



The **VOICE**  
 SEPTEMBER 15, 1978 PRICE 25c VOL. XX No. 28

SHARING THE LIGHT OF FAITH

# Religious Education priorities

By GERARDE 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.

Mrs. Curran, who was in town to speak at St. Louis Parish, Southwest Miami, said that the Church provides much for children, "but little for teenagers and adults. To ensure the religious future for the former, we have to reeducate the latter."

**THERE ARE** over 7.5 million young people who are not getting any formal religious education," she said. "The major group here is teenagers. We have not seen any emphasis on youth religious education in this country. We tend to by the line that once we have confirmed them, the major emphasis has been met. We are basically a six to fourteen child-oriented religious education set-up. But, the



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

—Dolores Curran

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," she said. "Parish resources historically have always been

directed to schools and Schools of Religion that go through to Confirmation. Another thing causing the problem is that in spite of all formal religious education, if it isn't in the home, 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 they had enough for life. And so parents accepted that and it became very important that their children have it too. Now we have to go back and re-educate parents to the idea that Sister 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 I 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 breakfasts 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—brought their brown bag and they had adult theology at noon. Luncheons for women during the day; things like weekends 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

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**DAVID WALTERS**, smiling at his appointment last year as President Carter's personal representative to the Vatican, has resigned now, unhappy with the nature of the position. See story, page 14.

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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."

Father Pedro J. Jove, pastor of Our Lady of Guadalupe Church, Immokalee, can speak from eight years of experience of working in rural and migrant life going back to when he was a seminarian.

EXPLAINING the nomadic mentality of the Mexican-Americans, who make up 99 percent of his

parish, Father Jove said he has tried many different

*"Education has an important place here, not only in its religion aspect but also as a means to help each person become a better citizen." — Pat Stockton*

programs.

"For the past three years the Sisters stationed here and I have worked as a team. We would analyze the situation, see what we have to offer, and come up with a program. For the past three years practically speaking, we've ended up with three completely different programs from what we began with in the beginning of that year. We would begin, see that the program is not working midway into the year, and have to change it—it's a very humbling experience. You think you have all the answers and you see you don't."

"We've been talking about the Gospels when, in reality the Gospel stands on its own two feet and we're only the ministers of that Gospel."

"How come fundamentalist groups have some success when all they base their entire approach on is

the Bible? We looked around town and saw some Mexican American Protestant churches with parishioners who stayed three or four hours at a service and we said, there has to be something there. So we started bible classes. They were very unstructured. We combined prayer group, bible study and whatever else it might take to make the program work.

"We got about six groups meeting in homes coupling people from the same neighborhood. We started the meetings with a song, then a prayer, a Gospel passage with different people reading different verses, and then discussion. Now, Mexican-Americans have a lot of Indian in them so they don't talk much. The more promising groups started talking and asking questions and towards the end of the meeting would join in a prayer, like a Prayer of the Faithful."

"IT'S TOO early to evaluate the program, but we would hope, in the future, that these families could run their own groups—not only here but as they travel through the migrant stream," Father Jove said.

There were 300 children enrolled in the parish CCD program last year.

"The problem," 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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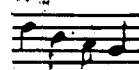
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# Central office supports the parishes

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 inter-action, 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 laity in order to gain more professional competency in their support of

(Continued on Page 5)

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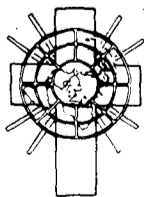
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# Parishes supported from central office

(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.

Para professional coordinators of religious edu-

cation 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 Vuturo, 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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"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 who helped develop the FIU program, which at present is all in Spanish. "The programs' efforts are aimed at helping

PDREs (Parish directors of religious education), catechists, members of movements, lay ministers, school teachers of religion and anyone interested in advancing their knowledge," he said.

The FIU courses are taught at 8 p.m. on Wednesdays at Casa Emaus and on Thursdays nights at St. Brendan High School. Fee is \$16.50 and each course is five semester hours.

Examples of some of the courses are: Biblical Writings

and Thought; Revelation and Science; New Options in Religious Experience, Ecstasy and Celebration; Who is God?; Faith and Ethics, and others.

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. Cathleen Flanagan at Barry College.



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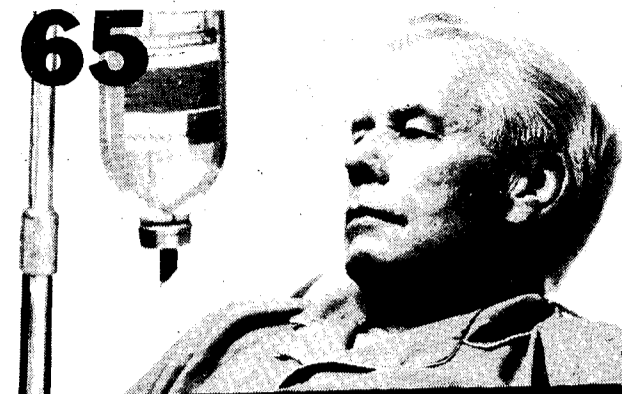
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MONTH DAY YEAR

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## 'Sharing The Light of Faith'

## Editorial

This coming Sunday is Catechetical Sunday, a day when nationally the Church reminds all of us the importance of religious education. This issue of *The Voice* is dedicated to the 1978 theme—"Sharing the Light of the Faith." But what does this mean in broader terms?

Our main concern as laity is the saving of our souls and the assisting of others toward the same goal. To do this, we must truly be laity. We cannot cut ourselves off from the world. We cannot, for instance, be satisfied with a superficial piety—holding aloof from the rest of people as a Pilate, ignoring vital responsibilities. Indeed, we might quote St. Pius X who said:

"The apostolate will not please certain timid souls, who through good living, are so attached to their habitual quiet and so afraid of every innovation, that they believe it is quite sufficient to pray, because God knows best how to defend the faith, humiliate His enemies, and make the Church triumphant.

"But these good people, whom I would call optimists, will wait in vain for society to re-Christianize itself simply by the prayers of the good. Prayer is absolutely necessary because in the ordinary economy of salvation, God does not concede graces except to him who prays; but missionaries to India and Japan would never have conquered, if they had not done the work of heroes and martyrs. It is necessary, therefore, to join prayer with action."

It is important to realize that we will not obtain sanctity by cutting ourselves off from our fellow men. Of course, here we are excluding the contemplative vocation. But man is a social being and his sanctity must find social expression. Secularism has made such inroads on us that the words "ministry" and "social" are two separate entities. Yet, we have been taught that ministry is the social expression of sanctity, that sanctity is vital and social—it is ministry. If we understand

this, we will realize more and more the joys and sorrows, the courage and militancy of the primitive Church and, "the charity of the Apostolic Age."

It is time, therefore, to examine many aspects of the Church today in order to be better fitted to face the community—the world despite its many secular and materialistic pressures. In this regard, the Sacraments have a special meaning in our ministry in the community.

By Baptism we have been engrafted onto Christ, so as to become other Christs, for our time and our world. Therefore, we must do what He did, and be what He is, mediator of the people before God, and bearer of God's gifts to the people.

By Confirmation, the Holy Spirit was given us in a specially new way to be the strength through which we can bear an adult witness to the things of God in an increasingly Godless world. We must unleash this power!

Through the Sacrament of Reconciliation, our sins are blotted out; so as to show forth the Church as the spotless Spouse of Christ. We must not cut short the social effect of this Sacrament by reducing it to a mere personal hygiene.

Our marriages are sanctified in Christ; they must be lived to furnish a living proof that what God has put together, He can keep together!

Most of all, in the Eucharist we must draw upon the only Love that can bind and balm the wounds of a sin-scattered humanity. In that great Eucharistic action, the Mass, in which Christ the Lord renders the only efficient worship to the Eternal Father, we must take our battered brothers, and their problems and their needs and their failures, along with our own, to the Mercy Seat, and from this august place, bring to them the saving message of the Father! Unless we bring them there, these brothers have no way into the Mass, because ignorance and ancient malice have cut them off from this holy action.

Many are afraid to participate in religious education because the divine dignity and eternal destiny of the people is a hard concept to follow (and to reason out) in a space-age world of color T.V., three-car garages and so many other manifestations of easy living. The nature of the universe, the people's place in it, and our final destiny are too disconcerting for those who want only to worship man's material genius in an environment of planets in far away space and time.

When pagans or secularists are confronted with sickness, death, failure, or any of the other earth-shaking-realities of our life, they often panic because they have no answer to them. Religious education help us to accept sickness as a sharing in the redemptive suffering of Christ; death, with an eagerness for the entrance to heaven; failure, as an admission of assured forgiveness from the Father. Religious education, therefore, is geared to prepare us not only for this vale of tears, but also for death and its aftermath—which is eternity.

Some of the paganism and secularism today is due, no doubt, to twisted wills and to men's selfish desires. But much of it is due to the failure of Christians to minister and to witness to the truth realistically.

These people will not be won back by pious exhortation or by fine sounding principles. They will be won over only when they see the relevance of our principles to the immediate and ultimate happiness of mankind—when they see these principles incarnated in history.

Christianity provides all-important basic principles. Our religious education familiarizes us with some of those principles, and with some of the techniques of applying them to the complex contingencies of life. Now is the time to begin putting these principles and techniques together—joining the Religious Educators of our parish in "Sharing the Light of Faith."

## Citizen awareness up—politicians beware

By Dick Conklin



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

But you feel 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.

So you stick to the safe issues. Protection and aid for senior citizens. Better schools for the kids. Lower insurance rates. Lower taxes.

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 stand on...?" You head for the door.

But wait a minute. That isn't the way it happens, in spite of the stereotype. Citizen awareness and involvement in all of the issues is on the rise. People are taking the time to

ask the tough questions and weigh all of the answers prior to casting a vote. The apathetic stay at home, ignore most of the campaigning, and may not even bother to vote at all.

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'm too busy campaigning to answer specific questions."

Another seemed confused and admitted a need for education. Still another was willing to support "the law of the land", but 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 several events planned by local women's groups. "We are for women's rights too," she said, "but our concern extends to our unborn babies as well. Why shouldn't we be there too?"

### DADE

Questionnaires are popular in Dade, and have been sent to candidates from several organizations concerned with the "life" issues, such as Comite Pro Vida, Women for Responsible Legislation, Parents Alliance for Political Action, Concerned Christian Mothers, and the Miami Archdiocesan Council of Catholic Women. MACCW's survey has six questions on abortion, ERA, homosexual rights, casino gambling, remedial education, and auto insurance.

### BROWARD

In Fort Lauderdale the voters were invited to "screen" the political hopefuls at a special "Candidates Night". Sponsored by the Broward Right to Life Committee, the event has been

designed to encourage the people to meet and talk with the candidates and promote discussion of the human life issues.

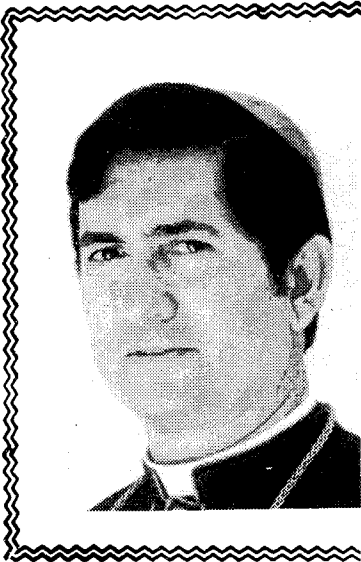
### COLLIER COUNTY

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 legislative contests but several proposed state constitutional amendments as well.

Study the issues, read the surveys, and don't hesitate to phone a candidate if a response is vague. Remember, elections are often won or lost by slim margins. Don't sit this one out.





## Bishop. Gracida:

# Casinos not the answer

By: BISHOP  
RENE H. GRACIDA  
DIOCESE OF  
PENSACOLA-  
TALLAHASSEE

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's and 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 con-

sequences.

Casino gambling often seems to be accompanied by 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 Pari-Mutual 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 we 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 national gambling 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 sharking, muggings and illegal betting will put on public protection agencies—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 beachhead 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 gamblers, often among the poor and those who can least afford to lose.

## Ignorance can cause loss of faith

By Msgr.  
James Walsh



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 the first cause of a loss of faith 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 attempting to live as adults with the meagre 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 as 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 rigid, unfeeling view, without knowing WHY 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 used regularly, 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 in divinely supported as he makes known to us the mind of Christ.

Moreover, most parishes have adult education classes. To join one is to bear 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 which can teach us eloquently at all times, namely, the Bible. Reading and praying the Gospels alone illuminates the mind and brings us to a deeper understanding and appreciation of our sacred truths.

The danger in neglecting to refresh the mind with Christian doctrine is simply that we become brainwashed with pagan, non-Christian viewpoints and attitudes. Unless we try regularly to "put on the mind of Christ Jesus," we are going to put on the mind of secular man, who does not believe in God or eternity. We will think his thoughts and be guided by his principles. This is a disaster we cannot risk.

# The Public Ministry of Jesus

## SYNOPSIS

Faith, temperance and fortitude—all are difficult, yet necessary virtues for Christians. Without faith in God, there seems no logical reason for the difficulties each of us 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 unfillment.

People who are rich in these virtues mark each generation. During our time we remember one such man vividly—Pope John XXIII. His faith in God was so great that he dared to call a council—a council that was sure to stir up controversy. What a tremendous strength such an undertaking demanded. But Pope John was well prepared for 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. "I 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. As time went on, their faith grew and with it came the strength they would need when Jesus was no longer with them. But Jesus' way was hard. He did not offer 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 being recognized by more and more people. With this recognition comes a desire for truth that will bring lasting contentment. Goodness, too, is still with us. We experience it when we hear those who openly praise the Lord and when we see Christians coming together. As the brokenness begins the healing process, we indeed know that God's presence is still very much with us.

## KNOW YOUR FAITH

# 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 his own view of things, his own approach, his 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 fishers 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' personality? At any rate, he 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. Not that they never fisher or saw their folks again, but that is irrelevant for Mark's main point (Mk. 1,16-20).

Matthew follows Mark almost to the letter, both in the placing and the description of the call (Mt. 4,18-22). Luke, however, uses the material in his

own way (5,1-11). He tells first of Jesus' preaching at Nazareth and Capernaum (4,14-32), the cure of a demoniac (33-37), of Simon's mother-in-law and many others, with his renown spreading throughout the area (38-44).

**ONLY THEN** does he recount the call of 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 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 realizes 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 most 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 response; "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). The disciples appear on the scene as followers of John the Baptist, who points Jesus out to them. And the setting is not the lake of Galilee but the Jordan valley



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.

in Judea, 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 "rabbi," then "the messian," then "the one Moses spoke of in the law—the prophets too," and finally "son of God, king of Israel." Thus John 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 the process of discipleship it is Jesus who takes the initiative by turning and speaking...Jesus' first words in the fourth Gospel are a question that he addresses to every one who would follow him, '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. 29, 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 nurtured and nourished each other by calling out the goodness in the other.

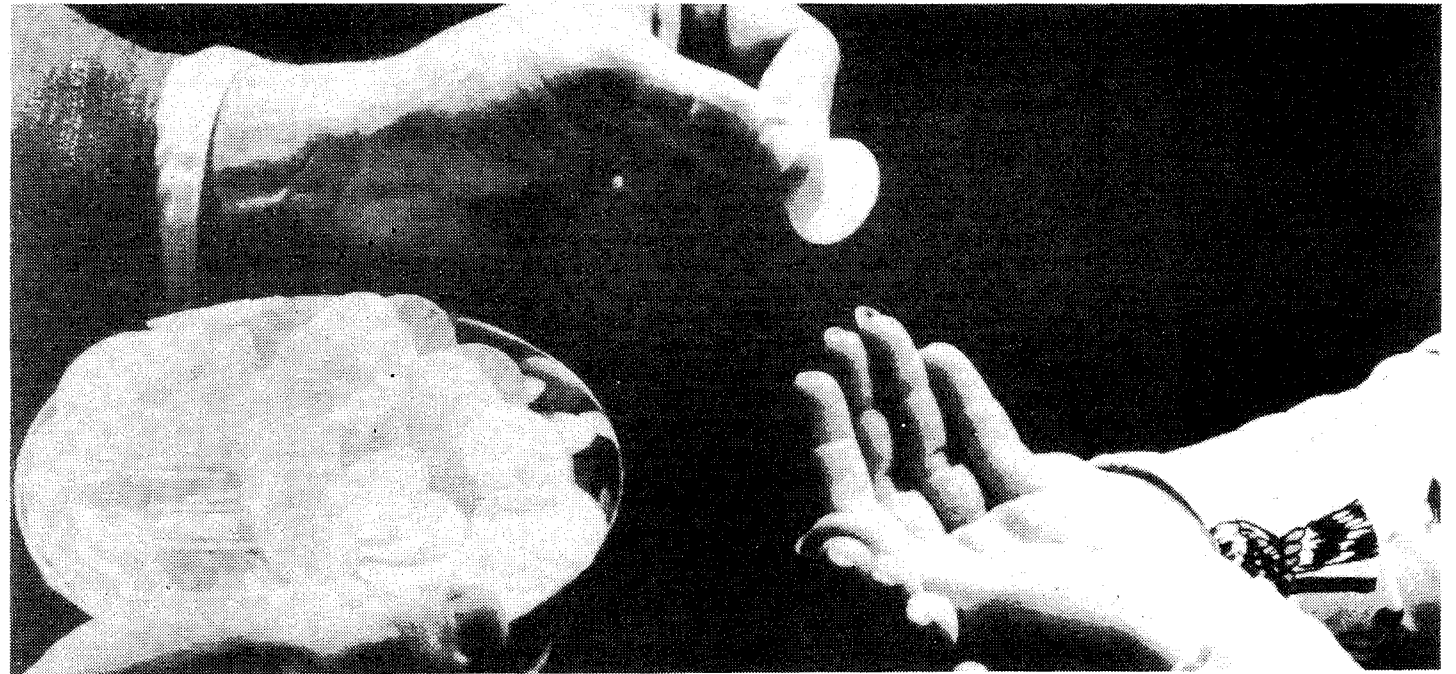
But, interestingly enough, they also called out the darkness in their friends, not by intent but by the open struggle between them. The jealousy and competitive sides of the characters came forth and, in the end, these strengthened the goodness of each other in a firmer sense of self-appropriation. They 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. Learning to deal with contraries 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 why giants like 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 need for rigorous individuation which, paradoxically, also calls community to fullness.

It is fair to say that our religious expectations have often made us passive dependents, longing to be fed, to be less responsible for our lives rather than more.

WE SEE THIS most graphically and painfully these days in the response



"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 fed rather than asked to respond to Jesus's invitation to active participation: 'Take and eat.'"

of many to the revision of the Communion rite. People are often afraid to feed themselves to bread of life. We may have bred that attitude in Christian communities and called it "sacramental purity." Attitudes such as "Do not touch the host" take a long time to readjust. And so congregations have been fed rather than asked to respond to Jesus' invitation to active participation: "Take and eat."

In this revised rite we will find ourselves symbolically feeding ourselves the bread of life which invites fuller human life of us. It asks that the strength that many of us often store within ourselves, hidden even from ourselves, come into the full light. It asks that the strength that many of us often which to put aside as not there be brought forth, even draped in its napkins of non-use, fear, alienation and manipulation. This coming to light will be painful and it will not eliminate the darkness of deed of which we are capable but, in the process 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, balancing of the many energies, dark and 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 for a 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 us often most lead us toward fuller 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 "naturing unto fullness." This movement itself, consisting of EST, gestalt therapies, encounter groups, running for meditation and many others, need not frighten 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 identify. 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 dogmatic about the efficacy of this: 'Thy will be done.'"

John saw in this prayer a call to be willing to let the times mature for the kingdom of God without wanting to rush things.

For a 78-year-old pontiff to convoke a council demanded a deeply rooted trust in God. It was a risk, one he accepted.

During the first session, the pope said humorously, "I would like very much for our lord to appear to me and tell me when the council will end. To get it started, I am in command, but to finish it..." He had mixed feelings about what results the council would bring and said, "I expect a little fresh air from it...we must shake off the imperial dust that has accumulated on the throne of St. Peter since Constantine."

JOHN SAW THE Duty of the church not simply as guarding the sacred treasury of truth but dedicating itself

with an earnest will and without fear to the work which this era demands of God's people. "We are not here on earth to guard a museum but to cultivate a garden flourishing with life and promise to a glorious future."

He loved the past and respected existing institutions, yet he shook them and set in motion a renewal of the institutions from their foundations. The windows, 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 idea of the priority he put on his methodical search for God's will. It is in amazing fidelity in detail to the ordinary means of the spiritual life, prayer, 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.

HE EXPRESSED his thoughts this way, "Here I must make some distinctions. I should not be a master of politics, strategy or human science; there are plenty of men who are masters in these areas. I am to be the master of mercy and truth and will turn out to be helpful in the social order."

"On me, on all priests, on all Catholics lies the important duty of cooperating in the conversion of the world...We are not responsible for the results. What can support our inner tranquility is to know that Jesus our Savior is more solicitous than we are for the salvation of souls; that he wills to

save them with our cooperation; but that it is grace that saves them and his grace will never be lacking at the right time."

This humble priest who rose to the papacy has touched us all. The fresh air he allowed to enter still blows. Sometimes it is a gust, sometimes a gentle breeze. He understood that God's "grace will never be lacking at the right time."

### NEXT ISSUE

Doing your part  
teaching children  
religion

MARY in  
Jesus' life

Parish prayer  
and study day

# Teaching faith to kids advances

"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 trigger and forward this 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 Greeley-Rossi report entitled the "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.

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.

## Religious Ed priorities on youth, adults urged

(Continued from Page 1)

laity. It means on-going pastoral education and they have to get into the life of the lay person a lot more than they are willing to do."

Mrs. Curran said that one should not forget that on-going adult education is best done in community, and within the parish, adding "the family calendar is something we tend to look at last—and when I mention it, it is mostly because it is that or nothing, I

think, for a lot of families."

"There are many models that work," she said. "One that I see is very successful concerns the parishes that have programs between Masses on Sunday. Everyone comes together and learns and puts some work into it—and that may be only once or twice a month—and maybe they will bring in someone who can give some new vision.

"IF I WERE running the parish and were responsible for the total religious education program, I would

try to bring my people to see completely different priorities. It is not just a question of a commitment to attend Mass. In any parish where people are finding real, living, satisfying liturgies, there is no trouble bringing them out for adult education—one flows into the other."

Turning to youth ministry in relation to religious education, Mrs. Curran said that "it is encouraging to note that there are already programs to train good youth ministers.

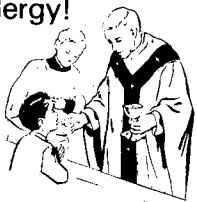
"However, we need to make the youth minister as important in the parish as any other religious personnel," she said. "To me, it is a scandal that we will have eight teachers in a parish—teaching reading and writing and so on—and not a youth minister.

"I think the parish must have one—and I'm not talking about Father—because he can't do it all. This has to be someone with special training

and skills for today's youth. So, that means parish resources. Now, I know from my columns that parents will buy into that. One of the most widely reprinted and commented on series of columns that I did was on youth last Fall.

"Parents from all over the country responded saying 'Finally.' Parents are caught in this—they see the kids in the ordinary parish going all the way through the CCD or school and then suddenly there is nothing for them anymore. Parents are asking for help in raising their children today. As part of that, they are saying 'help us to instill new values—maybe our children aren't into the Rosary' and they are saying that rather clearly: 'Don't tell us anymore to have an Advent Wreath and a Rosary—that's not going to do it, but tell us how we can raise pretty good kids and give them some solid Christian and Catholic values.'"

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# Youths 'Sharing the Light of Faith'

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



Candle-light ceremonies mark the closing celebration for ninth and tenth graders sharing with their parents and family in a typical Kerygma program conducted in the Archdiocese of Miami.

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

The old working model or 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 giving clear signs of diminishing effectiveness.

YET, according to the United States Catholic Conference document, "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 Faith 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 the inspiration and consolation of religion's essential message. They are looking to Christ as a God of love who gave us two great commandments on which to build relationships with Him and their neighbor. They exhibit a profound hunger for the spiritual as manifested in the life of Jesus, the Evangelizer, who lived the message, the Good News. Consequently, merely passing along doctrinal content devoid of experiential evidence in the community of so-called "believers" is rejected by the youth.

Today's religious educators base their programming on the philosophy of Total Youth Ministry (TYM) which is ministry to, with, by and for youth. One component of TYM is peer ministry which is a youth-to-youth approach in evangelization and is fundamental to the success of adolescent catechesis. Within the framework of experiential weekend or overnight retreat models, peer ministers share their faith, prayer, care and service with friends, 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. Eighty-one 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 Peer Ministers.

The Diakonia, a Greek word signifying Christian Service, evolved from the expressed desire of many young people to further intensify their spiritual growth beyond a "Search" weekend. The content and dynamics are aimed at young adults who wish learn more about community, Church, prayer, Scripture, morality and service in today's world. Guest speakers provide input followed by 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 relation 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 themes of personal call, covenant, morality, reconciliation and celebration are conveyed through skits,

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 Baptismal commitment to Church and familial affection.

Several Catholic high schools in the Archdiocese 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 federation a few years ago in order to strengthen and support ministry to the high school youth in that area.

The Twi-Lite emerged in response to parishes who wanted some way to initiate a teen youth program. It is a one evening event at which high school members of a given parish meet for supper, hear talks from fellow teens (peer ministers) and express their hopes and concerns for a more active involvement in their own parish life.

DURING the Twi-Lite the parish priests, youth minister and/or DRE are present to meet the youth and to assimilate this information.

VICES in youth ministry to their pastor. In a few parishes of the Archdiocese professional 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 permanent. 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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## It's a Date

Nativity Church Men's Club, Hollywood, derby dance Saturday, Sept. 16, at 8:30 p.m.

St. Louis Church Women's Club, Miami, flea market Sept. 16-17.

Holy Family Women's Club, North Miami, voter registration drive Saturday, Sept. 16, 9 a.m. to 1 p.m.

St. Mary Cathedral

Women's Guild first meeting Sunday, Sept. 17, 10:30 a.m., in lower church.

Marian Towers, North Miami Beach, card party Thursday, Sept. 21, at noon.

St. Bartholomew Women's Club, Miramar, first meeting Thursday, Sept. 21, beginning with Mass at 7:15 p.m.

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# 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 "isn't what it appears to be," and citing personal reasons, David Walters explained in an exclusive interview with The Voice his reasons for resigning the post.

"I'm not happy 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 you don't have to because people like to say 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."

Walters said his reasons for writing to President Carter asking not to be reappointed

were 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."

Asked if there was one specific incident that sparked his resignation, Walters said, "no."

BUT, HE HAS accepted the chairmanship of Variety Children's Hospital here, where his granddaughter died a few years ago and he noted:

"I want to build a new hospital. I want to do that before I get too old to do it. I want to help them put it together. That's what I used as the basis (of my resignation)."

While a pro forma resignation is customary for a presidential envoy to a pope after he dies, Walters wrote to 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 to have served you in that role has been a high point in my life there are many things yet undone that Betty (Walters' wife) and I wish to do."

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

President Carter acknowledged Walters' letter of Aug. 16, and wrote,

"ON BEHALF of myself and the American people I wish to express my appreciation for the public service which you have rendered in serving as my

Personal Representative to the late Pope Paul VI.

"I understand you desire to return to private life and I wish you and Betty the very best of everything in the future," Carter wrote.

Walters noted that the post of Presidential Representative "requires some changes" and that he would "be writing a report to the President on that in my final report."

### Florida CDA workshop

The Catholic Daughters of America will hold a Florida-wide workshop Saturday, Sept. 16, at the Howard Johnson Motor Lodge, Sea World, Orlando.

Workshops will include "So Your the Leader," presented by Mrs. Dalia L. Perez, Florida first vice regent; an explanation of the "Heart Speaks to Heart" program, by Mrs. Elizabeth Nader; "This is the Way It's Done," by Mrs. Dolores M. Longnecker; and "Making a Best Seller."

### Archbishop at Miami Serra

For the first time, Archbishop Edward A. McCarthy will induct new members into the Serra Club of Miami in a candle-light ceremony at the Columbus Hotel Tuesday, Sept. 19, at 6:30 P.M.

### Palm Beach CSB dinner planned

The annual dinner meeting of the Palm Beach Catholic Service Bureau will be at the Sheraton Inn, 1901 Palm Beach Lakes Blvd., West Palm Beach, Friday, Sept. 22, beginning at 6:30 p.m.

Archbishop Edward A. McCarthy will be the honored guest and speaker at the dinner.

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# National adult religious education debut on TV

The 30-year-old dream of religious educators to use nationally-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.

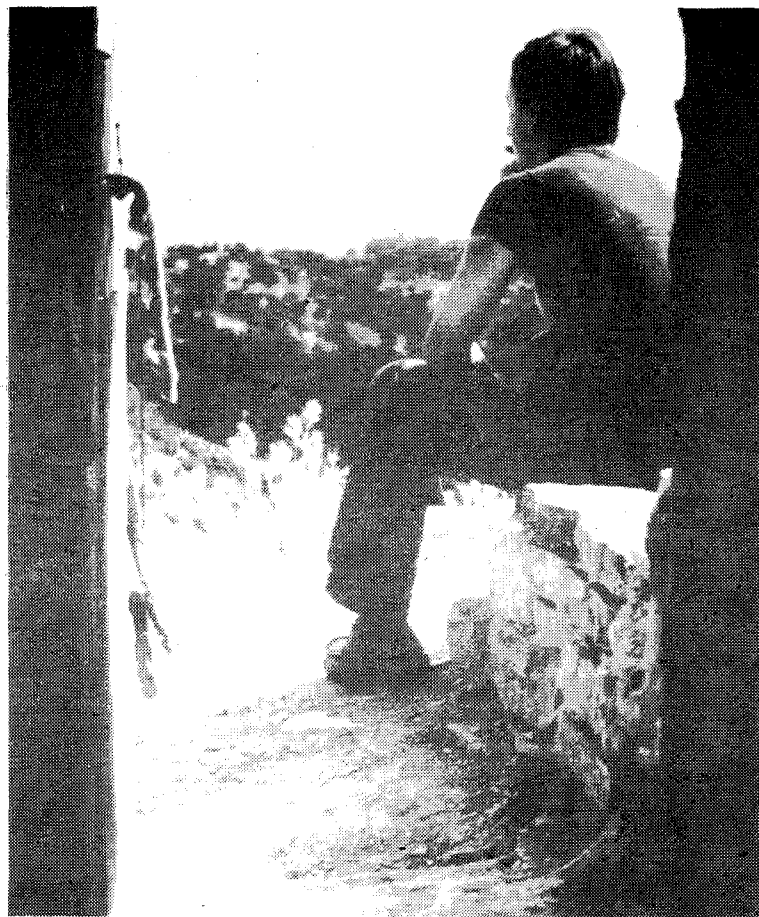
A unique educational dimension to "The Long Search" will be an effort to test the effectiveness of quality television programs for adult education.

Twenty Catholic parishes and schools, representing the four major regions of the country will use the series for 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 resourcing agency, and the discussion guides are being distributed to Catholic educators via the September issue of Religion Teacher's Journal.



One of the Little Brothers of Jesus meditates outside a desert cave in Spain. "The desert," one Brother explains, "is a space in your head...it's the hard place where you meet yourself any where you go searching for God." The Little Brothers are some of the Catholics visited in "Rome, Leeds and the Desert," episode eight of "The Long Search," a Public Television 13-parts series.

## 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 Office for Film and Broadcasting.)

NEW YORK—(NC)—From the time of Pope Paul VI's death on Aug. 6 until the installation of John Paul I on Sept. 3, 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, respect and feeling all the events in Rome.

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

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

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

● Elton H. Rule, ABC President, 1330 Ave. of the Americas, New York, N.Y. 10019.

● John D. Backe, CBS President, 51 West 52nd St., New York, N.Y. 10019.

● Fred Silverman, NBC President, 30 Rockefeller Plaza, New York, 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 USCC office has some favorable comment—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, irreligious and anti-Catholic.

Objecting to this or any other particular program, after viewing 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 or series to blasting the network originating it or television in general as being anti-Catholic or immoral. To suggest a "media conspiracy" against religious groups or morality is counter-productive to everyone's interest in improving the quality of TV programming.

### Recent film classifications

"Days Of Heaven" (Paramount), (PG) A-3—Morally unobjectionable for adults.

"Nea" (Libra)—C—Condemned.

"A Woman At Her Window" (Cinema Shares)—A-3—Morally unobjectionable for adults.

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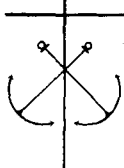
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8 A.M. - Ch. 5  
The TV Mass for Shut-Ins

8:30 A.M. - Ch. 10  
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# Los campesinos: agentes de su formación

"Este es su lenguaje, así se expresaron los campesinos de la región," escribe el padre Mario Vizcaino en la introducción a una Guía Campesina publicada por la Región Sureste del apostolado hispano, y producida en su totalidad por los campesinos.

Durante meses, 130 campesinos de toda la región se reunieron en Lake Wales, Fla., para estudiar las conclusiones del Segundo Encuentro Nacional.

Reunidos en 15 grupos — cinco de jóvenes y diez de adultos— fueron traduciendo a su lenguaje los diversos temas: evangelización, comunidad, ministerios, derechos humanos, educación integral, responsabilidad política, unidad en pluralismo.

La traducción se hizo también por medio de dibujos, y representaciones dramáticas y todo ello, conservando el estilo directo y expresión cultural de

los grupos, forma la Guía Campesina, de servicio de todas las misiones rurales de la Archidiócesis.

Patricia Stockton, fue parte de aquel proceso: su firma aparece con la de los campesinos al final de la publicación.

Ahora, Patricia forma parte del Equipo diocesano de la Oficina de Educación Religiosa, y estará al frente de la coordinación de programas de catequesis rural.

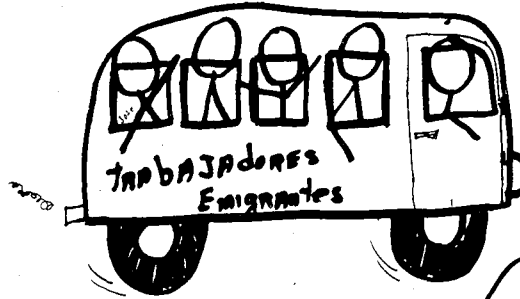
"Nuestra llamada a evangelizar es un deber," dice.

"Pero veo esencial el promover el liderazgo entre los mismos campesinos— que sean ellos los educadores de la fe de sus hermanos," añade.

Otra de sus prioridades es la creación de materiales catequistas propios, que utilicen la lengua y problemática de las mismas misiones.

Ministerio De Transporte

A La Iglesia



Comunidad

Uno de los dibujos de la guía campesina, muestra la importancia del transporte para que los niños vayan a la catequesis. Tanto que ellos lo consideran un ministerio.

A su vez, Patricia cree que en zonas rurales especialmente, no se puede separar la educación de los individuos de la educación religiosa.

"En las misiones rurales hay que atender a toda la persona," dice monseñor John McMahon, director de la Oficina de Pastoral Rural.

"Aquí no es como en las parroquias urbanas, donde las personas tienen otras necesidades satisfechas, y van sólo a satisfacer sus necesidades religiosas," dice. "Aquí les falta a veces hasta lo indispensable

para vivir— trabajo, alimento, ropa."

El padre Pedro Jove, sirve en la misión de Nuestra Señora de Guadalupe, en Immokalee y dice que cada año se ve obligado a estudiar las necesidades y organizar programas diferentes.

Ahora tiene organizadas pequeñas comunidades de campesinos donde juntos reflexionan sobre el evangelio, rezan, comparten. Pero también ve la necesidad de formar liderazgo nativo, aunque sabe que a veces cuando se forma a alguien, luego emigra a otro

lugar.

El sueña con la posibilidad de organizar misiones populares durante el verano. "quizás gente de Miami se sienta llamada," dice.

"No necesitamos donaciones o ropa... necesitamos gente que disfrute enseñando a los niños, que sepa algo de música, o algo de tareas manuales para entretenerlos y enseñarlos..." añade.

Su reto, es reto para nuestros lectores, y quien sabe si el año que viene, Immokalee tenga una misión veraniega... A-CANTERO

## También educación para los adultos

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 que la preparación sacramental de los hijos exigía su participación en cursos destinados a los adultos. Sorpresa para algunos que descubren nuevas riquezas en el sacramento y en el modo de compartirlo con los hijos. Indignación, cuando se siente que uno ya cumplió de niño, y no se ve claramente el por qué de esta nueva exigencia. No pocas veces esta indignación se ha cambiado en sorpresa, cuando después de un programa, se descubre el potencial religioso personal y una riqueza que se puede compartir en familia.

Los niños y jóvenes de hoy, como los de ayer, necesitan una familia y una comunidad de personas maduras en la fe que les ayuden a hacer su propio camino. Una comunidad cristiana de personas adultas maduras, aprende constantemente a interpretar en la fe, a la luz del evangelio, los acontecimientos de la vida. Enraizados en la tradición del pasado, no se cierran, sino que buscan con un dinamismo siempre nuevo los modos de iniciar a los mas jóvenes en ese proceso de la fe madura, celebrándolo con una expresión litúrgica adecuada a sus necesidades, respondiendo en la vida con una moral evangélica.

Cuando se enfatiza en la Iglesia la educación religiosa de adultos, no se desatiende la de los niños. Al contrario, se trabaja por construir una comunidad de fe donde jóvenes y adultos se ayuden mutuamente a ver su historia como la Historia donde

Dios libera.

Por ello, los adultos son invitados a conocer mejor el lenguaje de la fe, liturgia, moral, etc, en programas formalmente estructurados.

No es sin embargo esta participación la que garantiza la formación continua de los adultos. La vida es más que algunos momentos privilegiados, sean estos el bautismo o la primera comunión de los hijos.

Continuamente, los acontecimientos nuevos nos invitan a aprender, a ver con los ojos del

Señor, a servir a otros como el Señor, y a acoger el don de la vida no como una posesión para sí, sino como un regalo para compartir.

Pero no podemos hablar de educación religiosa para adultos sin tener en cuenta que incluso en materias profanas, todos necesitamos una continua educación.

¿Quién no siente la necesidad de asistir a cursos y seminarios para ponerse al día en su profesión, o su trabajo?

Y es que el concepto mismo

de adulto implica un crecimiento personal y comunitario continuo, que dura toda la vida.

La madurez en la edad adulta, a diferencia de la madurez del niño, del adolescente y del joven, implica que la persona aprende a sumir su historia pasada y a convertirse en agente de su propia historia.

No siempre reflexionamos conscientemente sobre este proceso de crecimiento. Sin embargo, la persona madura siente a veces la necesidad de recordar, para asumir mejor,

dando sentido y dirección a su vida. La reflexión por otra parte, no se limita a un programa formalmente estructurado. Los acontecimientos importantes de la vida personal, de familiares y amigos, sobre todo de los hijos, pueden ser momentos privilegiados en la maduración de una persona. Aún más, estos pueden conducirnos a buscar el programa adecuado: curso de renovación profesional, de psicología, de vida familiar, etc., que nos ayuden a mejor responder.

## Catequesis juvenil reto y promesa

Por Hna Soledad Galeron R.M.A.

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

Pero si la entendemos como educación y crecimiento en la fe, como descubrimiento del Don de Dios que hay que actualizar, vivenciar desarrollar y hacer llegar a su plenitud... Si la entendemos como medio de ayudar a iluminar desde esa fe nuestra vida de cada día, cada situación concreta con todas sus implicaciones socio-políticas, económicas y culturales, entonces comprenderemos que es una necesidad de toda la vida, de todo momento y de toda edad.

El hecho juvenil, polifacético, complejo, cambiante, avasallador... es una impresionante realidad que para unos se convierte en mito, para otros en centro de interés; es una realidad que vemos como esperanza o como amenaza; es una realidad que no podemos manipular y que muchas veces

nos desborda...

¿Cómo es este mundo joven?. No podemos catequizar abstracto, en general, necesitamos tener presente al joven aquí y ahora, en su situación presente, sin una conciencia clara de su ayer y frente a un futuro inseguro, con su herencia cultural, sus características personales, su ambiente...

Es importante saber cómo es este joven... qué valores y actitudes tiene. Es imprescindible vivenciar en nuestras catequesis el dinamismo, entusiasmo, entrega, y creatividad del joven. Encajar su inestabilidad; ayudarle a vivir su fe a través de la música, el ritmo, el color y el movimiento. Al joven le interesa el presente, la acción, y la búsqueda...

Un elemento imprescindible de toda catequesis juvenil es el testimonio. El joven necesita modelos de identificación, líderes, guías en la vivencia de la fe, creyentes que le ayuden a dar sentido a su vida. Modelos de identificación individuales o comunitarios.

Quizás, la mejor manera de catequizar hoy, sea a través de

vivencias comunitarias: encuentros, semanas, jornadas, convivencias, pero sobre todo a través de comunidades cristianas juveniles.

Por eso, este domingo catequístico de 1978, en que reflexionamos y nos comprometemos a compartir la luz de la fe cabe preguntar:

¿T E N E M O S E S T A S

## Cursos de teología

En colaboración con la Universidad Internacional de la Florida, (FIU), la Oficina de Educación Religiosa de la Archidiócesis, ofrecerá este año cinco cursos de formación teológica que satisfacen los requisitos para obtener crédito universitario. La matrícula cuesta \$16.50.

Los cursos se ofrecerán alternando el área norte: Casa de Cursillos Emaus, edificio 67 Aeropuerto de Opa Locka los miércoles, 8 pm. y el área sur: St. Brendan High School, 2900 S. W. 87 Ave., los jueves, 8 pm.

Durante las sesiones del otoño, que empiezan el día 27, se ofrecerá: REL 310— Introduc-

comunidades? ¿Hay en nuestra Iglesia un lugar para los jóvenes? ¿Es la juventud una prioridad urgente de nuestra 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...?

ción a las Sagradas Escrituras, por el padre, Jorge García (área Norte), y REL 400— La Experiencia Religiosa en la Cultura, por el padre Juan Sosa, (área Sur).

Las sesiones de invierno incluirán: REL 305— Revelación y Fe, por el padre Alvaro Guichard, y REL 310— Introducción a las Sagradas Escrituras, por el padre Jorge García, (área Sur.)

Otros cursos a ofrecerse durante el resto del año: REL 302— Celebrando la fe, Rito y Vida, por el padre Ricardo Castellanos y REL 426— El Pensamiento Religioso Latinoamericano, por el Hno. Miguel Campos.

# La piedad del pueblo no olvida a María

Una vez más, miles de pañuelos blancos se lanzaron al aire el pasado viernes 8, en saludo a la patrona de Cuba en el día de su fiesta.

Ella llegó por el mar, recordando así su aparición sobre las aguas hace tres siglos. Pero esta vez no la contemplaban tres muchachos, sino miles de fieles que de todo el Sur de Florida acudieron al Marine Stadium. Todos participaron en una Eucaristía concelebrada en español por el arzobispo McCarthy y numerosos sacerdotes.

## En EMAUS: sabiduría de Dios

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

Durante años, el **Movimiento de Cursillos** ha mantenido abierta para todos una Escuela de Vida Cristiana donde se ofrece un poco "de la sabiduría de Dios".

No queremos formar intelectuales, no nos interesa," comentó Leyda Vázquez, convocada de Escuela en el movimiento.

"Buscamos formar sabios con la sabiduría de la verdad de Dios. Hombres y mujeres que quieran ser cristianos en estos momentos, en este siglo y en nuestra comunidad," explica.

Después de las vacaciones de verano, la casa de cursillos EMAUS, sede de la Escuela de Vida Cristiana volvió a abrir sus puertas el pasado miércoles 13, y comenzando el miércoles 27 a las 8:30 pm., se iniciarán una serie de charlas a cargo del hermano de La Salle, Miguel Campos. A las 9:45 pm. el padre Rafael Escala tendrá una serie sobre espiritualidad.

Una segunda etapa incluirá al padre Antonio Navarrete con una serie sobre la Iglesia, a las 8:30 pm., seguida de otra, sobre cristianismo, por el padre Maderal, S. J. y un equipo de la Agrupación Católica Universitaria.

El miércoles 20 las sesiones se dedicarán al Año Santo y la preparación inmediata al Festival de Fe y Compromiso en el Orange Bowl (6 de octubre), por la Dra. Mercedes Escopetta, y una charla sobre el Papado en la Iglesia Católica, por monseñor Agustín Román.

La casa de EMAUS está situada en el edificio 67 del Aeropuerto de Opa Locka.

### También otros movimientos

También otros movimientos desarrollan cursos de formación según sus necesidades: Los **Encuentros Familiares** tienen sus charlas post-Encuentro los jueves, comenzando con una Eucaristía familiar a las 8:30 pm., en el Seminario-College, St.

El acto es ya una tradición en la Archidiócesis, que trata de incorporar en su enfoque pastoral los elementos positivos de la piedad del pueblo, utilizándolos como puntos de partida para la profundización de la fe.

Mientras las multitudes esperaban en el estadio, el padre Luis Pérez, párroco de Sta. Cecilia, fue recitando el Rosario y explicando los diversos misterios de la vida de Jesús.

Luego, durante la Eucaristía el padre Gustavo Miyares recordó a los fieles las características de la verdadera devoción a la Madre de Dios:

viviendo en fe— pero una fe que se "aparta de las doctrinas equivocadas y de las supersticiones que usan el nombre de María en formas ajenas a la fe católica."

También pidió el sacerdote que se honrara a la Madre de Dios, con la práctica de las virtudes y el compromiso apostólico, y mencionó la próxima celebración de fe y compromiso, el seis de octubre en el Orange Bowl, que marcará el fin del Año Santo Diocesano.

Pero el acto masivo de cada 8 de septiembre en el Marina Stadium, no es un hecho aislado de veneración a la patrona de Cuba.

De hecho son miles los peregrinos que la visitan en su Ermita de Miami.

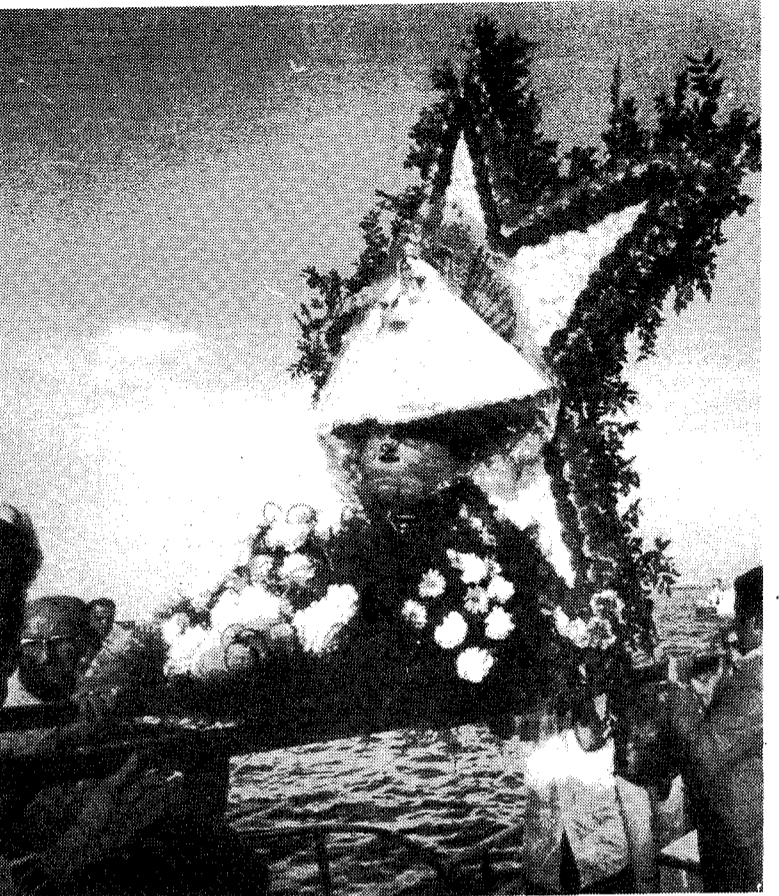
Desde aquel rincón frente al mar, monseñor Román lleva a cabo una amplia labor evangelizadora y catequística en la línea de la religiosidad popular.

## Empiezan las Convivencias

Después de las vacaciones de verano, todo apostol necesita un 'tune-up' espiritual y esto es lo que quieren ofrecer las **Convivencias 1978**, organizadas por el Movimiento de Cursillos que se inician 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



En hombros de varios devotos la imagen de la Virgen de la Caridad, momentos antes de dirigirse en barco, al Marine Stadium, donde la recibieron unos 7,000 pañuelos blancos.

## Comunidad

● **Retiro Carismático**, en el Centro Comunitario de la Pequeña Habana, 900 S.W. 1a. calle, los días 23 y 24 de septiembre. Predicará el sacerdote redentorista Tomas Forrest, sobre el "Encuentro con el poder sanador de Nuestro Señor Jesucristo." El retiro, gratis y abierto al público dará comienzo el viernes 23, a las 3 pm. y el sábado 24 a las 8:30 am. Para información llamar al 552-0246 y 266-3636.

● **Retiro Espiritual Ignaciano**, por el misionero jesuita español, Rodrigo Molina, los días 23 y 24 de septiembre. El retiro está abierto a todos y tendrá lugar en un hotel de Miami Beach. Para información llamar al 573-2324.

● **Open House-Inauguración** de la Casa de Ejercicios de Los Encuentros Familiares.

● **Aniversario de la Revista Ideal**, con charlas sobre Cuba que comenzaron ayer jueves 14 y continúan hasta el 16. Las charlas tienen lugar en la parroquia de San Juan Bosco. Para información llamar al 642-8959.

● **Primera piedra** en la parroquia de San Benito, el domingo 17 a las 4 pm., precede al acto un picnic familiar.

John Vianney. Camino organiza periódicamente jornadas de reflexión para sus miembros. **Impacto** tiene reuniones periódicas para sus dirigentes, los martes en Blessed Trinity, y organiza charlas según las necesidades. El **Movimiento Familiar Cristiano** tiene numerosas comunidades de parejas que se reúnen semanalmente, y una vez al mes todos los dirigentes de éstas reciben orientación en una reunión general en Sta. Rosa de Lima. Los **Encuentros Juveniles** utilizan Emaus para sus conferencias formativas semanales. El **Movimiento Carismático** invita a expertos en espiritualidad y organiza múltiples retiros... y la lista podría continuar porque de hecho cada grupo apostólico activo en la archidiócesis fomenta los medios de formación y apoyo para sus miembros.

## La cultura es importante



La Hna. M. Elena Mundet muestra el cartel que anuncia el tema del domingo Catequístico, 17 de Sept. de 1978.

Durante cuatro años, la Hermana M. Elena Mundet, se dedicó a la labor de la catequesis en la parroquia de la Inmaculada Concepción, en Hialeah.

Pero en adelante, toda la Archidiócesis podrá beneficiarse de su servicio, ya que forma parte del equipo Archidiocesano

de la Oficina de Educación Religiosa.

Cubana, y desde los 18 años religiosa dominica (de del grupo de Media, Pensilvania), la Hna. M. Elena dice que se identifica mucho con la juventud cubano-americana, sus inquietudes e

ideales.

También cree que en la Archidiócesis, y en concreto el condado de Dade, "tenemos la oportunidad ideal para poner en práctica lo que la Iglesia nos pide: llevar el mensaje de Dios a los diferentes grupos étnicos y raciales, según su estilo de vida, sus valores, idiomas y tradiciones."

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

Y aunque habla convencida, 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 afirmó: "Aprendan las lenguas hasta el punto de poderlas usar con soltura y elegancia y encontrar con ello una más fácil penetración en las mentes y en los corazones de los hombres." A-CANTERO

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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 Jesucristo.

Esta llamada a aceptar la Buena Nueva que Jesús continúa ofreciendo a la humanidad por 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 ó anuncio del Evangelio, y la Catequesis, o crecimiento en la fé 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 grey 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 ministro de la Catequesis debe abarcar la coordinación de la educación religiosa en la parroquia.

3. El **sacerdote asesor**: promueve junto con la coordinadora 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 catecúmeno, sea niño, joven ó adulto.

Para servir mejor a las comunidades cristianas, la Oficina de Educación Religiosa pretende realizar las siguientes metas durante este próximo año:

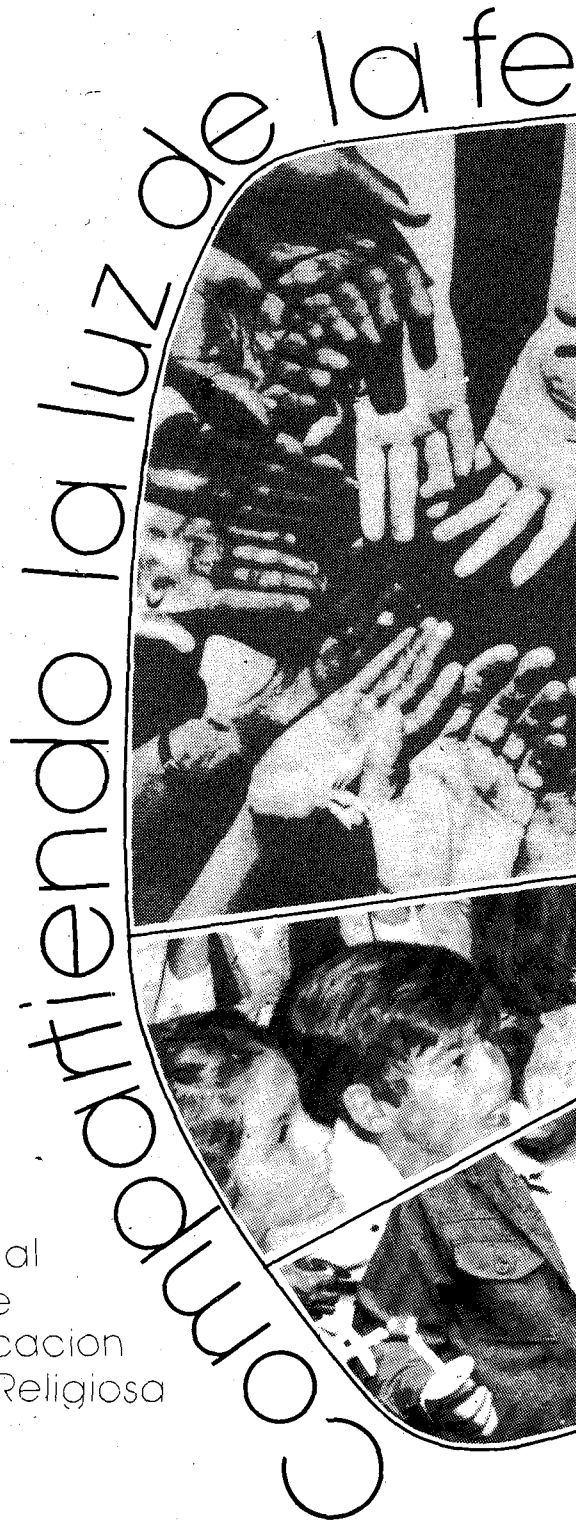
a) Un contacto más directo con los miembros del equipo parroquial mencionado antes: Por medio de reuniones por áreas.

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 y la reflexión sobre la Piedad Popular en nuestra área con el propósito de elaborar instrumentos evangelizadores que purifiquen los sincretismos que nuestras culturas presentan.

d) Enfocar más directamente la Educación Cristiana de Adultos para unificar nuestra 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



Especial de Educación Religiosa

“Lo que importa es evangelizar -- no de una manera decorativa, como un barniz superficial, sino de manera vital, en profundidad y hasta en sus mismas raíces-- la culturas del hombre... alcanzar y transformar con la fuerza del Evangelio, los criterios, los juicios, los valores determinantes, los puntos de interés, las líneas de pensamiento, las fuentes inspiradoras y los modelos de vida de la humanidad, que están en contraste con la Palabra de Dios, y con el designio de salvación.”  
‘Evangeli Nunciati’.

PERIODICO CATOLICO  
La VOZ DE MIAMI  
SEPTIEMBRE 15, 1978

## Motivar, organizar, escuchar a todos tarea de quien dirige la catequesis

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 parroquia que exista una persona dedicada totalmente a la educación de la fe de los fieles, porque como ella misma dice, “dado lo complicado de la vida de hoy, las personas necesitan un lugar a donde recurrir, porque a los sacerdotes van desde un punto de vista más ritualista— a pedir un bautizo, o una boda...”

Aunque su responsabilidad es la de organizar toda la catequesis parroquial, ella se siente ante todo catequista.

“Claro que tengo que atender a la organización, tengo mis

archivos, programas, biblioteca... pero lo importante es sentir la urgencia de evangelizar,” dice.

Para ella un catequista es ante todo “una persona de fe y oración, un testigo del evangelio y de la Iglesia, un servicio y guía de la comunidad, un lazo de unión y señal de esperanza cristiana.”

Alguien que inspira confianza y respeto, que crea armonía y optimismo, que hace preguntas y trata de atender, que es humilde y sencillo, que es puente con Dios.

“Mi trabajo ha de tener una orientación cristológica, eclesial y pro-mundo,” dice, porque para ella todo catequista ha de tomarse muy en serio al hombre y mujer de hoy en su situación concreta.

No puedo encerrarme en mi oficina y esperar que la gente venga, sino que he de salir y estar con todos en sus alegrías y sus penas.”

Pero para lograr su

cometido, la Hna. sabe que necesita cierta organización.

Estas son sus ideas para cualquier parroquia que quiere iniciar la catequesis.

● Lo primero es buscar los educadores de la fe, y procurar, si es posible que sean maestros. Después sobre ello, insistir en los aspectos de la fe, la oración, sus conocimientos bíblicos, teológicos. Es importante darles preparación, pero ante todo el motivarlos para que ellos mismos sientan la necesidad de prepararse.”

● Después buscar personas que ayuden, aunque no sea como maestros. “En St. Michael le llamamos ‘jefes de mesa’, que ayudan en la reflexión por grupos,” dice. Su experiencia le ha enseñado que este es un modo de descubrir líderes e incorporar a los padres de los muchachos.

“A veces es más fácil hacerlo una todo, y evitar problemas,” comenta. “Pero en el trabajo apostólico la cosa no es

molestarse lo menos, sino dar participación a la mayoría de las personas.

● En tercer lugar, incorporar incluso también a las personas aparentemente conflictivas. “La reacción natural sería eliminarlas, pero ello sería eliminar una riqueza, porque esas personas le ayudan a uno a no instalarse, a no sentirse dueño de la situación,” dice. “Yo no creo en una organización donde todo sea una balsa de aceite,” añade.

● Después hay que seleccionar los programas, si es posible según las necesidades presentadas por la comunidad. “Pero esto no es siempre posible, porque la gente no sabe qué quiere. Mejor empezar, y luego adaptar según se ve la necesidad,” comenta.

En St. Michael, la Hna. M. Elena coordina también la educación religiosa del colegio parroquial, en colaboración con la directiva de la escuela.