Guidelines for



PARISH CATECHIST

St. John Henry Newman Parish

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An Introduction to the Ministry of the Parish Catechist

A beautiful way to understand and frame the whole ministry of the parish catechist is found in the words associated with St John Henry Newman:

"Cor ad cor loquitur" — "Heart speaks to heart."

These words became Newman's cardinalatial motto, and they express something fundamental about catechesis. The Catholic faith is handed on through Sacred Scripture, the teaching of the Church, the Catechism, the liturgy and the sacraments. But the faith is also handed on from person to person, from one believing heart to another. This is at the heart of being a catechist.

We are not simply delivering information or running programmes. We are helping people encounter Jesus Christ. We teach with words, certainly, but we also teach through our welcome, our listening, our prayer, our example and the way in which we accompany people.

A child may not remember every lesson. A teenager may forget the details of a Confirmation session. Parents may not remember everything said during a Baptism preparation meeting. An adult coming into the Church may not remember every theological explanation. A lifelong Catholic attending an adult formation evening may not remember every point made. But people often remember the person who welcomed them, listened to them and took their questions seriously.

They remember the catechist who knew their name. They remember someone who prayed with them. They remember someone whose life suggested that the Christian faith really mattered. This is why Newman's words provide such a good foundation for understanding our ministry: Heart speaks to heart.

Everything that follows, Baptism preparation, First Reconciliation, First Holy Communion, Confirmation, RCIA/OCIA and the ongoing formation of the whole parish should be understood in this spirit.

Catechesis is ultimately about helping one person come to know the Person of Jesus Christ.

A Ministry of Faith, Service and Accompaniment

To be asked to serve as a catechist in our parish is a great privilege. It is also a responsibility. The parish entrusts catechists with helping children, young people, parents and adults to encounter Jesus Christ, understand the Catholic faith, prepare for the sacraments and continue growing in faith throughout their lives. Catechesis is therefore much more than teaching a class or completing a sacramental programme.

A catechist is a witness, teacher and companion in faith. We hand on something that we ourselves have first received.

St John Paul II described the ultimate aim of catechesis as bringing a person "not only in touch but in communion, in intimacy, with Jesus Christ." (Catechesi Tradendae, 5)

That gives us a simple measure for everything we do. Our aim is not merely that somebody should know more about Jesus, but that he or she should come to know Jesus Christ, love him and live as his disciple.

Where Does the Word "Catechist" Come From?

The words catechist and catechesis come from the Greek katēchein, meaning to instruct or teach orally. The word carries the sense of something being sounded or echoed. This gives us another beautiful image of the catechist.

A catechist does not invent the message. We receive the Gospel from Christ through his Church and allow it to echo through our words and our lives, so that others can hear it and respond to it. We are therefore not simply teachers of religious information. We are people entrusted with handing on the faith of the Church. The faith does not belong to us. We have received it from those who came before us, and we have the privilege of handing it on to others. This fits naturally with Newman's Cor ad cor loquitur. What has been received in one believing heart is faithfully communicated to another.

An Ancient Ministry in the Church

The ministry of catechesis is not a modern invention. Its roots reach back to the earliest Christian communities. St Paul writes, "God has appointed in the Church first apostles, second prophets, third teachers..." (1 Corinthians 12:28). The New Testament also speaks of those who receive instruction in the Word and those who provide that instruction (Galatians 6:6).

In the early Church, the catechumenate developed for those seeking Baptism. The word *catechumenate* refers to the period of preparation and formation through which a person, known as a catechumen, journeys towards Baptism and full membership in the Christian community. Becoming a Christian involved much more than attending a few classes. Catechumens were gradually introduced to Sacred Scripture, Christian belief, prayer, worship, moral life and the Christian community.

The catechumenate reminds us of an important principle that remains true today: catechesis is not simply about passing on information; it is about forming disciples.

The Catechism of the Catholic Church explains that the catechumenate is intended to bring conversion and faith to maturity and to introduce people into the life of faith, liturgy and charity of the People of God (CCC, 1247–1248).

Throughout the centuries, the forms of catechesis have changed, but the ministry has continued. The faith has been handed on in homes, monasteries, schools, missions and parishes. Parents, priests, religious and generations of lay men and women have all played their part.

Today's parish catechist therefore stands within a long and honourable tradition of service to the Church.

The Catechist According to the Directory for Catechesis

The *Directory for Catechesis* is an official Church document that provides principles and guidance for the ministry of catechesis throughout the Catholic Church.

Here, the word directory does not mean a list of names or addresses. It means an authoritative guide that gives direction for understanding, planning and carrying out catechesis.

The present Directory was prepared by the Pontifical Council for the Promotion of the New Evangelization, approved by Pope Francis and published in 2020. It stands in continuity with two earlier directories issued in 1971 and 1997. The new edition was produced to address the changing circumstances in which the Church proclaims the Gospel, including cultural change, globalisation, migration, religious pluralism and the growth of digital communication. It applies the Church's teaching on evangelisation and catechesis to the pastoral needs of the present day. *(Holy See Press Office)*

The Directory is not a new catechism and does not replace the Catechism of the Catholic Church. The Catechism presents the content of the Catholic faith, while the Directory offers guidance on how that faith should be proclaimed, taught and lived in different pastoral circumstances. The Directory gives us a particularly helpful description of the identity of the catechist. It describes the catechist as "a witness of faith and keeper of the memory of God." (Directory for Catechesis, 113)

The same section presents the catechist as a teacher and mystagogue, and as an accompanier and educator. A mystagogue is someone who helps others enter more deeply into the mystery of Christ, particularly through prayer, the liturgy and the sacraments.

These descriptions help us understand what the catechist ministry should look like.

A Witness: Before anything else, the catechist is a witness. We cannot completely separate what we teach from how we live. This does not mean that catechists are expected to be perfect Catholics. It means that we should sincerely seek to live the faith that we are handing on. Our prayer, participation in Sunday Mass, reception of the sacraments, knowledge of Scripture and desire to grow in holiness are therefore closely connected with our ministry. People should be able to recognise that the faith we speak about is something that matters in our own lives.

A Teacher: There is genuine teaching involved in catechesis. Those entrusted to us have a right to receive the faith of the Catholic Church rather than simply our personal opinions. Catechists should therefore work faithfully with Sacred Scripture, the Catechism of the Catholic Church, the liturgy and the teaching of the Church. Good catechesis should make the faith understandable without watering it down.

A Companion: The catechist is also someone who walks alongside people. Every person who comes to us has a story. Some families will already be deeply involved in parish life. Others may be returning to the Church after many years. Some parents may know relatively little about the Catholic Faith themselves.

Young people may have serious questions. Adults approaching the Church may carry doubts, uncertainties or difficult experiences. Our task is to welcome them, listen to them, teach them and accompany them while faithfully presenting the Gospel.

Here again, Newman's words are helpful: "Heart speaks to heart." Catechesis is personal because the Gospel is being offered to a real person with a real history, real questions and a real relationship with God.

How Are Catechists Appointed?

Catechesis is a ministry of the Church. A catechist does not simply decide to teach in his or her own name. In our parish, catechists are called, appointed or asked to undertake particular areas of catechetical service under the pastoral responsibility of the Parish Priest and in communion with the wider Church.

People may be invited to catechetical ministry because of their faith, gifts, experience, ability to communicate, capacity to work with children or adults, or because they have demonstrated a willingness to serve the parish.

This relationship with the Church is important because we are not teaching our own version of Christianity. We have been entrusted with handing on the faith of the Church.

There is a distinction between the many people who serve as catechists within parishes and the formally instituted Ministry of Catechist, established as a stable lay ministry by

Pope Francis in 2021 in Antiquum Ministerium. The precise arrangements for the instituted ministry are governed by the Church and the competent ecclesiastical authority.

For parish catechists, the important principle is simple: We are called to serve. We do not teach on our own behalf; we serve Christ and his Church.

Before a catechists can be appointed they must undergone formation for the ministry themselves and have undertook the Safer Recruitment Process.

If you would like more information on the process then please click on this link to the Safer-Recruitment-Flowchart-DBS-Role.pdf for further information, but please don't worry, our Parish Safeguarding Representative will guide you through the whole process. You will be required to undertake Level 3 Safeguarding for Volunteers in the Catholic Church (DBS) Training.

The Work of Catechists in Our Parish

The principal areas of catechetical ministry in our parish include: Baptism preparation for parents, First Reconciliation, First Holy Communion. Confirmation, RCIA/OCIA and the Christian initiation of adults and Ongoing formation in the Catholic faith for the whole parish community. These are not simply six separate programmes to be completed during the parish year. They are different expressions of the Church's one mission of making disciples and helping people grow throughout their lives in communion with Jesus Christ and his Church.

An important principle runs through all of them:
Catechesis does not end when a person receives a sacrament.
Christian formation is lifelong.

Baptism Preparation for Parents

Our catechetical ministry begins with Baptism. When parents ask to have their child baptised, they are asking for something much greater than a family celebration. Through Baptism their child begins a new life in Christ and becomes a member of his Church.

Baptism preparation is therefore a particularly important opportunity for welcome, catechesis and evangelisation.

Catechists involved in Baptism preparation help parents understand: the meaning of Baptism; the promises they will make; the role of parents and godparents; the signs and symbols of the sacrament; prayer in the home; participation in Sunday Mass; and their responsibility for bringing their child up in the Catholic faith.

Parents may be at very different stages in their own journey of faith. Some will be regular Mass-goers. Others may have had little contact with the parish for many years.

Our approach should therefore be welcoming, encouraging and invitational.

The Catechism of the Catholic Church reminds us that the Baptism of children requires a later development of baptismal grace through catechesis (CCC, 1231). The celebration of Baptism is therefore the beginning of a journey rather than its completion.

We should never underestimate what God may do through that first meeting with a family.

First Reconciliation

In preparing children for First Reconciliation, we introduce them to one of the great gifts of Christian life: the mercy and forgiveness of God. Children need to understand sin, conscience, sorrow, forgiveness and the importance of trying again. They need to learn practically how to celebrate the Sacrament of Reconciliation, but preparation should never become simply learning what to say when they enter the confessional.

We want children to discover that God loves them, calls them to conversion and is always ready to forgive those who return to him. We also help children begin developing a Christian conscience: learning to recognise the difference between right and wrong, understanding that our choices affect others, and recognising our need for God's grace.

A good experience of First Reconciliation can begin a relationship with this beautiful sacrament that lasts throughout a person's life. The word First is important. We are introducing children to God's mercy in a sacrament to which they can return throughout their lives.

First Holy Communion

Preparation for First Holy Communion brings us to the heart of Catholic life: Jesus Christ present in the Eucharist. Catechists help children understand the Mass, the Last Supper, the sacrifice of Christ, the Real Presence of Jesus in the Eucharist, prayer, thanksgiving and the importance of participating in Sunday Mass. The Catechism of the Catholic Church teaches that Baptism, Confirmation and the Eucharist together form the Sacraments of Christian Initiation (CCC, 1212). Our purpose is therefore not simply to prepare children for one special day. We hope their First Holy Communion really will be their first Holy Communion, the beginning of a lifetime centred upon Christ in the Eucharist.

Parents have an especially important place in this preparation. Wherever possible, catechesis should involve and support the family rather than treating sacramental preparation as something done only between the parish catechist and the child.

First Holy Communion preparation can therefore become an opportunity for parents themselves to rediscover the Eucharist and deepen their participation in the life of the Church.

Confirmation

In Confirmation preparation, we accompany young people as they grow in their baptismal faith and discover more deeply what it means to live as disciples of Jesus. The Catechism of the Catholic Church teaches that Confirmation strengthens the baptised through the Holy Spirit, binds them more perfectly to the Church and strengthens them to bear witness to Christ in word and deed (CCC, 1285).

Preparation should therefore help young people explore: Jesus Christ and discipleship; the person and work of the Holy Spirit; the gifts and fruits of the Holy Spirit; Sacred Scripture; prayer; the Creed; the sacraments; Christian moral life; service; belonging to the Church; and the call to Christian witness and mission.

Young people also need space to ask questions. Catechists should not be frightened by difficult questions. Asking questions can be an important part of growing in faith. We should listen carefully, provide faithful answers where we can and be willing to say: "I don't know, but I will find out." A catechist does not need to know everything. A good catechist needs humility, a willingness to learn and a desire to accompany others towards the truth.

Confirmation should certainly not be presented as graduation from the Church. It strengthens a Christian for a deeper life of discipleship, witness and mission.

RCIA: The Rite of Christian Initiation of Adults

Catechesis with adults seeking to become Catholic has particularly strong links with the ancient catechumenate. Traditionally known as the Rite of Christian Initiation of Adults (RCIA) this process accompanies adults seeking Baptism and others preparing to enter into full communion with the Catholic Church or complete their Christian initiation. This should never be reduced simply to a course of lessons.

The Catechism of the Catholic Church describes the catechumenate as a formation in the whole Christian life. Catechumens are gradually introduced to the mystery of salvation, the Christian way of life, faith, liturgy and charity (CCC, 1247–1248).

The catechist therefore accompanies people on a journey of faith and conversion.

We teach, but we also listen. We pray together. We open the Scriptures. We help people understand the Mass and the sacraments. We introduce them to parish life. We listen to their questions and their stories. Above all, we help them recognise and respond to what God is already doing in their lives.

Their reception of the sacraments is not the end of their formation. The period of mystagogy following initiation allows the newly initiated to deepen their understanding of the mysteries they have celebrated and become more fully part of the life and mission of the Christian community. From there, they join the rest of the parish in something that lasts for the whole of Christian life: ongoing formation in faith.

Ongoing Formation in the Faith for the Whole Parish

One of the important responsibilities of our parish catechists is to help provide and lead opportunities for the ongoing formation of all Catholics within the parish.

We sometimes make the mistake of associating catechesis almost entirely with children. A child prepares for First Reconciliation. A child prepares for First Holy Communion. A young person prepares for Confirmation. And then we can unconsciously give the impression that religious formation is finished. It is not.

Every Catholic is called to continue growing in knowledge, understanding and love of the faith throughout life.

Receiving Confirmation does not mean that our religious education has ended. Nor should adults be expected to face the challenges of adult Christian discipleship solely with the religious understanding they acquired as children.
As we mature, our questions mature. We make decisions about relationships, marriage and family life. We encounter suffering and bereavement. We face moral questions. We hear passages of Scripture that we want to understand. Our children and grandchildren ask questions about God and the Church.
We may want to understand why the Church teaches something or learn how to pray more deeply. Our understanding of the faith should continue to mature as we mature. This is what we mean by ongoing formation.

It is the continuing formation of the whole parish community in Sacred Scripture, Catholic teaching, prayer, liturgy, the sacraments, Christian moral life, spirituality and discipleship.

Depending upon the needs of our parish, catechists might help organise, lead or facilitate: Bible study and introductions to Sacred Scripture; sessions explaining the Mass and the liturgy; teaching about the sacraments; exploration of the Catechism of the Catholic Church; courses on the Creed; introductions to Catholic social teaching; talks on prayer and the spiritual life; exploration of Catholic moral teaching; sessions addressing particular questions about the faith; Advent and Lent formation; parish retreats and days of recollection; study of important Church documents; formation for parents and families; opportunities to explore the lives and teaching of the saints; discussions about living the Catholic faith in everyday life; formation connected with the liturgical seasons; and opportunities for Catholics returning to the Church to rediscover and deepen their faith. Catechists do not necessarily have to provide all of this teaching personally.

Part of the ministry may involve working with the Parish Priest and other catechists to identify what the parish needs, planning a programme, facilitating small groups, preparing suitable resources and inviting appropriate speakers.

The catechist helps create a parish culture in which learning about and growing in our faith is normal at every age.

From Sacramental Preparation to Lifelong Discipleship

Ongoing formation changes the way we understand all the other areas of catechetical ministry. When we prepare parents for their child's Baptism, we are not simply preparing them for a ceremony. We are inviting them to deepen their own faith. When we prepare children for First Reconciliation, we are introducing them to a sacrament that should remain part of their Christian lives. When we prepare children for First Holy Communion, we hope it will genuinely be their first Holy Communion and the beginning of a lifetime centred upon the Eucharist. When we prepare young people for Confirmation, we are not preparing them to finish their Catholic formation. We are helping them become mature Christian disciples. When we accompany adults through RCIA, receiving the Sacraments of Initiation is not the end. It opens into a lifetime of deeper participation in the mystery of Christ.

And through ongoing formation, we recognise that every member of the parish, young and old, newly baptised and lifelong Catholic, remains a disciple who can continue to grow. St John Paul II therefore described adult catechesis as "the principal form of catechesis." (Catechesi Tradendae, 43)

Adults live their faith within families, workplaces and society. They hand the faith on to their children. They make decisions shaped by their consciences. They serve the Church and the wider community. Their continuing formation therefore strengthens not only the individual Catholic but also families and the whole parish community.

A healthy parish should seek to become not merely a place where sacramental preparation happens, but a community of lifelong Christian formation and discipleship.

The Privilege of Being a Catechist

We should never underestimate the privilege of this ministry. The parish entrusts catechists with people at some of the most significant moments of their Christian lives: A mother and father preparing to bring their child to the font of Baptism. A child approaching God's forgiveness in Reconciliation for the first time. A child preparing to receive Jesus Christ in Holy Communion. A young person preparing to receive the strengthening gifts of the Holy Spirit in Confirmation. An adult cautiously enquiring about the Catholic faith and wondering whether God may be calling him or her into the Church. A lifelong Catholic who simply wants to understand the faith more deeply. What a privilege it is to be allowed to accompany them. We may never know the full effect of our ministry.

Something said during a First Communion session may be remembered twenty years later. A young person may remember that a catechist took a difficult question seriously. Parents who have drifted away from regular practice may rediscover their own faith while preparing their child for a sacrament. Someone received into the Church through RCIA may eventually become a catechist themselves. An adult attending a parish formation evening may discover something that transforms the way he or she prays and lives. We are part of something much greater than ourselves. The faith we profess was handed down from the Apostles through generation after generation of Christians.

It is a ministry of faith, prayer, teaching, listening, welcome, witness, formation and accompaniment. It is not simply preparation for the next sacrament. It is formation for a lifetime of discipleship. And it is an immense privilege to be entrusted with it.

So we return to the words with which we began, the words of St John Henry Newman's cardinalatial motto: "Cor ad cor loquitur" "Heart speaks to heart." May that be the spirit of our catechetical ministry: one heart speaking to another, so that every heart may be led more deeply to the Heart of Christ.

Parish Catechist Role Description

Appointed by
and responsible to: The Parish Priest

Function: To work with those responsible in the parish for the preparation of candidates for the Sacraments and to offer religious education for children and adults.

Main Responsibilities:

1) To work with others in the planning and delivery of relevant parish programmes for sacramental preparation with children/and or adults.

2) To participate in meetings with parents of young candidates for sacramental preparation.

3) To contribute to the catechist evaluation meetings and ongoing development of programmes.

4) To assist in the planning and running of relevant retreats/away days/ or days of reflection for candidates of all ages.

5) To attend and assist in the planning of relevant liturgies which form an integral part of the programme concerned.

6) To monitor good practice and implement any changes where necessary to enhance the quality of the sacramental preparation programme and ensure the safety of children and adults at risk. To minimise risks of abuse and take action to report concerns and /or allegations.

7) To ensure that the catechesis is conducted in accordance with the safeguarding policies and procedures of the Catholic Church in England and Wales as administered by the Archdiocese of Birmingham. This means that no adult must ever be alone with children [anyone under the age of 18]

8) To access regular training opportunities to keep you informed of developments in your role (including safeguarding training)

Person Specification

1) Be a person of faith and prayer, aware of the call to service and ministry of the Church.

2) Be able to share faith with conviction, enthusiasm, love, joy and hope.

3) Be committed to the teaching of the Roman Catholic Church and the ethos of the Parish and committed to the spiritual and moral development of children, young adults and adults with whom you will work.

4) Have good communication, leadership and organisational skills.

5) A readiness to work collaboratively within the parish (and schools) where applicable under the direction of the Parish Priest.

6) Be willing to undergo the pre-recruitment checks and training required by the Church and to adhere to safeguarding guidance. This post will require an Enhanced DBS check. If you would like more information on the process then please click on this link to the Safer-Recruitment-Flowchart-DBS-Role.pdf for further information, but please don't worry, our Parish Safeguarding Representative will guide you through the whole process. You will be required to undertake Level 3 Safeguarding for Volunteers in the Catholic Church (DBS) Training.

7) To have undertaken approved formation as a Catechist.

The Use of Identification Badges

We ask all those who undertake the role of Catechist within our parish to wear an identification badge while carrying out this ministry.

As catechists work with children, young people, adults and families at important stages in their journey of faith, it is important that they can be easily recognised and clearly identified as people who have been appointed to undertake this ministry on behalf of the parish.

The badge helps give participants, parents, carers, parishioners and visitors confidence about who is responsible for leading and assisting with catechetical programmes and activities.

Each badge will include the catechist's photograph, their name and the parish they represent, and will clearly state "Catechist". This provides a simple and immediately recognisable means of identifying those who have been authorised by the parish to undertake this ministry.

The details provided on the badge may also be used to contact the Parish Office should a parent, carer, participant or anyone else wish to verify the identity of the person wearing it or confirm that they are authorised to act as a catechist on behalf of the parish. Such a check should not be regarded as a sign of mistrust or as questioning the integrity of the individual. Rather, asking questions and checking the identity and role of those involved in parish activities, particularly those working with children, young people or vulnerable people, can form an important part of good safeguarding practice, which we actively encourage and support.

The reverse of the badge will also include contact details for the Diocesan Safeguarding Department. These details are available should a catechist, participant, parent, carer, parishioner or anyone else need safeguarding advice or support, or wish to raise a safeguarding concern. Having this information readily available is part of our commitment to ensuring that safeguarding is visible, accessible and taken seriously throughout parish life.

The badges are professionally produced and are supplied complete with an official parish lanyard. Both the badge and lanyard are issued specifically to the named individual for the purpose of carrying out their assigned catechetical role. They must not be lent, given to, or used by another person, even temporarily. They should only be worn or displayed when you are undertaking your assigned role as a catechist or attending an activity in that capacity and must not be used at any other time or for any other purpose. Wearing the badge identifies you publicly as someone authorised to undertake this ministry on behalf of the parish, and it is therefore important that it is used responsibly.

Badges and lanyards should be treated with care and kept securely when not in use. If a badge is lost or stolen, this must be reported to the Parish Office immediately so that appropriate action can be taken. If you cease to undertake the role of catechist, for whatever reason, the badge and parish lanyard must be returned promptly to the Parish Office.

These arrangements provide a clear and consistent way of identifying those entrusted with catechetical ministry within our parish. They form part of our wider commitment to good safeguarding practice, provide reassurance to those participating in our programmes and their families, and support our catechists as they undertake the important responsibility of helping others to grow in faith and prepare for the sacraments.

References and Further Reading

Pontifical Council for the Promotion of the New Evangelization, Directory for Catechesis (2020), especially nos. 110–129 on the identity and vocation of the catechist; no. 113 on the catechist as witness, teacher, mystagogue, accompanier and educator; and the sections concerning catechesis throughout the different stages of life and catechesis with adults.

St John Paul II, Catechesi Tradendae: On Catechesis in Our Time, Apostolic Exhortation, 16 October 1979, especially nos. 5, 20, 23, 43–45 and 67.

Vatican: https://www.vatican.va/content/john-paul-ii/en/apost_exhortations/documents/hf_jp-ii_exh_16101979_catechesi-tradendae.html

Pope Francis, Antiquum Ministerium, Apostolic Letter issued Motu Proprio instituting the Ministry of Catechist, 10 May 2021, especially nos. 1, 5–9.

Vatican: https://www.vatican.va/content/francesco/en/motu_proprio/documents/papa-francesco-motu-proprio-20210510_antiquum-ministerium.html

Pope Francis, Evangelii Gaudium: The Joy of the Gospel, Apostolic Exhortation, 24 November 2013, especially nos. 163–168 on proclamation, catechesis and mystagogical formation.

Vatican: https://www.vatican.va/content/francesco/en/apost_exhortations/documents/papa-francesco_esortazione-ap_20131124_evangelii-gaudium.html

Catechism of the Catholic Church, especially nos. 4–10 on catechesis; 1212 on the Sacraments of Christian Initiation; 1231 on the development of baptismal grace through catechesis; 1247–1248 on the catechumenate; and 1285 on Confirmation.
Vatican: https://www.vatican.va/archive/ENG0015/_INDEX.HTM

Second Vatican Council, Sacrosanctum Concilium, no. 64, on the restoration of the adult catechumenate.

Vatican:
https://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19631204_sacrosanctum-concilium_en.html

Second Vatican Council, Ad Gentes, no. 14, on the catechumenate and Christian initiation.
Vatican:
https://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_decree_19651207_ad-gentes_en.html

St John Henry Newman, Cor ad cor loquitur ("Heart speaks to heart"), his cardinalatial motto.

Sacred Scripture: Matthew 28:19–20; Acts 2:42; 1 Corinthians 12:28; Galatians 6:6.