Religious Education priorities

By GERARD E. SHERRY
Voice Executive Editor

The religious determinant in a child's future is "his parents' faith, behavior and Church interest," Dolores Curran of Colorado, nationally known Religious Educator, emphasized in an interview.

"The major religious determinant of a child's future is his parents' faith, his parents' religious behavior and Church interests."

—Dolores Curran

The importance of effective programs of youth ministry and effective programs of youth religious education are slowly starting to be met.

Mrs. Curran said that the main problem was "a lot of parishes don't want to put any money into it."

"Culturally, we have always bought into the idea that Confirmation was the end of formal religious education, and what is lost is 75% of it is lost. In other words, the Boystown Study proved that the major religious determinant of a child's future is his parents' faith, his parents' religious behavior and church interest.

"I think it's indictment of our focusing on religious education as an activity for children. We really taught parents that if they attend a Catholic School or CCD faithfully, and were Confirmed, that the children have it too. Now we have to go back and re-educate parents to the idea that Sunday School can't do it better than they do it."

Mrs. Curran said that adult education gets the short end of the stick when it comes to resources. "What we teach the children come first, and what is left over is for adults."

"There are a lot of problems involved in adult education," Mrs. Curran said. "I think one thing is that adults are convinced they don't require it. We have a massive need for remedial religious education in the pew on the adult level. So, the first thing we have to do is to stand up in the pulpit and tell them 'you are ignorant of your faith,' and that's extremely hard for a lot of pastors and coordinators to do."

"SECONDLY, the biggest problem in parishes, and if you think in adult education, is that you get the same 10% over and over again. They're pretty much the same ones planning and teaching the courses, and taking the courses. They tend to be female, over 35, white, laity. I think we've just got to look at new kinds of techniques for adult education."

The things that work, we ought to look at—some of the movements, whether they're Marriage Encounter, or something else—that's adult education. There are daytime things—and I think we have to recognize the family calendar, and not just the family calendar—everybody's calendar.

'...take businessmen's luncheons and the like— one Nun in Cincinnati couldn't get any men ever out to adult education. She started once a week businessmen's luncheons, and they just packed in—they brought their brown bag and they had adult theology at noon. Luncheons for women during the day, things like weekend in summer vacations and retreats—all that sort of thing is always good.

'I think another thing, too, is that adult education means all the adults in our Church—it doesn't mean just (Continued on Page 12)
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"Serving in the missions is different than serving in a parish—it's a ministry to the total person..."

Msgr. McMahon

Meeting Jesus in the fields

By FRANK HALL
Feature Editor

"Our call to evangelize is a must, not a choice. It is not something which exceeds the call of duty," said Patricia Stockton, recently appointed religious education consultant for the Archdiocese Rural Life Bureau.

Miss Stockton, a member of the Teresian Institute (an international lay group committed to evangelization in the field of education and culture), will be working in rural and migrant life ministries.

"Serving in the missions," says Msgr. John R. McMahon, director of the Bureau, "is different than serving in a parish—it's a ministry to the total person and can be a total drain on a worker if there is no input of new ideas and resources available. Patricia will help in providing the resources needed in rural life religious education."

THE PROBLEM, according to Msgr. McMahon, is that a great deal of material has been written about working with migrants and a lot of theory, but not much information about the success of those theories being put to use with minimal adaptations.

"Often in the missions there is not time to adapt theories, so a person feels isolated or alone. If the gap is too big the question is, why bother using the theory when it's just as easy to start from scratch." Msgr. McMahon said. "Pat will help promote inter-communications of migrant religious education programs and help to personalize them."

"As I begin to plan ahead," Miss Stockton said, "I can foresee a tremendous need for promoting leadership in our rural catechesis programs. There is also a great need for creating our own resources, like teaching materials, in order to help the process of evangelization."

Discussing ministry to the total person, Miss Stockton said, "Education has an important place here, not only in its religious aspect but also as a means to help each person become a better citizen."

"As a beginning," said Father Jove, "is when you're out here and want a good CCD program who do you turn to? You don't have a good parochial school to turn to for teachers or competent lay people to teach from a pedagogical view.

"This year, we're going to take a chance and have CCD on Saturday. Maybe we'll only get 100 kids but it will be 100 who want to come.

"Every year a bunch of kids make Communion but I'm not happy with it and neither are the Sisters. We felt we had to get a little hard this year—if you don't come to a certain number of classes and parents don't come to a special parents class, there will be no First Communion.

"We try to keep the structure part to a minimum but on the other hand we can't let people do whatever they want; this is just good mental health."

On the subject of children, Father Jove would like to have a summer bible school next year.

"I would like some people from Miami to come here in the summer and run a bible school. We don't need shoes and shirts but people who are good with kids, people who know a little music, a little arts and crafts. The Baptist church has a summer bible school and you know where my kids went during the summer," said Father Jove.

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Central office supports the parishes

By MIGUEL A. CAMPOS FSC

The Archdiocesan Religious Education staff—who are they? Why aren’t they teaching in a classroom? What do they do all day?

The primary responsibility of the Religious Education Department is to assist the Archbishop in the offering of authentic and relevant educational services to the People of God of the Archdiocese of Miami both through their parishes and at large.

RECOGNIZING that parents are the primary educators of their children as they are initiated into the life of a living faith community, this office offers leadership, direction and professional services to assist parents in fulfilling their responsibilities in the area of religious education.

Our task is not to provide a uniform plan which is to be implemented in each parish of the Archdiocese. Rather, it is to assist parishes in making responsible decisions, taking into consideration the particular needs of the group and area, the needs of the Archdiocese and of the whole Church.

To that end, we offer services which strive to create and sustain local faith communities. A local community, as a setting for learning, is a process. In a community people become acquainted with one another. They share their faith both in word and action. They serve one another, affirming the talents and skills of its members. They pray and celebrate with and for one another. They serve the needy, the poor, the segregated, the lonely.

Based on this ministerial vision of the Church, the staff seeks to promote community interaction, whereby each person is invited to share the light of faith with others.

The Religious Education Office attempts to develop the giftedness of each one of its members: to grow as a living community of faith, prayer, and service; to plan and work together as a team.

The establishment of two catechetical and audio-visual centers show our concern that religious education be taught interestingly and with the most contemporary methodology.

CATECHETICAL Sunday celebration attempts to increase the awareness of the role of religious education in the life of each member of the parish community. Leadership Training programs are offered to priests and lay in order to give them more professional competency in their support of

(Continued on Page 5)
Parishes supported from central office

(Continued from Page 4)

...religious education programs.

Staff members meet regularly with Parish Directors of Religious Education (PDRE). These meetings are geared toward professional enrichment, sharing of experiences and coordination of activities throughout the Archdiocese. Parish professional coordinators of religious education will begin this year through cluster groups in which PDRE's and para-professionals have an opportunity for mutual enrichment and sharing for ideas.

In conjunction with the PDRE's and according to particular needs, orientation, enrichment programs, and days of recollection are organized for our catechists. In these programs, our teachers can share experiences of living faith with others.

Father Paul Vutoro, Religious Education Director (right) talks with Father Juan Sosa, Associate Director, while assistants, Mrs. Patricia Stockton and Sr. Ada Sierra look on.

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Miami, Florida / THE VOICE / Friday, September 15, 1978 / Page 5
College courses are also available

For anyone interested in deepening his or her formal understanding of the Faith, college-level studies are available on weekends and evenings.

Florida International University has a series in Spanish leading to a masters degree in religious education, taught off-campus in the evenings at two locations.

Barry College has a seminar series in English taught in seminars, leading to four hours of credit.

"IT IS IMPORTANT to grow in faith," said Father Juan Sosa, associate director of the Archdiocesan Religious Education department. "But the knowledge we receive for sacramental instruction can only be the beginning of this growth."

These programs of adult formation in theology hope to serve the needs of all those who are willing to grow deeper in the faith," said Father Sosa.

The Barry seminar series begins on Oct. 27 and is taught on Friday evenings and all day Saturday. It is broken into four parts: Faith, Scripture, Morality and Worship, for one credit hour each, with a two-hour, one week course in Ministry in June. Contact Sr. Kathleen Flanagan at Barry College.

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By Dick Conklin

Citizen awareness up—politicians beware

You finally decided to go ahead and do it. Run for public office.

But that in order to win, you'll have to play it safe and avoid the controversial issues that divide the voters. Gay Rights. ERA. Casino gambling. Abortion.


You are at a fund-raising cocktail party. Suddenly a little old lady (wearing tennis sneakers) carrying a large "Right to Life" sign, bursts into the room. Closely followed by two priests, she heads right toward you. "Hi there! Say, how do you help those people?

The involved citizen doesn't fit a stereotype. Young, old, white, black, men, women, Democrats, Republicans, Independents. You'll find them everywhere, not just at political rallies. To steal a phrase from the natural childbirth movement, these voters are fully "awake and aware" on the issues, and can spot a phoney a mile away. As the second primary election draws near, an interesting range of citizen action is under way.

Palm Beach County

Representatives from church and community-pro life groups in congressional district 11 met recently in Lantana to discuss the candidates for the seat left vacant by Rep. Paul Rogers. Face-to-face discussions with office-seekers at political events hasn't yet produced any clear support for pro-life issues. One candidate was quoted as saying "I am too busy campaigning to answer specific questions."

And another was willing to support "the law of the land", and said he might "consider" proposed legislation. He then went into a long definition of the word "consider."

Plans were made to encourage further discussions at party rallies, neighborhood coffees and town hall meetings. One woman cited seven events planned by local women's groups. "We are for women's rights too!"

Collier County

Naples area pro-life groups have taken their questions to the voters first, using a county-wide telephone survey to determine which people plan to carry their pro-life convictions into the voting booth. By calling them back just before an election, the candidates' positions can be communicated directly to the real decision-makers.

So, if you are among those running for office, don't expect an easy victory this year by avoiding those human rights questions. If you are willing to become a campaign volunteer, you'll find your talents are in demand by plenty of candidates. And as a voter, you'll find that this year's primary and general elections will challenge you to study not only the candidates' positions but several proposed constitutional amendments as well.

Study the issues, read the surveys, vote, and help elect your candidate if a response is vague. Remember, elections are often won or lost by slim margins. Don't sit this one out.
Legalized casino gambling is being touted as a viable solution to the state’s financial problems and an attractive lure for tourism. Proponents of casino gambling couch their arguments in terms that suggest that the advent of casino gambling in our state will have a favorable trickle-down effect, so that what’s good for casino operators will be good for all Floridians; a new version of "what’s good for General Motors is good for the Nation." According to Economics Research Associates, a national firm that does market analyses, more than $124 million will be generated as additional state revenue once the casinos are in operation. That’s less than 2 percent of the $6.16 billion state budget. Additional costs to the state to police casino-related activities could very well equal that amount. Let’s take a look beyond the glitter of gold and silver and see what casino gambling really promises our state’s citizens—dangerous social and moral consequences. Casino gambling often seems to accompany syndicated crime. Law enforcement officials say that casino gambling is the most difficult form of betting to control. The director of Florida’s Division of Parimutual Wagering has been quoted as saying, "We cannot spend enough money and hire enough qualified personnel to insure that casino gambling would be a clean operation. I would say there cannot adequately police casinos, whether they’re in Pensacola, Key West or Miami Beach. It staggers my imagination and it frightens me."

The crime rate in Las Vegas is among the top five in the nation in 1976, where population is only 628,000. The commission has recommended against casino gambling in populous areas because of control problems and existing influence of organized crime. If the enforcement job is so burdensome to be nearly impossible in ensuring that operations are legitimate, then think for a moment the additional pressure that the inevitable associated parasitic activities of prostitution, loan sharkings, muggings and illegal betting will put on public protection agencies financed by your tax dollars.

With the vast sums of money flowing through casinos and the immense pressure of state and local governments to protect the public interest, corruption, purchase of favors and concessions are an inordinate temptation. Some proponents for casino gambling argue that the casinos would be regulated and restricted to Florida’s southeast coast—Ft. Lauderdale Miami Beach area. Regardless how limited the first beachead of casino gambling is in Florida, the gleaming, glittering spiral of greed will not be contained, it will expand. And in the process, people will be consumed. Legalized gambling creates new sinners and widens among the poor and those who can least afford to lose.

Bishop Gracida:
Casinos not the answer

By BISHOP RENÉ H. GRACIDA
DIOCESE OF PENSACOLA
TALLAHASSEE

Ignorance can cause loss of faith

With the emphasis on deeper education in religion this week, I am reminded of an impressive talk given by Pope Paul to many thousands of pilgrims. He explained to them how the precious gift of faith can be lost. And he stressed that if the first century was a loss of faith it is ignorance of the doctrines of Christianity. This has nothing to do with the level of intelligence. Men and women with doctoral degrees may rank at grade school level where religion is concerned. Ignorance of religion among adults almost always nowadays means neglect and disregard of opportunities to learn. It suggests a lack of effort or interest or perhaps respect for the value of religious truth.

This is vastly more common than realized. Many Catholics who are faithful to their spiritual duties of Mass and the Sacraments are limping along with only a slight grasp of Christian truth. When asked by a curious non-Catholic about the Mass or the Eucharist, they are hard put to give a moment’s explanation. They are embarrassed after attending Mass for many years not to be able to talk about it in a way that’s understandable to a non-Catholic.

Too often one “cops out” if such questions are put to them often. One may cover ignorance by saying, “I never discuss religion.” This not only turns off a sincere inquirer, but it is a lost opportunity to give a “reason for the faith in you.” Our Lord described that wasted chance, when he immortalized the one talent person who buried it out of a fear of losing it, and merited the wrath of his master. In turning off questions of others or in not guiding them to a priest for information, one in effect is saying, “I am burying my one talent of faith God gave me, because I am afraid and don’t want to expose it.”

The problem here among many people in this category is that they are not attempting to live as adults with the meager information gained as children. They had grade school or high school religion and have not looked at a book on Christian doctrine since. They have never updated the teachings of the Church to meet their needs are mature people and to be able to respond to others who want our witness to help them spiritually.

Here, too, one can pinpoint the reason for great confusion among some Catholics. Since they have neglected refreshing their minds with more mature explanations of Christian truth than the catechism gave, they are constantly being upset by reading comments on religion in the news magazines or papers. A single theologian’s far-out view of the resurrection of the Lord is given sympathetic treatment by a good writer, and leaves the ignorant Catholic upset over the denial of what he thought was a sacred truth. Or he may read sentimental articles on abortion or euthanasia and become uneasy at the Church’s stand on human life is unyielding.

We all need constantly more education in the truths of our faith. No one ever can arrive at the point of being satisfied. Nor need anyone fear looking a little more deeply into Christian truth. If just ordinary means of learning are regularly used, an enormous gain can be made in understanding the Good News Jesus brought us.

For instance, The Voice carries every week a lesson from the Holy Father on some aspect of Christian belief. If these were read carefully every week of the year, a fine review of fundamentals would be made. If these brief "lessons" were discussed by the family or friends with a view to applying that message to our lives in 1978, religion could come alive.

Just as important, it will develop in one a very necessary habit, namely, of looking to the pope as the official teacher Christ left us on earth. It will avoid the confusion gained by taking seriously the views on religion expressed in the press or television. We can have security and peace in knowing that we have a supreme teacher, whose role is divinely supported as he makes known to us the mind of Christ.

Moreover, most parishes have adult education classes. To join one is to beat witness to the truth and to let it be known that you are interested in deepening your knowledge of God and his spiritual realities.

Many have recently discovered prayer and with the discovery the delight of reading spiritual books, which were never touched in the past. Prayer alone has sent many to the greatest book known to us the mind of Christ.
Put the call of the disciples at the very beginning of the public ministry. “Mark has recorded no previous activity of Jesus which might have prepared the disciples for such an abrupt call and mysteriously immediate response.” Mark conveys the idea “that following Jesus demands renunciation. The first two left their nets, their livelihood; the second pair left their father—all of them severing material ties and even intimate family bonds.” In this scene from the movie, “Jesus of Nazareth,” the disciples follow Jesus into Jerusalem.

SYNOPSIS

The Public Ministry of Jesus

Faith, temperance and fortitude—all are difficult, yet necessary virtues for Christians. Without faith in God, there seems no logical reason for any of us to encounter in our lifetimes. Without faith, we have no real need for temperance in anything that gives us pleasure. Without fortitude, our lives are doomed to unfulfillment.

People who are rich in these virtues mark each generation. During our time we remember one such man vividly—Popes John XXIII. His faith in God was total. He prepared to call the council that was sure to stir up controversy. What a tremendous strength such an undertaking demanded. But Pope John was well in his mission which could affect not only Catholics but the whole world. His preparation, in essence, was simple. He had complete trust and faith in the Lord. “Let him do it all,” he wrote. His great faith helped him to forego the search of worldly pleasure.

And from his faith stemmed the strength to open windows of the church—all this in the evening of his life.

Long ago the greatest of all men, Jesus, began his public ministry. One of his first acts was to invite 12 men to join him. They were ordinary men. When they looked at Jesus and talked to him, they sensed that he was an extraordinary man. When Jesus said, “Come and see,” they accepted his invitation, though they did not really know who he was. Their acceptance was the first spark of faith. At time went on, their faith grew stronger. The strength they would need when Jesus was no longer with them. But Jesus’ way was hard. He did not obtain them physical comfort or riches in this world. In fact, they had to give up all they had to follow him. Only one faltered. Ultimately, we, too, must decide whether or not we will “come and see.”

Each person has the potential for good and evil. We must learn to recognize both elements, and often, we recognize them through our interaction with other people. How we deal with these options determines whether or not we wish to “come and see.” If we accept Jesus’ invitation, our journey, like the disciples’ and John’s will be a difficult one. But the promise it offers is joy, peace and eternal life so sublime that we cannot begin to image it.

Today many seek fulfillment in worldly pleasures. But these pleasures last such a little while and when they are done, only emptiness remains. That emptiness is logically recognized by more and more people. With this recognition comes a desire for truth that will bring lasting contentment. In fact, we all yearn for more.

Thus the brokenness begins the healing process, we indeed know that God’s presence is still very much with us.

The call of the Disciples

By FATHER JOHN J. CASTELOT

The call of the first disciples is recorded in all four Gospels. Besides giving us interesting insights into Jesus’ relations with “His own” and the demands of discipleship, these accounts furnish excellent examples of how the evangelists adapted transitional material to their own individual purposes. The Gospels are not lives of Christ in the modern sense of the term. Rather, they are interpretations of the Christ-event in the light of post-Resurrection faith. Their authors were concerned, of course, with history, but they were more concerned with conveying the meaning of that history. And each of them had their own view of things, their own approach, their own theology.

Mark’s account is the earliest and simplest. It tells us that Jesus, walking along the shore of the Sea of Galilee, saw Simon and his brother Andrew fishing. He stopped and called out: “Come after me; I will make you fishermen of men.” They immediately abandoned their nets and became his followers. Farther down the shore he spotted another pair of brothers, James and John, who were getting their nets ready. He called them: they left their father Zebedee and went off with him.

PUTTING THIS event at the beginning of the public ministry, Mark has recorded no previous activity of Jesus which might have prepared the disciples for such an abrupt call and mysteriously immediate response. Is he perhaps trying to suggest the power of Jesus which might have prepared the disciples, and he concentrates almost exclusively on Simon Peter. The setting is the same as in Mark and Matthew, by the Sea of Galilee, which he calls the Lake of Gennesaret. Again the fishermen are there, now washing their nets. But Luke introduces some interesting variants. Jesus gets into Simon’s boat, asks him to pull it out a little from the shore, and from the bark of Peter addresses the people on the beach.

At the end of his talk he tells Simon to move into deep water and let down the nets. Simon objects that they’ve been at it all night and there’s not a fish anywhere around, but agrees to give it a try. The catch is so huge that the nets almost break and they have to signal for help, finally filling two boats.

Then comes one of the most touching scenes in the Gospel. Peter, an experienced fisherman, is flabbergasted. He walks vaguely that he is in the presence of something, someone, beyond the ordinary. He falls at Jesus’ knees, saying; “Leave me, Lord. I am a sinful man.” Jesus must have loved him deeply at that moment and, far from leaving him, gave him assurance and a commission, “Do not be afraid. From now on you will be catching men.”

LUKE RECORDS, almost in passing, the amazement of James and John and their responses: “With that they brought their boats to land, left everything, and became his followers.” Luke’s Gospel has been called the Gospel of total renunciation: typically he tells us that they left “everything.”

The fourth Gospel has a notably different, probably parallel, tradition of the call of the first disciples (Jn 1,35-51). He tells first of Jesus’ preaching at Nazareth and Capharnaum (4,14-52), the cure of a demoniac (33-37), the incident of Simon’s mother-in-law (35), of Simon and others, with his renown spreading throughout the area (38-44).

PUTTING THE call of the disciples at the very beginning of the public ministry, “Mark has recorded no previous activity of Jesus which might have prepared the disciples for such an abrupt call and mysteriously immediate response.” Mark conveys the idea “that following Jesus demands renunciation. The first two left their nets, their livelihood; the second pair left their father—all of them severing material ties and even intimate family bonds.” In this scene from the movie, “Jesus of Nazareth,” the disciples follow Jesus into Jerusalem, where John is baptizing.

THE FIRST TWO to meet Jesus are Andrew and an unnamed companion, probably John, son of Zebedee. Andrew brings Simon to Jesus, who changes his name to Cephas (Peter). Next are Philip and Nathanael. The incident covers two days and is arranged in such a way as to bring out many points of Johannine Theology. There is a rapid crescendo of recognition on the part of the disciples, beginning with “rabi,” then “the messian,” then “the one Moses spoke of in the law—the prophet of the Gospels,” and finally “son of God, king of Israel.” Thus Peter telescopes into two days a long process of slow recognition which was complete only after the Resurrection.

One detail is eloquent. When Jesus noticed the first two following him, he asked, “What are you looking for?” They answered, “Rabbi, where do you stay?” “Come and see,” he said. Father Raymond Brown offers this rich insight: “Notice that in the beginning of this process of discipleship there takes the initiative to faith: “Come and see.” What are you looking for?...This question touches on the basic need of man that causes him to turn to God, and the answer of the disciples must be interpreted on the same theological level. Man wishes to stay...with God; he is constantly seeking to escape temporality, change, and death, seeking to find something that is lasting. Jesus answer with the all-embracing challenge to faith: “Come and see.” (The Gospel according to John, Anchor Bible, Vol. 25, pp. 78-79).
How can I nourish my spiritual life?

By MARY C. MAHER

The word "nourishment" usually indicates food or affection given by others. That definition is not arguable. We humans are not camels who store up food within, to digest later. We are nourished physically from without.

Yet this word, when transferred to spiritual contexts, is capable of a far wider range of meanings. Many of us have seen the popular films, "Julia" and "Turning Point," which both show us friends who nurture and nourish each other by calling out the goodness in the other.

But, interestingly enough, they also called out the darkness in their friends, not by intent but by the open struggle between them. The jealousy and competitive sides of the characters came forth and, in the end, these strengthened the goodness of each other in a firmer sense of self-appropriation. They nourished each other by calling out darkness as well as light.

THE POINT OF the films is that people are nourished to their own fullness in the recognition that contraries dwell in each of us. Lacking the courage to trust others and to balance them gives strength and wholeness.

It is fair to say that many of us expect religion to nourish only the light side in us—bread to block out our brokenness is what we ask for. Something outside ourselves to hide us from what lies within. Sentimentality that sweetens the need to struggle and leaves us wondering if he was right, if Jacob had to wrestle so much. We want rituals that relax us rather than reach into and out of our lived awarenesses. We look for community life that blunts the edges of nourishing ourselves this way in the Eucharist, we will discover fuller dimensions of our own humanity.

ALL OF THIS is not new of course. It is foundationally Hebraic. The Jewish concept of shalom indicates well-being, balance of many. It is many embers in that light, which lie within us. Jesus, well understanding his own tradition, stressed again and again in his public ministry that the kingdom of God, which was metaphorically and symbolically a banquet, was a full meal of full life. It was not surrogate food for those who simply wished to survive.

To be in touch with this aspect of Jesus’ ministry is also to be active so that no one on this earth need suffer from the loss of human food and human basics. Jesus invited out the potential of each human he met but he did not do so by asking them to deny less agreeable aspects of themselves. (It is a strong and cleansing irony that often those who declare the non-life which they see in others could claim the role of higher life.)

Jesus and the Hebraic tradition have believed in human potential since the first and even during those times when those traditions did not affirm it with and clarity.

IN OUR TIME the human potential movement is another active agent in this “nurturing unto fullness.” This movement itself, consisting of EST, gestalt therapies, encounter groups, running for meditation and many others, need not confront us. Anything good which happens is worthy of praise. Such expression of nurturing fuller life may indeed have a good deal to say to us about the nature of human fullness and our need to create new ways to both achieve and receive it.

We are learning than a lot of the nourishment we long for less inside us waiting to be nurtured to fuller life. God offers us nourishment in ways too numerous to list or identity. But it is our prerogative to accept or decline this nourishment that can only enrich. We just need to be brave enough to feed upon it.

Special gift from God for the 20th Century

By SISTER IRENE HARTMAN

“Obedience and Peace,” the motto of Pope John XXIII, ruled his life. At one point he wrote in his diary: "I am becoming ever more doctrinal about the efficacy of this ‘Thy will be done.’”" He expressed his thoughts this way, “Here I must make some distinctions. I should not be a master in politics, strategy or human science; there are plenty of men who can do that. I can do what only God can do, which is to make the world feel his unbounded love and friendship for every man, his unwavering hope for the grace of God at work in the hearts of all men—East and West—Christian or communist—saint and sinner.

He knew, needed to be opened. He was anxious to do God’s will. From the hundreds of pages in his spiritual notebooks, we can draw some ideas of the priority he put on his methodical search for God’s will. It is in amazing clarity in detail to the ordinary means of the spiritual prayer, the spiritual celebration of the liturgy, and the pursuit of the faith, hope and charity, humility, poverty, abandonment to God’s will, zeal for the pastoral ministry.

He wrote, “The Lord brought me forth from poor parents and took care of everything. I have let him do it all. My humble and already long life has developed like a skein under the sign of simplicity and purity. It costs one nothing to acknowledge and repeat that I am, and that I amount to, really nothing.”

This humble, faithful effort to find God’s will in all the events of life offered the vision and confidence for Pope John’s priestly and papal ministry. No one was more a pastor of souls than he. The whole world felt his unbounded love and friendship for every man, his unwavering hope for the grace of God at work in the hearts of all men—East and West—Christian or communist—saint and sinner.

On me, on all priests, on all catechists, he wanted fullness in his public ministry that the kingdom of God, which was metaphorically and symbolically a banquet, was a full meal of full life. It was not surrogate food for those who simply wished to survive. To be in touch with this aspect of Jesus’ ministry is also to be active so that no one on this earth need suffer from the loss of human food and human basics. Jesus invited out the potential of each human he met but he did not do so by asking them to deny less agreeable aspects of themselves. (It is a strong and cleansing irony that often those who declare the non-life which they see in others could claim the role of higher life.) Jesus and the Hebraic tradition have believed in human potential since the first and even during those times when those traditions did not affirm it with and clarity.

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“People are afraid to feed themselves the bread of life,” Maher writes. “Attitudes such as ‘Do not touch the host’ take a long time to readjust. And so congregations have been rather than asked to respond to Jesus’ invitation to active participation: ‘Take and eat.’”

"Doing your part teaching children religion • MARY in Jesus’ life • Parish prayer and study day"

Miami, Florida / THE VOICE / Friday, September 15, 1978 / Page 11
“Teacher, how could God have a son?” asked an eager seven-year-old, one of a group preparing to celebrate the Eucharist for the first time. Such are the day to day challenges that confront the teachers of the 43,000 elementary school children who participate in Archdiocesan CCD programs. In the past six or seven years renewed efforts have been made to vitalize these programs in the almost 140 parishes in the Archdiocese. The appearance of trained “religious educators” on the catechetical scene at the parish level has done much to advance. In recent years a new awareness of the importance of the home and of parental influence in a child’s religious education has developed.

Studies have shown that the question is not whether parents teach their children but rather, HOW they do teach them. VERBALIZED by Popes since the days of Pius XI and reiterated at Vatican Council II, this fact was highlighted by the scientific G erley-Rossi report entitled “Education of Catholic Americans.” In summary it stated that the best indication of a child’s religiousness is the religiousness of the home. Realizing that without parental involvement the child’s religious training will be largely ineffective. Directors of Religious Education are urging and facilitating more cooperative involvement of parents and teachers of elementary school children.

Such efforts take many forms. In some areas of the Archdiocese it is realized through regular sessions for parents in conjunction with the sessions for children.

Religious Ed priorities on youth, adults urged

Other forms include occasional Parent meetings, involvement of more parents in the educational process as teachers and assistants and, in some parts, direct involvement of parents in the preparation of their children for the Sacraments. The increasing interest in and understanding of the importance of this orientation causes us to look forward with anticipation to the realization, on an ever-broader scale, of truly family-centered religious education.

CCD Elementary School Programming is greatly assisted today by the abundance of theologically and pedagogically sound teaching aids that are now available. A choice of series which reflect the spirit of Vatican II in their presentation of the Christian message and which integrate the findings of the psychological educational and pedagogical sciences is now available.

(Continued from Page 1)

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(Member, St. Timothy Parish)
Youths ‘Sharing the Light of Faith’

By SISTER JOVANNA STEIN, O.P.
Department of youth activities

Pastors, parents and catechists across America have all but given up the task of adolescent catechesis in sheer frustration.

The old working model of formal classroom religious education in CCD is not a viable method of catechizing teenagers of today. Likewise, the once popular and successful CYO model of Church involvement is showing clear signs of diminishing effectiveness.

YES, according to the United States Catholic Conference, a “vision of Youth Ministry,” the youth of the ‘70’s are clearly calling the Church to ministry by “affirming their right to recognition and responsibility in the Church community and declaring that when the Church fails to respond to their needs and gifts, their right of becoming is denied.”

Although many youth have turned away from organized religion, they display an overwhelming need for a new inspiration and con

solidation of religious and essential message. They are looking to Christ and God of love who gave us two thousand commandments on which to build their relationship with Him and their neighbor. They exhale a profound hunger for the spiritual as manifested in the life of Jesus, the Evangelizing, who lived the message, the Good News.

Today’s religious educators base their programming on the philosophy of Total Youth Ministry (TYM) which is ministry to young people and for youth. One component of TYM is peer ministry which is a youth-to-youth approach to evangelization and is fundamental to the success of adolescent catechesis. Within the framework of experiential weekend or overnight retreat models, peer ministers focus on their faith, prayer, care and service needs, neighbors and fellow students.

The best-known experiential weekend model is the official national high school retreat program called the “Search for Christian Maturity” sponsored by the U.S.C.C., and offered to juniors and seniors in high school as well as junior college students.

Several Search weekends have taken place in South Florida during the past five-and-a-half years.

WITHIN the Archdiocese of Miami there is abundant evidence that teens are seeking growth in the Catholic Christian community. In response to their requests, several programs have been developed by the Department of Youth Activities such as the Diakonia, Kerygma, Twi-Lite Spirit Day, and Leadership Training for Poor Ministers. The Diakonia, a Greek word signifying Christian Service, evolved from the expressed desire of young people to further intensify their spiritual growth beyond a “Search” weekend. The content and dynamics are aimed at young adults who wish to learn more about community, Church, prayer, Scripture, morality and service in today’s world. Guest speakers provide input by following a question and answer period. There is time for private reflection as well as interaction with other young adults. Opportunities for meditation, celebration of sacraments and Liturgy, and time for reflection are integrated into the total weekend.

Kerygma, the proclamation of the Good News, is a Friday-Saturday program for ninth and tenth grade students. The focus is on Scripture as relevant to the daily life of each person. The Biblical theme of personal call, covenant, morality, reconciliation and celebration are conveyed through study, discussion and readings from Sacred Scripture. Family members are invited to participate in the closing ceremonies on Saturday evening at which parents and teens reaffirm their personal commitment to Church and family.

Several Catholic high schools in the Archdiocese of Miami offer similar retreat models such as E.T.C., Encounter, and T.E.C. Spanish youth participate in the Encuentro program. A group of dedicated lay youth ministers developed Step I, Step II and the Stairway in order to meet the needs of adolescents in the North Broward area. Youth and priests from parishes in Palm Beach County formed a group a few years ago in order to strengthen support ministry to the high school youth in that area.

The Twi-Lite emerged in response to parishes which wanted some way to initiate a teen youth program. It is one evening event at which high school students of a given parish meet for support, talk from fellow teens (peer ministers), express their hopes and concerns for an active involvement in their own parish life, and are present to meet the youth and to assimilate this information.

Later with a core representation of youth and adult advisors they begin planning their parish high school youth program encompassing all the components of the total youth ministry which are: Word, worship, creation, community, guidance and healing, justice and service, enablement, and advocacy.

Whether the program is sponsored by the Department of Youth Activities, a Catholic high school or a regional group the intent should always be to elicit the faith experience of the adolescents and send them back to their home parishes so that they will be bearers of the Good News to people of all ages.

The leaders of follow-up programs who are willing to come forward and offer their services in youth ministry to their pastor. In a few parishes of the Archdiocesan profession, youth ministers have been hired, and the number is increasing as more parishes are perceiving the need for professionalism in youth ministry and many young people are pursuing careers in this field.

Youth are not waiting for adults to finally decide that they are a vital part of the Body of Christ, they are out “doing their own thing.” However, they could be so much more effective if adults, bringing their gifts of age, wisdom, experience and personal faith, would take the task of evangelization of adolescents more seriously.

THE CHURCH must equip the young with those qualities that will enable them to move through succeeding cultures with values that are transcendental and practical.

The essential and immutable values of faith—union with Christ, a personal vocation within the community of God’s people, the power of faith, the vision of hope, and the capacity of love—provide the spiritual security and maturity needed in a changing world.

Parishes are in need of dedicated lay adults who are willing to accept the challenges of ministry to youth.

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Miami, Florida / THE VOICE / Friday, September 15, 1978 / Page 72
Walters cites reasons for quitting post in Rome

By FRANK HALL
Voice Features Editor

MIAMI—Saying that the post of Presidential envoy to the Pope "ain't what it appears to be," and citing personal reasons, David Walters, in an exclusive interview with The Voice his reasons for resigning the post.

"I'm not satisfied with the nature of the post," Walters said. "The post isn't what it appears to be. It's bureaucratic and it should be person to person, President to Pope and it ends up it's State Department to Pope.

"I JUST FEEL they're going to have to do something about this post to make it work the way it's supposed to.

"In response to there being any connection between his resignation and the expected indictment of someone in his law firm by the Justice Department, Walters gave an emphatic no.

"This is not the reason for my resignation. I hired somebody from the State Department and I hired not only him but his problems—in order to devote full time and myself to this post. But I would never run away and hide my head on something like that. I'm more likely to attack something like that." Walters said.

"As far as I know, I've never done anything wrong in my life but you know how life can take a turn. I'm saying that. It happens. But it's not true. As far as I know, I've never personally been under any investigation. If you don't know the law is being violated, they're supposed to tell you."

"I was asked to write something for President Carter asking not to be reappointed. In Walters' letter, he said: "It is, however, not my inclination to be considered by you as your Personal Representative to the succeeding Pope. Although the opportunity has served you in that role has been a high point in my life and there are many things yet undone that need to be done."

"At the risk of expressing my appreciation for the public service which you have rendered in serving as my Personal Representative to the late Pope Paul VI."

"I wish to devote my time to selected charitable and civic affairs. As the Chairman of the Board of Trustees of Variety Children Hospital I have been entrusted with the task of financing and constructing a multimillion dollar children's hospital in Dade County, a project dear to my heart."

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"He said his reasons for writing to President Carter asking not to be reappointed personal.

"Fact of the matter is, "he said, "I'll soon be 62 years old and I've got things I want to do. There are other personal reasons, some of which will be in a book I'm about to write, and also some of my views on the post itself."

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"He said his reasons for writing to President Carter asking not to be reappointed personal.

"Fact of the matter is, "he said, "I'll soon be 62 years old and I've got things I want to do. There are other personal reasons, some of which will be in a book I'm about to write, and also some of my views on the post itself."

"I'm not satisfied with the nature of the post," Walters said. "The post isn't what it appears to be. It's bureaucratic and it should be person to person, President to Pope and it ends up it's State Department to Pope.

"I JUST FEEL they're going to have to do something about this post to make it work the way it's supposed to.

"In response to there being any connection between his resignation and the expected indictment of someone in his law firm by the Justice Department, Walters gave an emphatic no.

"This is not the reason for my resignation. I hired somebody from the State Department and I hired not only him but his problems—in order to devote full time and myself to this post. But I would never run away and hide my head on something like that. I'm more likely to attack something like that."

Walters said:
National adult religious education debut on TV

The 30-year-old dream of religious education on nationwide-broadcast television programs as the "content" for adult and teen education becomes a reality this week.

The 13-part series explores the major religions of the world with print support materials for both the viewers and program facilitators. "The Long Search," is the name of the series beginning Tuesday, Sept. 19 at 8 p.m. on WPBT/Channel 2. Produced by BBC and funded by the Xerox Corporation of America, the series will focus on a world-wide search for God—a search that covered 150,000 miles and lasted three years. Host Ronald Eyre visited four continents to ask people what they believe and why.

A unique educational dimension to "The Long Search" will be an effort to test the effectiveness of quality television programs for adult education.

Twenty Catholic parishes and schools, representing the four major regions of the country will air the series as a variety of educational programs: parish adult education, ecumenical discussion groups, parish high school study groups and religion classes, and family-centered study groups. Twenty-Third Publications is monitoring this test.

The series will also be available for 16mm or videocassette rental.

The program was developed by Cultural Information Service, an ecumenical resource agency, and the discussion guides are being distributed to Catholic educators via the September issue of Religion Teacher's Journal.

When to blast or bless the television networks

By T. FABRE

(This column was written through consensus of the staff of the United States Catholic Conference Department of Communication's staff for Film and Broadcasting.)

NEW YORK—(N.B)—From the time of Pope Paul VI's death on Aug. 6 until the installation of John Paul I on Sept. 5, the television networks made a major commitment of news personnel and equipment to cover events as they were taking place in Rome.

American Catholics are naturally pleased and grateful for the exemplary response on the part of our own broadcast media, especially the networks, in covering so thoroughly and with such great sensitivity and feeling all the events in Rome.

IN DISRUPTING their regular programming, the networks made decisions that were costly not only in added expenditure but in loss of significant advertising revenue. For the three networks out-of-pocket expenses alone came to more than $2 million. This sun does not include the value of sacrificed advertising revenue, transmission costs, or contributed airtime on more than 600 network affiliates. There would have to be in excess of $5 million.

Recognition is also in order for the special coverage of the Vatican events given by many local and independent television companies.

Have you thanked your local station and favorite network for all this exceptional service? Network addresses:

- Elton H. Rule, ABC President, 1330 Ave. of the Americas, New York, N.Y. 10019.
- Fred Silverman, NBC President, 30 Rockefeller Plaza, N.Y. N.Y. 10020.

Over the last year there are some who never seem to tire of accusing television of having an anti-Catholic bias. In the light of the networks' moving coverage of the Rome events that allegation should finally be put to rest.

But with the new television season upon us some undoubtedly will continue to mount charges against the networks of anti-Catholic bias.

This WEEK'S case in point is the new CBS series, "In the Beginning," airing Wednesday, Sept. 20, at 8:30 p.m. The series is a situation comedy about the conflict between a conservative priest and a liberal nun who work together in a storefront mission. This USCCB office has some favorable comments, but with certain definite reservations—on the pilot after previewing it. Other Catholics have taken a different point of view and insisted that the series will be disrespectful, irreverent and anti-Catholic.

Objecting to this or any other particular program, after viewing it to show and for specific reasons, is the right and responsibility of every TV viewer. What should be avoided, however, is shifting the focus from one program to another by classifying TV as a "media conspiracy" against religious groups or morality is counter-productive to everyone's interest in improving the quality of TV programming.

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P.O. Box 368, Mombasa, Kenya 09944

Miami, Florida / THE VOICE / Friday, September 15, 1978 / Page 15
VATICAN CITY (NC)—Pope John Paul I told 9,000 people at his general audience Sept. 13 that the church had to update its doctrine and present it in modern terminology, but never change it.

The pope entered his general audience seated on his portable throne. Although he said at the beginning of his pontificate that he would not use the throne, many people said they were unable to see short pontiffs when he walked into the audience hall a week ago. They requested that the Reverend John G. Nugent, C.M., financial secretary of the Vincentian Fathers in Philadelphia, Archibishop McCarthy has made the following appointment:

THE REV. ROBERT P. GALCHUS, C.M.—to Assistant Pastor, St. Vincent de Paul Parish, Miami, effective as of Sept. 1, 1978.

When his mother asked him to believe Pope Paul said that he responded: "Yes, how can I not believe what you say but more importantly, how can I not believe in you?"

"If your mother is sick or becomes lame love her anyway. In the church there are defects, but we must never do lacking in affection for her," said Pope Paul.

At the end of the audience, which lasted 40 minutes, the pope told large numbers of sick and handicapped near the stage that "Jesus said, 'I hide myself behind the (sick) and what is done to them is done to me.'"

"May the Lord be with you to help and sustain you," the pope said.

To a group of newlyweds, the pope recounted how French Dominican preacher Father Jean Baptiste Lecardaire was disappointed when his friend Frederic Ozanam, founder of the St. Vincent de Paul Society, got married.

"Lecardaire felt that marriage was a great trap," said the pope. "When Lecardaire went to see Pope plus IX, the pope said, 'I always thought Jesus instituted seven sacraments, but now you tell me that he instituted six sacraments and one trap.'"

Pope John Paul assured the newlyweds that marriage is not a trap but a great calling.
Una comunidad cristiana de familia y una comunidad de la vida. Enraizados en la interpretación de la fe, a la luz del testimonio de personas maduras en la fe que les transmiten el tradicional pasado, no se puede separar la educación de los individuos de la educación religiosa.

En las misiones rurales hay que atender a toda la persona, no a su profesión, o su trabajo? Aunque este es un tema concretamente importante, a veces hasta lo indispensable para satisfacer sus necesidades, menos algunas personas, tienen el tiempo para estudiar y convertirse en un medio de ayudar a otros en su vida personal, de familiares y amigos.

Un elemento imprescindible en toda catequesis juvenil es la educación de sus necesidades, respondiendo en sus formas de expresar la fe... ¿Es la juventud una prioridad en la vida pastoral? ¿Damos cabida a los jóvenes en nuestras programaciones pastorales? ¿Aceptamos su crítica y nos tomamos en serio sus inquietudes, proposiciones, sugerencias? ¿Abrimos cauces a sus formas de expresar la fe...

Catequesis juvenil y retos y promesa

Por Hna Soledad Galerón R.M.A.

Si identificamos la catequesis con la doctrina, o catecismo las preguntas y respuestas, experiencias de la vida, no tendrá sentido hablar de catequesis juvenil.

Por ello, los adultos son invitados a conocer mejor el lenguaje de la fe, litúrgica, moral, etc., en programas formalmente estructurados. No es sin embargo esta participación en la preparación sacramental de los hijos, toda su participación en cursos destinados a adultos. Sorpresa para algunos que descubren en comunidad, en pluralismo, la creación de matices cuestiones propias, que utilizan la lengua y problemática de las mismas misiones.

Continuamente, los acontecimientos nuevos nos invitan a aprender, a ver con el ojo del Señor, a servir a otros como el Señor, a escuchar el eco de la vida, no como una posesión para si, sino como un regalo para compartir.

No podemos hablar de educación religiosa para adultos sin tener en cuenta que incluye matices y necesidades diferentes, todos necesitamos un nuevo proceso educativo, que dura toda la vida.

La madurez en la edad adulta, a diferencia de la madurez del niño del adolescente y del joven, implica aprender a reconocer en nuestras catequesis el dinamismo, entusiasmo, entrega, y creatividad del joven. Es importante saber cómo es en la realidad, ayudarle a vivir su fe a través de la música, el ritmo, el color y el movimiento. Es importante que refleje el presente, el pasado, y la búsqueda...

Un elemento imprescindible de toda catequesis juvenil es el testimonio. El joven necesita modelos de identificación, líderes, que le ayudan en el camino, que le interesan en el presente, la acción, y la búsqueda.

MINISTERIO DE TRANSPORTE A LA REGIÓN

Los campesinos: agentes de su formación

Por MIGUEL A CAMPOS F.S.C.

En los últimos años se ha hablado con cierta insistencia en la Iglesia de la educación religiosa de los adultos. Quizás con sorpresa, a veces con indignación, algunos padres de familia se han encontrado con que la preparación sacramental de los hijos ha dejado de ser su participación en cursos destinados a adultos. Sorpresa para algunos que descubren en comunidad, en pluralismo, la creación de matices cuestiones propias, que utilizan la lengua y problemática de las mismas misiones.

Los niños y jóvenes de hoy, como los de ayer, necesitan una familia y una comunidad de personas madres en la fe que les ayuden a realizar sus propios proyectos.

Una comunidad cristiana de personas adultas madres, aporta constantemente a la interpretación en la fe, a la luz del evangelio, los acontecimientos de la vida que nos ayudan a aprender, a ver con el ojo del Señor, a servir a otros como el Señor, a escuchar el eco de la vida, no como una posesión para si, sino como un regalo para compartir.

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Por MIGUEL A CAMPOS F.S.C.
La piedad del pueblo no olvida a María

Una vez más, miles de pañuelos blancos se lanzaron al mar el pasado viernes 8 de septiembre en el puerto de La Habana, en el día de su fiesta.

Ella llegó por el mar, recordando así su aparición en la Bahía de La Habana, el día 13 de octubre de 1958. Pero esta vez no la contemplaban fieles que de todo el Sur de Florida y del Caribe acudieron al Marlin Stadium. Todos participaron en una plegaria a la Virgen de la Habana, recitada en español por el arzobispo McCarthy y numerosos sacerdotes.

En EMAUS: sabiduría de Dios

También los movimientos apostólicos surgidos del laicado de la archidiócesis, son focos de evangelización y catequesis.

Durante el movimiento de Cursillos en la Archidiócesis, se ofrece una Eucaristía concelebrada en el Seminario-College, St. Thomas de Aquin, en Miami, Florida. La Eucaristía es concelebrada por el arzobispo de la Archidiócesis, monseñor Román, y el padre Antonio Navarrete, concelebrante. Los devotos, pertenecientes a los movimientos de Cursillos y Catequistas en el Marlin Stadium, ofrecen la Eucaristía, como parte de su compromiso con la peregrinación de la Virgen de la Habana.

Empieza las Convivencias en Cuba

Después de las vacaciones de verano, el retiro apostólico necesita un "tomanespíritual" para lo que quieren ofrecer las Convivencias 1978, organizadas por el Movimiento de Cursillos que se iniciaron el domingo 17.

"Las convivencias nos ayudan a volver al ambiente de compartir con los hermanos, del deseo de mejorar y llevar a Cristo a otros," dice uno de los organizadores. Las convivencias duran todo un día: 9 am-5 pm., y se desarrollan en ambiente de curioso con rollos, diálogo por grupos, folklore e liturgia. Este año el énfasis de las charlas estará en la oración, el grupo y el compromiso.

El retiro está abierto a todos y tendrá lugar en un hotel de Miami Beach. Para información llamar al 532-2009 y 296-3036.

Comunidad

En la Iglesia Católica, por monseñor López, párroco de la Ermita de Miami, se desarrollan cursos de formación ideales.

Y aunque había convicción, la Hermana sabe que su pensamiento ha de estar de acuerdo con el pensamiento de la Iglesia. Y de hecho lo está. El Concilio Vaticano II dirigiéndose a los misioneros, dice: "Aprenden las lenguas hasta el punto de poderlas usar con soltura y poderlas usar con soltura."

La cultura es importante

Pienso que las catequistas deben conocer el mensaje, la "buena noticia" del Evangelio, "para poder luego explicarlo y compartirlo con los que lo reciendan, pero de modo que se sientan aceptados y valorados aunque hablen otra lengua o tengan otras expresiones de su fe."

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Durante cuatro años, la Hermana M. Elena Munde, muestra el cartel que anuncia el tema del dominio Catequístico 1978.

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La catequesis: nos llama a todos

Por el Padre Juan Sosa

En su exhortación sobre la Evangelización en el Mundo Contemporáneo, Pablo VI propuso una visión misionera para toda la Iglesia de Juevesro. Esta llamada a aceptar la Buena Nueva que Jesús continúa ofreciendo a la humanidad dor medio de Su Iglesia requiere una respuesta madura que abarque la totalidad del ser humano. Esta respuesta es la fe.

La Catequesis, como instrumento de la Palabra de Dios, pretende promover una maduración del anuncio evangélico ayudando a profundizar la fe de todos aquellos que lo han aceptado. Estos dos procesos mencionados, la Evangelización o anuncio del Evangelio, o crecimiento en la fe de la Iglesia, se relacionan íntimamente con la Educación Religiosa.

Para realizar esta tarea los miembros del equipo Archidiocesano de la Catequesis cuentan con el apoyo de los miembros de las Parroquias y de los movimientos apostólicos que asumen la responsabilidad de transformar la Palabra de Dios en el testimonio de la comunidad por medio de una catequesis viva que incluye a:

1. El Párroco: como pastor y líder de su gre y es el primer responsable de que tanto la evangelización como la catequesis vayan incorporando a todos los miembros de la comunidad, especialmente a los que están apartados de ella y a los que no la conocen.

2. La coordinadora o Coordinador Parroquial (DRE) cuya responsabilidad como miembro de la Catequesis debe abarcar la coordinación de la educación religiosa en la parroquia.

3. El sacerdote asesor: promueve junto con el coordinador la misión evangelizadora de la Parroquia.

4. Los catequistas: ministros de la palabra de Dios, cuya labor no se limita a una hora a la semana sino que requiere un compromiso que vaya más allá del catecumenio, sea niño, joven o adulto. Para servir mejor a las comunidades cristianas, la Oficina de Educación Religiosa pretende realizar las siguientes metas durante este próximo año:

   a) Un contacto más directo con los miembros del equipo parroquial mencionado anteriormente. Por medio de reuniones por áreas.

   b) Facilitar la presencia de líderes nacionales y locales que nos ayuden a elaborar una catequesis propia con la experiencia que ellos nos brindan.

   c) Promover el estudio de la reflexión sobre la Piedad Popular en nuestra área con el propósito de elaborar instrumentos evangélicos que purifiquen los sincretismos que nuestras culturas presentan.

   d) Enfocar más directamente la Educación Cristiana de Adultos para que resulte una visión cristiana respetando las riquezas individuales que cada miembro de la comunidad presente.

   e) Continuar trabajando junto a otros ministerios para servir a la comunidad en la totalidad.

Motivar, organizar, escuchar a todos

La catequesis nos llama a todos a servir a la comunidad en la totalidad y a participar en el apostolado de la Iglesia. Aquí algunos equipos parroquiales ofrecen a la humanidad por medio de su catequesis viva.

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Por ARACELI CANTERO

Durante seis años la hermana María Elena Rodríguez, R. A. ha sido Directora de Educación Religiosa de la Parroquia de St. Michael, en Miami, y compara su oficina a la sala de emergencia de un hospital, "a veces mucho más necesaria que la misma sala de consultas," dice.

Cree esencial para una educación de la fe de los fieles, un lugar a donde recurrir, porque a tomar muy en serio al hombre..." dice.

Motivar, organizar, escuchar a todos