, 2006.
- Bradshaw, Paul, ed. *The New Westminster Dictionary of Liturgy and Worship*. Philadelphia: John Knox Press, 2003.
- Brown, Colin, ed. *The New International Dictionary of New Testament Theology*, vol 3 Grand Rapids: Zondervan, 1978.
- Chauvet, Louis-Marie. *The Sacraments*. Collegeville: Liturgical Press, 2001.
- Cross, ed., *The Oxford Dictionary of the Christian Church*. Oxford: Oxford University Press, 2005.
- Cuming, Geoffrey J. *Hippolytus: A Text for Student*. Bramcote, Notts: Grove Books, 1976.
- Dale, Edgar. *Audio-Visual Methods in Teaching*, 3 rd. ed, New York: Holt, Rinhart and Winston, 1969.
- Dendy, Marshall C. *A Study of the Catechism: The Westminster Shorter Catechism for Families*. Richmond: CLC Press, 1966.
- Dewey, Robert D. *A Manual for Confirmation Education*. Boston: United Church Press, 1968.
- Ferguson, Everett, *Baptism in the Early Church: History, Theology, and Liturgy in the First Five Centuries*. Grand Rapids: Eerdmans, 2009.
- Finn, Thomas M. *Early Christian Baptism and the Catechumenate-West and East Syria*. Collegeville: Liturgical Press, 1992.
- Gangel, Kenneth O. and Warren S. Benson, *Christian Education: Its History and Philosophy* Chicago: Moody Press, 1983.
- Gardner, Howard. *Frames of Mind: The Theory of Multiple Intelligences*. New York: Basic Books, 1983.

- \_\_\_\_\_. *Multiple Intelligences*. New York: Basic Books, 2006.
- Groome, Thomas H. *Christian Religious Education: Sharing Our Story and Vision*. San Francisco: Harper & Row, 1980.
- Harmless, S. J. *William Augustine and the Catechumenate*. Collegeville: Liturgical Press, 1995.
- Hippolytus. *The Treatise on the Apostolic Tradition of St. Hippolytus of Rome*, ed. By Gregory Dix. London: SPCK, 1968.
- Hofingers, Johannes. *The Art of Teaching Christian Doctrine: The Good News and Its Proclamation*. Notre Dame: University of Notre Dame Press, 1963.
- Johnson, Maxwell E. *The Rites of Christian Initiation*. Collegeville: Liturgical Press, 2007.
- Kavanagh, Aidan. *The Shape of Baptism: The Rite of Christian Initiation*. Collegeville, Minnesota: The Liturgical Press, 1991.
- Kelly, J. N. D. *Early Christian Doctrines*, fifth edition. London: ADAM & Charles Black, 1999.
- Kevane, Monsignor Eugene. *Creed and Catechetics: A Catechetical Commentary on the Creed of the People of God*. Philadelphia: Westminster Press, 1978.
- Kim, Kyeong-Jin. "The Context, Contour and Contents of Worship of the Korean Church" *Korean Presbyterian Journal of Theology* Vol.44 No.3, (2012): 65-92.
- La Belle, Thomas J. "Formal, nonformal and informal education: A holistic perspective on lifelong learning" *International Review of Education*, 1982, 28(2): 159-175.
- Marthaler, Bernard L. *The Catechism Yesterday & Today: The Evolution of a Genre*. Collegeville: Liturgical Press, 1995.
- Mitchell, Nathan D. *Made, not Born: New Perspectives on Christian Initiation and the Catechumenate*. Notre Dame: University of Notre Dame Press, 1980.
- Moon, Hwarang. *Engraved upon the Heart: Children, the Cognitively Challenged, and Liturgy's Influence on Faith Formation*. Eugene, OR: Wipf & Stock, 2015.

- Origen, *Contra Celsum*, trans. H. Chadwick, New York: Cambridge University Press, 1953.
- Polanyi, Michael. *Personal Knowledge: Toward a Post-Critical Philosophy*. Chicago: University of Chicago Press, 1962.
- Rahner, Karl, ed., *Encyclopedia of Theology*. N.Y.: Seabury Press, 1975.
- Senn, Frank C. *Christian Liturgy*. Minneapolis: Fortress Press, 1997.
- Sherill, Lewis J. *The Rise of Christian Education*. New York: Macmillan Company, 1954.
- Stevick, David B. *Baptismal Movements, Baptismal Meaning*. New York: Church Hymnal Corporation, 1987.
- Westerhoff, John H. "Necessary Paradox: Catechesis and Evangelism, Nurture and Conversion," *Religious Education*, vol. 73, 4 (1978), 409-416.
- \_\_\_\_\_. *A faithful Church: Issues in the History of Catechesis*. Connecticut: Morehouse, 1982.
- Whitaker, E. C. *Documents of the Baptismal Liturgy*. London: SPCK, 1960.
- White, James F. *A Brief History of Christian Worship*. Nashville: Abingdon Press, 1993.
- Yarnold, S. J. Edward. *The Awe-Inspiring Rites of Initiation: Baptismal Homilies of the Fourth Century*. Collegeville: Liturgical Press, 1994.

논문투고일: 2017년 10월 31일

심사개시일: 2017년 11월 11일

게재확정일: 2017년 12월 03일

---

• **ABSTRACT** •

---

Recently, the Korean Church has lost public trust in Korean society. Despite an abundance of Christian followers in Korea, the Korean Church has failed to make faithful believers. Under the current conditions, the Korean Presbyterian Church approaches this difficult situation by matriculating mature believers through catechism education. However, the possession of knowledge does not automatically translate to ethical behaviors. Knowledge and actions can be effectively harmonized in the context of Christian worship. In this same fashion, the Early Church tried to make sincere believers not merely by catechism education, but by liturgical catechesis.

In this article, while studying the process and content of liturgical catechesis in the Early Church, I will argue that Early Church did not merely transmit knowledge, but developed practices to develop ethical beings through the congruence of education and practice. Through the use of Howard Gardner's educational theory and Louis-Marie Chauvet's understanding of sacramental symbols, I will prove the propriety and effectiveness of liturgical catechesis.

**Key words:** Public Trust, Liturgical Catechesis, Catechism Education, Korean Presbyterian Church, Louis Marie Chauvet

---