

MYSTAGOGY IN DAILY EXPERIENCES: A SPIRITUAL-THEOLOGICAL UNDERSTANDING OF MYSTAGOGY

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ABSTRACT

Mystagogy has been recognized as an archaic word which was revived and developed after the Second Vatican Council. The Council begins to facilitate some pastoral concerns on the baptism for adults. The meaning of mystagogy is even more enlarged not only in the scope of liturgical teachings and rites of initiation. It also covers daily life of the faithful in every age and society. This article will present how the dynamic application of the mystagogical process helps clarify the connection between mystagogy and daily experiences of the faithful. Mystagogy is still 'at work' and continues to develop in the praxis of faith. Inspired by some theological approaches, the second part of this writing will discuss the connection between mystical sense and daily experience. The author will portray the relations 'between the mystagogue and the myste' and 'between the myste and God'

towards the mystery of faith, before exploring mystagogy in daily experiences within the contexts of mystery and self-transcendence. An extended application of this reinterpretation will be offered in the last section to lead towards transformation through the daily experiences.

Key Words:

•*Mystagogy* •*Catechesis* •*Pedagogy* •*Discipleship* •*The myste* •*Mystical experience* •*Daily life experience* •*Transformation* •*Self-transcendence* •*Spiritual journey*.

Mystagogy in the Praxis of Faith

The advance of catechesis provides probability to make it more meaningful in relation to the daily experience. In the apostolic exhortation of Pope John Paul II, *Catechesi Tradendae*, the way of catechesis is described as new methodologies in guiding every Christian towards God. The role of discipleship in catechesis is also developed into dialectical communication between the catechists and the faithful. The catechists do not only give some sets of program, but also put into account the real act in daily experience as a means to assist the catechumens towards God:

“It is useless to play off orthopraxis against orthodoxy. Christianity is inseparably both. Firm and well-thought-out convictions lead to courageous and upright action, the endeavour to educate the faithful to live as disciple of Christ today calls for and facilitates a discovery in depth of the mystery of Christ in the history of salvation.”¹

The pedagogy of catechesis, in *Catechesi Tradendae*, indicates that it is not adequate to provide catechesis only in some pre-baptismal program. It is also not enough to provide mystagogy simply in fifty-days after Easter to the neophytes. Catechesis and mystagogy take place in the whole life experience of the faithful. In this respect, the method of doing catechesis also influences the way of doing mystagogy. It gives opportunity to enlarge mystagogy to a deeper meaning than just simply a set of instructions. Mystagogy should be able to incorporate praxis into faith. In the praxis of faith, relation among the faithful is made significant in the way of supporting the community of faith. Annemiek de Jong-van Campen

emphasizes that the relation is not merely between the myste and mystagogue or among the faithful. She adds another aspect of relation which is vital as well: the relation between myste and God. This article explores the relations 'between the mystagogue and the myste'; and 'between the myste and God' towards the mystery of faith.

Relationship between Mystagogue and Myste: Guiding towards the Mystery

Relationship between mystagogue and myste always requires the method of pedagogy.² Moreover, this relation has to be improved in mutual way for the good of the community of faith. In *Catechesi Tradendae*, Pope John Paul II suggests to the teachers not only to give and to teach a material form of teaching, but real act in life experience as well. *Action speaks louder than word*. It also implies that the relation between mystagogue and myste is deepening in the context of finding the mystery of God in life.

“The primary and essential object of catechesis is, to use an expression dear to Paul and also to contemporary theology, 'the mystery of Christ'....It is to seek to understand the meaning of Christ's actions and words and of the signs worked by Him, for they simultaneously hide and reveal His Mystery.”³

The method and language used in the pedagogical process of mystagogy must truly be a means for communicating the whole of “the words of eternal life” and the “ways of life.”⁴ In this respect, the relation between the mystagogue and the myste is more than just a pedagogical or mutual relation. It has to be a companionship on the journey towards the mystery, as the main aim of mystagogy itself. The structure of accompaniment in mystagogue-myste relation, according to Kees Waaijman, is needed. It is required that the myste accompanied by the mystagogue in order to move on 'the right path' of the spiritual journey.

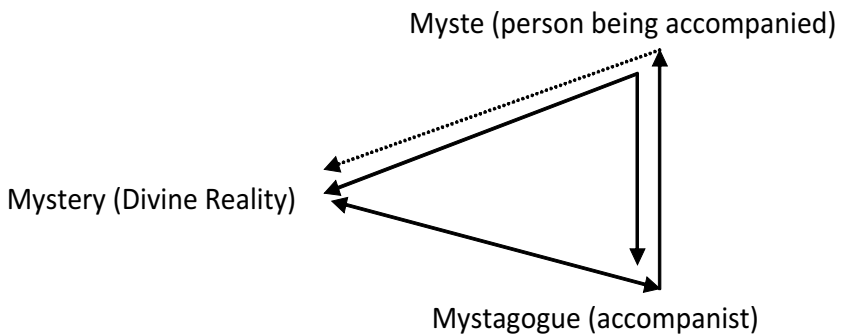
“Spiritual accompaniment is inseparably bound up with the fact that the spiritual way is beset by the dangers: we loose our way;...For these and many other reasons, people look for guidance from some one who is experienced.”⁵

Annemiek de Jong-van Campen points out that the relation between the mystagogue and the myste is not simply teaching the candidates as disciples, but further, to lead and to assist the myste to his/her personal

experience. Therefore the responsibilities of a mystagogue are helping, assisting and facilitating.⁶ The authority of the mystagogue is first of all rooted in the insight of a spiritual way and must have adequate capacity in that aspect. In this manner, the mystagogue is someone who allows his/her soul to become the dwelling place for God. It is because of this mystical indwelling, the myste is drawn to adhere with the mystagogue in the spirit of trust.⁷

The ground of discipleship in the process of mystagogy is for the mystagogue the journey companion. Furthermore, he acts as a leader, and by virtue of empathetic relationship, he also becomes a friend to the myste.⁸ This manner of relation helps both the mystagogue and the myste, as journey companions, to 'walk' towards the mystery of God. The relation between mystagogue and myste can be viewed as 'journey companionship'; the relationship becomes meaningful likened to God's unconditional love for human beings.⁹ Annemiek de Jong-van Campen proposes, in the process of mystagogy, the main technique of pedagogy is *maieutics*.¹⁰ Here the mystagogue acts as a 'midwife' who motivates and accepts the myste in the process of giving 'spiritual birth'.

Diagram 1



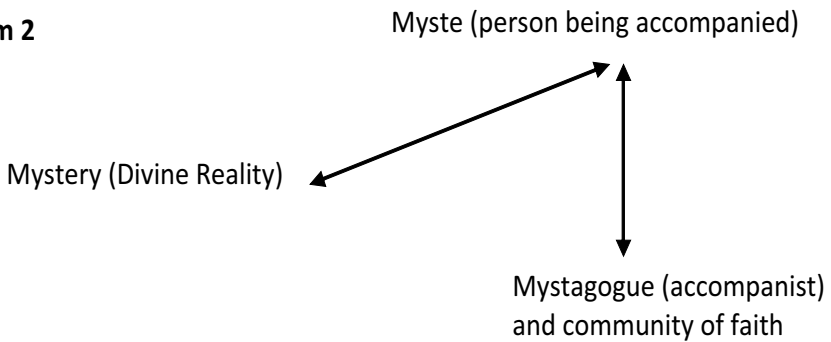
This diagram shows the process of acceptance from the mystagogue to lead the myste to accept his/her own existence to be fruitful in the community of faith. At the same time, 'maieutics' technique will help both to inspire each other on the journey towards the Mystery.¹²

Relationship between Myste and God: Finding the Mystery in the Personal Journey

The journey of the myste towards the mystery is not always to be under the guidance of a mystagogue. Although it seems that the process ends after the fifty-day period—Easter to Pentecost—mystagogy continues. Furthermore, mystagogy mediates the myste to the mystery of God which takes place in the myste's personal experience. Annemiek de Jong-van Campen mentions that in Christian praxis, a myste together with the faithful nurture and search life's meaning in the community of faith. She describes that the church has to be an imagery of the space where God and the people live together as companions. In the church, the myste might engage in the liturgical activity, rites and prayer together with the community of faith. The church can also be described as the faithful in the same journey towards God. However, the mystical experience is not limited within this context. The aim of the whole process of guidance for the myste, according to Kees Waaijman, can also be found in the personal relationship of the myste with the mystery or the divine reality.¹³

The myste has to search God in his/her experience and build his/her personal faith. It only requires a good relation between the myste and God. In order for this relationship to come about, in Annemiek de Jong-van Campen's view, it requires a dynamic dialogue. The myste tries to search God's presence in all aspects. The experience of the mystery can also be in the experience of the other as the presence of God—the eternal 'Other'. Moreover, the relation between the myste and God can be portrayed as '*inwoning en omvorming*', or 'indwelling and transforming'.¹⁴

Indwelling or '*inwoning*' in the myste-God relationship entails the myste's desire to make him/herself a worthy space for God's presence.¹⁵ In the course of making space for God's presence, mystagogy actually is at work. Thus, mystagogy is no longer a result or a set of programs, but a process of finding the mystery in personal journey as well. On the other hand, transforming or '*omvorming*' takes place when the myste fully recognizes God's presence and allows his/her personal existence to be transformed. Transformation is the exterior form of God's presence within the myste that becomes visible and meaningful in the eyes of both the myste and the mystagogue.

Diagram 2

This diagram shows that the relation between the myste and God depends on the openness of the myste to sense God's presence in his/her personal experience and in the relation with others.¹⁶

Following the description above, one may directly consider that this mystagogical process has been commonly recognized in the Christian tradition as *mystical experience*.

“All this is done to give shape to that which actually gives guidance in spiritual accompaniment: the divine reality (God, Christ, the Spirit, the Mystery, and so forth) that is personally at work in the life of this person.”¹⁷

In the mystical experience, the myste will not merely see mystagogy as a set of teaching, but as the process of true 'discipleship'. It is akin to spiritual exercise which helps the myste to bring clarity into one's relation to God.¹⁸

Mystagogy in Daily Experiences

Mystagogy is widely described more than just a set of inaugurating a fifty-day program. It encompasses further the deeper perspective and understanding which involves the myste-God relationship wherein mystical experience and spiritual journey take place. This section will discuss that meaning in relation with daily experience employing some theologico-spiritual approaches.

Starting Afresh from the Old Treasures: Mystery, Mystical Experience, and Daily Life

Studies and research on mystical experiences have become increasingly popular in our time. Within the Christian community, mystical experiences, as depicted in the autobiography of saints and even in the ordinary letters of some popular figures being known to have a spiritual sense, are brought into discussion everywhere. Mystagogy and mystical experience fall in the same facet: the Mystery. In order to make it clear, one must have a proper understanding of what mystery is. The paradigm of the 'mystery', in the recent theologico-spiritual perspective is attached in relation with human life experience.

Mystery, for Odo Casel, is God dwelling not far away from the human concrete situation, and yet God is still infinite. In his opus *The Mystery and Modern Man*, he remarks:

“And this all-holy one reveals his mystery, comes down to his creatures and reveals himself to them;...God's being, then infinitely above the world; yet by grace he dwells within his creatures, within mankind: he is at once transcendent and immanent.”¹⁹

Odo Casel defines mystery to the 'modern man' in order to bring the faithful to the main source of Christian old treasures: Eucharist and Liturgy. Odo Casel's liturgical perspective attempts to reverse the consequences of the individualizing and associated subjectivity of human experience in modern times.²⁰ It means that Eucharist and Liturgy show that the mystery can be performed in physical appearance of the symbols: forms, materials, and acts. The mystery can be touched and experienced, but it depends on the openness of human recognition towards God's presence, but at the same time, God is boundless. In this respect, mystery is transcendence and immanence.

In like manner, mystery, in Karl Rahner's standpoint, goes into the human anthropological concern. In his book *Foundations of Christian Faith. An Introduction to the idea of Christianity*, Karl Rahner emphasizes anthropology as being part of searching towards incomprehensible mystery.

What exactly is understood by these terms can only follow from the whole of our anthropology, and hence only after we have

treated man's transcendence, his responsibility and freedom, his orientation towards incomprehensible mystery, his being in history and in the world, and his social nature. All of these determinations are part of that by which his true personhood is constituted. The point here, before we have treated these individual determinations, is to indicate at least in a provisional way what is meant when man is called person and subject.²¹

Karl Rahner remarks that anthropology and theology are not opposing positions, but the same reality understood from the two perspectives which mutually render each other. The reason of proposing the connection, in Karl Rahner's viewpoint, is that on the theological approach which places God's salvation in the dialogical relation between God and man, the relation requires the acceptance of one's own freedom and responsibility.²²

Anne Carr, in her article *Theology and Experience in the Thought of Karl Rahner*, notes that Karl Rahner applies his standpoint to theology which explores the essential relationship of revelation within human experience and human self-understanding in the context of "connections by correspondence" between the two - God and human.²³ Moreover, mystery, as Karl Rahner puts it, is not far away from human concrete situation and the world. Mystery, to that extent, present in the world and being as such, is already revealed in human knowledge of God. It is based on the Christological background that Jesus, as God and Human, as understood by the disciples and faithful. On the other hand, God also remains concealed and unknown, since he is never the direct object of knowledge. God rather stays as the infinite horizon which is glimpsed in the knowledge of concrete things.²⁴ In this kind of understanding, human can hear whether God is speaking because human knows God is. At the same time, the mystery of God will present in the correspondence with human's way of knowing and being in the world.²⁵ Karl Rahner indicates that the mystery involves human history towards God. It implies that the mystical experience can be extended from the element of liturgy into the dimension of human history.

This standpoint is even affirmed and made clear in Edward Schillebeeckx's book, *Christ the Sacrament of the Encounter with God*, when he proposes that God's revelation is not merely in the aspect of human knowledge, but also present in the concrete human situation. Mystery happens in experience:

“For God through his revelation personally intervenes on behalf of mankind, not merely as the creator who guides history in creative transcendence, but as someone who himself takes part in the unfolding play of history and comes to take his place at our side. Because grace is a personal encounter with God, it 'makes history', and precisely for this reason it is also 'sacramental'. For every supernatural reality which is realized historically in our lives is sacramental.”²⁶

Edward Schillebeeckx's description of the mystery is not far removed from human experience. The mystery dwells in particular way of being human and cannot be imposed from the outside or enforced. Spiritual experience of the mystery never means living 'only for God' with little concern for others or our history, but also with the whole social, political, and economic aspects in which human life is shaped. Moreover, authentic mystical experience will be set free for humanity and greater justice only through an active participation in history.²⁷ In this respect, the journey to the mystery is the process of identifying God's main concern for humanity: *Extra mundum nulla salus*.²⁸ The identifying of God's main concern is the process of renewing the relation within human concrete situation. Considering the description on the mystery - mystical experience in relation with daily life - one may consider that this is not something novel.

The descriptions of the mystery and mystical experience in relation with daily life are not new things. Nevertheless, those descriptions can clarify the old treasures which have been present in the Christian tradition: the spiritual autobiographies of the saints, and personal journals which are considered to have spiritual elements.²⁹ These are recognized as the old treasures in the Christian tradition; even some of them are deeply engaged with concrete and trivial situation, such as: the personal journal of Augustine, Thomas Merton, etc.³⁰ Mystagogy, then, in this sense, takes place into deep meaning of personal journey towards the mystery in daily experience, even when at times the daily experience seems to be banal and trivial.

Mystagogy: Self Transcendence through Daily Experience

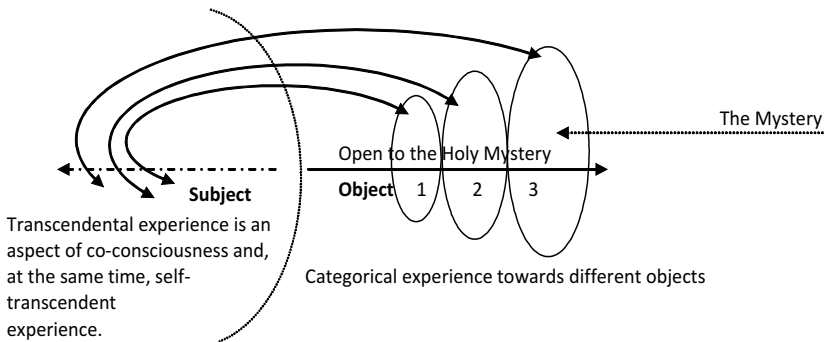
Daily life experience, in this supposition, is commonly recognized as a realm which is apart from the mystery. Experience would have nothing to do with spiritual dimension. Experience is always assumed to deal only with human reality in the world without God's participation. Experience is

placed more in the profane area than sacred. Such strict distinctions make us forget that experience is the place of God's revelation. It is interesting to note that, when we look closer at the etymology of experience, the word 'experience' can illustrate more than we think. The word 'experience', according to *The Advance Learner's Dictionary of Current English*, is described not only as a process of gaining knowledge or doing and seeing things, but also a process or fact of personally observing, encountering, or undergoing something as they occur in the course of time.³¹ 'Experience' is not static, but dynamic. It is always in the process of undergoing and encountering. Having a clear understanding of the meaning of 'experience', it is safe to assume that Karl Rahner clarifies his point that experience as an important aspect of his theology.

Anne Carr remarks that Karl Rahner, in his earlier works, was particularly concerned with human experience. The *first* step of Rahner's concern with human experience is human performance which lies in his own existence and his capacity of knowing. This is fundamentally worldly grounded in spatiotemporal concreteness. The *second* direction of Rahner's concern, as regards human experience, is the element of time which holds human experience. Thereby, human experience, primordially and ontologically, is historical. And *finally*, the main concern points into the theological dimension which is strongly emphasized from the standpoint of the objective Christian revelation. Karl Rahner uses the transcendental method as the third and continuous step in his theological approach.³² Human experience which is connected with reality in spatiotemporal concreteness, moreover, has its capacity of self-transcendence.

Shu Chin Hu, in her article observes that Karl Rahner's position on human's capacity for self-transcendence is undoubtedly a mystagogical process.³³ Her point is clearly illustrated in the diagram below.³⁴

DIAGRAM 3



The illustration above shows the way how a human person seeks understanding in experience. As a knowing being, human person implements each object of experience by self-transcendence. Thus, consciousness is needed to make categorical knowledge on experience which is concrete and explicit. At the same time, a human person is able to break through the transcendental realm in order to assimilate implicit knowledge and to go further in his willingness to search for the greater meaning in spatiotemporal concreteness of life. Accordingly, the object of experience provides greater and deeper meaning to the subject. However, there are circumstances during the journey in experience; one faces particular experiences which are uncategorized, un-thematic, and uncontrolled. This particular experience is described by Victor Turner as the moment of *liminality*, when a person is facing something beyond the categorical knowledge in the limits of his thought and experience.³⁵ Although, it is uncontrollable, the person goes through the experience to understand what it means by using his/her self-reflective capacity and is consciously aware to be different from the object. Karl Rahner emphasizes that the transcendental experience is the effort to face the ungraspable mystery which is greater in values, i.e. good, truth and beauty; and in deeper sense, the mystery of God.³⁶ It is the point of God's revelation in human experience. Anne Carr in this respect adds her remarks on Karl Rahner in relation with the truths of Christianity. Transcendental experience is the way of the faithful to search the meaning, especially to build self communication with God which transforms the human experience.³⁷

Mystagogy, in Karl Rahner's point of view, is close to reality. Theologically he believes that God's self-communication and God's presence are all inclusive through the Holy Spirit and the Word entering into every part of human experience.³⁸ Man's self-transcendence which searches for greater truth, good, and beauty is considered already as 'mystical experience'. The task of the mystagogue is to assimilate his thought to lead, to evoke, to deepen, or to raise human's consciousness to increase religious self-awareness and to go deeper and further into the transcendental realm.³⁹ The key point in Rahner's thought is to understand one's experiences and to discover God's presence which is already present there.⁴⁰ It means that mystagogy is the way of the myste to reach self-transcendence to the deeper meaning of the concrete experience which encloses the mystery.

Mystagogy: The Disclosure of Mystery in Daily Experience

In Karl Rahner's perspective, the capacity of self-transcendence is helping a human person to go into the event of 'self-creation', it reveals as well as draws meaning from the dimension of the uncontrollable experience.⁴¹ Rahner points to the anonymous or reticent experience of God who is revealed as the source of the highest human qualities of honesty, objectivity, humility, and integrity. Such mystagogy would concentrate on finding a new opening into the incomprehensible mystery of human existence. Thus, the mystery and the meaning of God is experienced and understood.⁴²

On the other hand, Schillebeeckx is clear in his position that mystery is not always revealed through a person's capacity to transcend him/herself in order to seek the greater meaning of his/her experience. This is also reinforced by Mary Catherine Hillkert OP, in her work *Discovery of the Living God. Revelation and Experience*, where she analyzes Schillebeeckx's point positing that the mystery is more concrete and down to earth. Instead of following Karl Rahner, Schillebeeckx bravely goes on to say that the mystery of the living God can be discovered in human experience as the whole concrete experience.⁴³ God reveals in dialectical rather than a direct fashion. And the experience is not a special feeling of the divine; rather, most fundamentally, it is an experience of the graciousness of reality as a whole. These are not only positive experiences that disclose an ultimate ground to human meaning, but even negative or contrast experiences and experiences of radical suffering.⁴⁴ In a particular experience, either of grace or suffering, the deep understanding will be revealed through productive, dialectical, and critical reflection.⁴⁵ It gives a chance, especially whenever an experience of contrast suffering, indirectly implies an awareness of the possible positive significance: "failures remind us that we are finite".⁴⁶ Further, there are radical experiences of "limit" and "boundary" in life-experiences of contingency and finitude—in which fundamental questions of the meaning of life emerge. In depth, experiences of meaning and in the struggle with the pain of contrast, or in experiences of apparent meaninglessness, human beings experience reality as a whole, either as ultimately absurd or as fundamentally trustworthy. In these *disclosure* experiences, a deeper dimension of reality unfolds.

Mystagogy: An Extended Application

After *Catechesi Tradendae*, the effort to involve the whole community of faith is given a chance to develop mystagogy more than ever. It is not particularly addressed to the candidates or neophytes. In the past, mystagogy functioned merely as the liturgical teaching under the guidance of *magisterium* of the Church. Mystagogy has been restored in three areas: *liturgical mystagogy* (the Christian initiation of adults), *mystagogy of daily experience for Christians in the world*, and *the mystagogy of spiritual theology*. Following that improvement, we can go further to understand the extent of the meaning of mystagogy in three aspects of mystagogy in relation with daily experience.

The Mystagogue

The mystagogue has been known as someone who leads the neophytes to their spiritual experience. He/she might be identified as the teacher. Under the *Magisterium* of the church, the mystagogue is also described as assistant who guides the newly baptized towards integration with the community of faith. At this point, it is interesting to explore the role of mystagogue according to Annemiek de Jong-van Campen as 'companion', 'journey partner' or 'midwife' to the mystery.⁴⁷ In the extensive sense, as explained in the first section, a mystagogue is an accompanist; someone to accompany the myste in order to move on 'the right path' of spiritual journey. Annemiek de Jong-van Campen adds the technique of *maieutics* which can be useful to the mystagogue in the process of pedagogy.⁴⁸ The mystagogue is a 'midwife' who motivates and accepts the myste in the process of giving 'spiritual birth'.

Mystagogue, in this context is not only described in the direct relation, but can also be indirect because some aspects of a particular experience in the mystagogical process may take place outside the liturgical events. Experience can help the myste find the meaning by his/her own capacity of self-transcendence. The 'experience' invites the myste to transcend into the deeper and greater realm which is the mystery of God.⁴⁹ In Schillebeeckx's point of view, the 'experience' is not always positive and full of graciousness. He applies the 'contrast experience' in order to assist the myste to find the grace and hope of the mystery. Hence, not every experience gives the same shape of recognition of the mystery. It also depends on the myste who interprets the experience critically. In this context, experience can be

understood as the medium to break through the mystery. Mystical experience, however, is not exclusively applied to the objects of concrete human experience of the myste, but significantly it also encompasses one's relationship with other subjects. 'Mystagogue', then, is universally described as the 'significant other'.

The Myste

The myste has been identified as a disciple of the pedagogical process of mystagogy. He/she is someone who has to do the whole process of procedure of Christian Initiation. The myste, in this context, is always drawn as someone who is being transformed into a new faith and who is being inaugurated into a community of faith. The myste is always engaged in the process of discipleship and implicitly, becomes the object of discipleship and passively receives the whole program in order to be fully inaugurated in the Christian community. In the analysis above, the role of the myste is expanded into deeper and meaningful significance. The myste does not only passively accept the assistance of the person who is being accompanied. Rather, the myste actively becomes the partner of the mystagogue in mutual spiritual dialogue. The mystagogue will be the first to assist the myste in approaching the mystery, but then, the myste can also contribute to the spiritual growth in the journey towards the mystery. The mystagogue becomes a 'journey companion' and so do the myste.

In the journey towards the mystery, the myste will not only be assisted by the mystagogue. Rather, the myste has his/her autonomy to search and find the meaning in daily experiences as well as in liturgical events. The myste has to open his/her heart and mind in the way to find a deeper and greater meaning in the process of self-transcendence. When the myste finds the path of the mystery, then he/she brings the deeper aspect of the experience as part of the personal reflection. In Schillebeeckx perspective, the openness of heart and mind helps the myste move into the *disclosure*, the moment of finding spiritual meaning in particular experience, even in contrast and suffering.⁵⁰ The myste, in the process of mystagogy, can be the reflection of God's presence in mutual relation with the community of faith.

How Mystagogy works?

Mystagogy, in this context, is recognized more than just the way of teaching and assisting in a pedagogical manner. It goes intensively to the

main concern of the aim of mystagogy itself: leading the ones initiated to the mystery. In this manner, mystagogy goes into the interaction of many aspects. *Firstly*, mystagogy is actually engaged in the interpersonal relationship wherein the mystagogue, the myste or community of faith are involved in the process. This interpersonal interaction is no longer in one way teaching or assisting. Rather, it is mutual interaction among subjects. *Secondly*, mystagogy is engaged in the realm of experience which is mystical, and at the same time, concrete. It deals with the subject who is facing the experience which can be described as the threshold or *liminality*, uncontrolled, or contrast. Experience, in this context, becomes the 'path' of the spiritual journey towards the mystery.

Mystagogy, in both interpersonal interaction and personal experience, is always operative and it will not stop in a single result. Mystagogy, according to Annemiek de Jong-van Campen, is *inwerking* or at work when she explains mystagogy as a process of *inwoning en omvorming*. In this context, the process of indwelling and transforming is also developed. *Inwoning* or indwelling is described as the way of how mystagogy helps the myste to be inaugurated in community of faith, at the same time, the myste tries to open his/her heart and mind in order to build space in his/her life for the mystery of God. *Omvorming* or transforming is described as the main process of mystagogy to transform the myste into 'new' person rendering a dwelling to the mystery. The myste has changed into a 'new' part of the community of faith. At the same time, the experience - uncontrolled or contrast - which he/she accepts, is transformed into a more essential, deeper, and greater meaning. Mystagogy, in this sense, is not ended. It continues throughout the whole process of human experience. It is always *inwerking* or at work.

End Notes:

¹ *Catechesi Tradendae*, Apostolic Exhortation by John Paul II, *Catechesis in Our Time*, Rome, October, 16th, 1979. http://www.vatican.va/holy_father/john_paul_ii/apost_exhortations/documents/hf_jp-ii_exh_16101979_catechesi-tradendae_en.html visited 16th November 2009, 05.36 am., art. 22.

² *Ibid.*, art. 31. It is possible that in the present situation of catechesis reasons of method or pedagogy suggest that the communication of the riches of the content of catechesis should be organized in one way or another.

- ³ *Ibid.*, art. 5.
- ⁴ *Ibid.*, art. 22.
- ⁵ Kees Waaijman, *Spirituality: Forms, Foundations, Methods* (Leuven: Peeters, 2002), 874.
- ⁶ Annemiek de Jong-van Campen, *Mystagogie in Werking: Hoe menswording en gemeenschapsvorming gebeuren in christelijke inwijding* (Zoetermeer: Uitgeverij Boekencentrum, 2009), 79.
- ⁷ Kees Waaijman, *op. cit.*, 891.
- ⁸ *Ibid.*, 935.
- ⁹ *Ibid.*, 79. 'Precies op dat ogenblik kan de begeleider, boven zijn louter relationele compentitie uit, het teken worden van een God die tegen ieder mens zegt: "Ik hou van je zoals je bent" (Louf,52).
- ¹⁰ *Maieutics* was introduced by Aristotle as the core method of pedagogy.
- ¹¹ Kees Waaijman, *op. cit.*, 893.
- ¹² Annemiek de Jong-van Campen, *op. cit.*, 79-80.
- ¹³ Kees Waaijman, *op. cit.*, 883.
- ¹⁴ Annemiek de Jong-van Campen, *op. cit.*, 81-82.
- ¹⁵ *Ibid.*, 81.
- ¹⁶ Kees Waaijman, *op. cit.*, 890. see also Annemiek de Jong-van Campen, *op. cit.*, 81.
- ¹⁷ *Ibid.*, 883.
- ¹⁸ *Ibid.*
- ¹⁹ Odo Casel, *The Mystery of Christian Worship*, ed. Burkhard Neunheuser, OSB (New York: The Crossroad Publishing Company, 1999), 7.
- ²⁰ *Ibid.*, vii-ix. Odo Casel's liturgical theology is motivated by the historical background when many people had found to be disastrous in Europe in the midst of nineteenth century.
- ²¹ Karl Rahner, *Foundations of Christian Faith. An Introduction to the Idea of Christianity* (New York: The Crossroad Publishing Company, 1978), 26.
- ²² *Ibid.*
- ²³ Anne Carr, "Theology and Experience in the Thought of Karl Rahner" in *Journal of Religion*, Vol. 53 (1973), 359. While Christology forever holds the content of the words about God and man, the nature of human knowledge itself reveals the participation of the human subject in what is known of God.
- ²⁴ *Ibid.*, 362. See Karl Rahner, *Spirit in the World*, trans. William Dych (New York: Herder and Herder, 1968).
- ²⁵ *Ibid.* 363.
- ²⁶ Edward Schillebeeckx, *Christ the Sacrament of the Encounter with God* (Maryland: Rowman & Littlefield Publishers, 1963), 5.
- ²⁷ Donald J. Groegen, OP, "Presence of God, Presence to the world. Spirituality," in *The Praxis of Christian. An Introduction to the Theology of Edward Schillebeeckx*, ed. Robert J. Schreiter and Mary Catherine Hilkert (San Francisco: Harper & Row Publisher, 1989), 87.
- ²⁸ Edward Schillebeeckx, *Church. The Human Story of God*, trans. John Bowden (New York: Crossroad, 1991), 12.
- ²⁹ Kees Waaijman, *op. cit.*, 895. He calls this collection of writings spiritual autobiographies.

- ³⁰ *Ibid.*, 895, 898.
- ³¹ *The Advance Learner's Dictionary of Current English* (Oxford University Press 1992), 344.
- ³² Anne Carr, *art. cit.*, 365.
- ³³ Shu Chin Hu (Fu Jen University in Taipei, Taiwan), "Some Thoughts on Mystagogy Based on Karl Rahner's Mystical Thought," presented in the workshop "Local Ecclesiologies in Dialogue" at Jesuit School of Theology, St. Clara University, Berkeley, May 28 - 31, 2009.
<http://www.scu.edu/jst/whatwedo/events/archive/dialogue.cfm> visited 12th December 2009, 20.11 pm.
- ³⁴ *Ibid.*
- ³⁵ Chris Jenks, *Transgression* (London: Routledge, 2003), 44. The word *liminality* is derived from the latin word '*limen*' which means margin. Victor Turner uses this word to develop the idea of *rite de passage* from Arnold van Gennep. From its root *limen*, liminality can be portrayed as 'threshold', signifying the great importance of real or symbolic thresholds at this middle period of the rites, "being in a tunnel". Liminality can also be described in many cases, such as: the threshold of hidden nature or sometimes mysterious.
- ³⁶ Shu Cin Hu (2009), *art. cit.* Human who is willing to transcend his/herself, when he/she finds the capacity needed to unfold greater values—truth, good, and beauty—or even more than those values: *The Mystery of God*. See also Karl Rahner, *Foundation of Christian Faith* (New York: Crossroad, 1984), 20. "We shall call transcendental experience the subjective, unthematic, necessary, unailing consciousness of the knowing subject that is co-present in every spiritual act of knowledge, and the subject's openness to the unlimited expanse of possible reality..."
- ³⁷ Anne Carr, *art.cit.*, 371.
- ³⁸ *Ibid.*
- ³⁹ *Ibid.*, 372.
- ⁴⁰ Philip Endean, *Karl Rahner and Ignatian Spirituality* (New York: Oxford Univ., 2001), 58.
- ⁴¹ Anne Carr, *art. cit.*, 374.
- ⁴² *Ibid.*
- ⁴³ Mary Catherine Hilbert, OP, "Discovery of the Living God. Revelation and Experience" in *The Praxis of Christian. An Introduction to the Theology of Edward Schillebeeckx*, ed. Robert J. Schreiter and Mary Catherine Hilbert OP (San Francisco: Harper & Row Publisher, 1989), 35.
- ⁴⁴ *Ibid.*, 40.
- ⁴⁵ *Ibid.*, 49.
- ⁴⁶ *Ibid.*, 38.
- ⁴⁷ Annemiek Jong-van Campen, *op.cit.*, 75: "Sommigen van hen krijgen de rol van 'begeleider', van 'tochtgenoot', of 'vroedvrouw' van geloofsleerlingen."
- ⁴⁸ *Maieutics* was introduced by Aristotle as the core method of pedagogy.
- ⁴⁹ Annemiek Jong-van Campen, *op.cit.*, 80.
- ⁵⁰ Mary Catherine Hilbert, OP, *art. cit.*, 81.

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