

Welcoming the Lord  
Reubiendo al Señor  
ADV 1928



Catechetical Sunday - September 19, 1982

Mark 9:30-37



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Department of Education  
UNITED STATES CATHOLIC CONFERENCE  
Washington, D.C.

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#### AUTHORIZATION

In its 1982 planning document, as approved by the general membership of the United States Catholic Conference in November 1981, the Department of Education through the desk of the Representative for Religious Education was authorized to continue its Catechetical Sunday Observance booklet. This present document, *Welcoming the Lord*, has been prepared by the Representative for Religious Education in consultation with the entire staff of the USCC Department of Education, approved by the Secretary for Education, Rev. Thomas G. Gallagher, and authorized for publication by the undersigned.

March 15, 1982

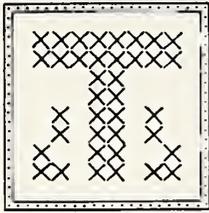
Reverend Daniel F. Hoye  
General Secretary NCCB/USCC

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# Contents

1. Preface . . . . .	4
2. Setting the Theme . . . . .	5
3. The Celebration . . . . .	6
Preface to the Liturgy for Catechetical Sunday . . . . .	6
Catechetical Sunday Commentary . . . . .	6
Homily Suggestions . . . . .	6
Commissioning Rites . . . . .	7
Introduction . . . . .	7
Rite during the Eucharistic Liturgy . . . . .	8
Rite for Family-centered Programs . . . . .	9
General Intercessions . . . . .	10
4. Welcoming the Lord . . . . .	11
Introduction . . . . .	11
In the Primary Grades . . . . .	11
In the Intermediate Grades . . . . .	11
In Junior High School . . . . .	12
In Youth Ministry . . . . .	12
In Campus Ministry . . . . .	13
In Young Adult Ministry . . . . .	14
In Adult Catechesis . . . . .	18
With Persons with Special Needs . . . . .	19
In Justice and Peace . . . . .	20
With Families at Home . . . . .	22
With Catechetical Leaders . . . . .	23
5. Coast to Coast Success Stories . . . . .	25
St. Mary Parish, West Warwick, Rhode Island . . . . .	25
St. John the Evangelist Parish, Little Canada, Minnesota . . . . .	25
Church of St. Bede, Hayward, California . . . . .	26
The Catholic Community of St. Francis de Sales . . . . .	26
Houston, Texas	
6. Appendices . . . . .	27
Banner Suggestions . . . . .	27
Bulletin Announcements . . . . .	28
Reproducible Art . . . . .	29
Commissioning Certificates . . . . .	33
7. Evaluation Sheet . . . . .	37

# 1. Preface



here are many aspects to the reality known as parish. Some would define a parish by its geographical boundaries, while others would identify a parish by pointing out its buildings: the church, the parish center, the school, the convent, the rectory. On the other hand, others might challenge these ideas and say that a parish is people and the activities and programs that serve them. The theme for Catechetical Sunday 1982, "Welcoming the Lord," was chosen to stress the parish as a welcoming community, welcoming people into the life of the parish, and welcoming the Lord into the lives of the people. It is hoped that this theme, based on the Gospel of the day (Mark 9: 30-37), September 19, 1982, the 25th Sunday of the Year, Cycle B, will serve as a basis for catechetical celebrations in parishes across the country as well as a challenge to parishioners and catechists alike to set an atmosphere of hospitality and warmth in every aspect of a parish's catechetical ministry.

The design of the 1982 Catechetical Sunday book is intended to assist each of the 18,000 parishes of this country in planning and implementing programs for Catechetical Sunday.

The liturgical and catechetical thrusts of the publication are reflected in the annual commissioning ceremony and in the activities sections of the book. The latter has been developed to reflect the 1982 theme in welcoming the Lord in the lives of all parishioners by suggesting related programs for children, youth, young adults, adults, families, the handicapped, and catechetical and school faculties.

A special feature of the 1982 booklet is the inclusion of a section for Hispanic catechists and Hispanic parishes. It is hoped that, in this way, the 1982 theme can be implemented in those parishes which are bilingual, multicultural, or totally Hispanic by population.

The section entitled "Coast to Coast Success Stories" shows how selected parishes across the country celebrated 1981 Catechetical Sunday. Perhaps some of these "how to" ideas might aid in planning the same for 1982.

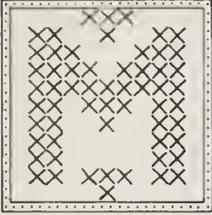
Please note that you may reproduce material from this book to help you promote and celebrate Catechetical Sunday. However, you may not reproduce materials for sale or general distribution.

It is most important that you return the evaluation form to this office for use in planning the 1983 booklet. Any ideas, suggestions, or programs from your parish or diocese would be most welcome.

It is the hope of all the staff of the USCC Department of Education that each parish in this country will find these materials helpful in welcoming the Lord in the lives of its people.

Rev. Thomas G. Gallagher  
Secretary for Education  
USCC, Department of Education

## 2. Setting the Theme



Most local newspapers usually carry a weekly feature section reviewing or highlighting an area restaurant. The reviewer will creatively pass judgment on the art and skill of the chef, the specialties of the house, the style and ethnic flavor of the food, the quality of the service provided, the range of prices, and the ambiance or

setting of the dining room itself. Many times when reading such reviews we give little attention to the quality of the ambiance and more attention to the quality of the food or the range of prices. Sometimes, however, after experiencing a lovely dinner, we say that that place had "atmosphere." In our American jargon we usually mean that particular restaurant had warmth and style, the diners felt comfortable, felt at home, felt welcomed.

So many of us have had the experience of visiting friends, and upon our arrival we are immediately offered coffee, snacks, or a drink, depending on the time of day. The host person or family will express a sentiment of "make yourself at home" either in words or in actions. If the visit was a particularly pleasant exchange of friendship, we, as visitor, can say, "that was a nice visit; I felt right at home."

Wouldn't it be exciting if each of the parishes in our country were like the examples cited above. Wouldn't it be exciting if each of the parishes of our country were a place in which people could experience an atmosphere of welcome and could say: "At my parish, I feel right at home!" Many parishes across this land have set for themselves a goal to strive to make their Church a place of hospitality, a place of welcome. Parish staffs and parish councils, liturgical and catechetical committees are striving to develop a greater atmosphere of warmth, welcoming people to a holy place of worship and welcoming the Lord into the lives of the people of the parish.

"Welcoming the Lord" is the theme for Catechetical Sunday 1982. The purpose of Catechetical Sunday is to recognize and commission catechists; volunteer and professional, who are involved in the many aspects of parish-centered programs of catechesis. A further purpose for such a celebration is to challenge the catechists, indeed all the parishioners, to reflect on the theme and to grow in faith by implementing the ideas and programs that the theme engenders.

Contemporary catechetical ministry centers on sharing the message, building community, leading people to service and prayer. The *National Catechetical Directory, Sharing the Light of Faith*, sets these goals as its principal theme. Renewal groups and ministry to priests' programs stress again and again the key role of a support group for the atmosphere in which self understanding and growth in faith can happen. The renewal of the catechumenate has as one of its thrusts, the role of the sponsor, the role of the welcoming community, and the caring outreach of hospitality. The signs of the times seem to point emphatically to the importance of personal relationships, of the parish as welcoming community as a foundation for growth in faith.

The Gospel for Catechetical Sunday 1982 (Mark 9: 30-37) says whoever welcomes someone for my sake welcomes me, and whoever welcomes me, welcomes, not me, but him who sent me. Each of us comes to know the Lord through seeing the Lord in others, and each comes to experience the Divine by

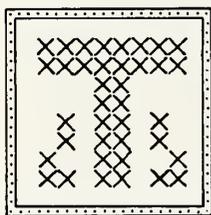
experiencing the ministry of Jesus. It becomes our role, then, to understand how others come to know the Lord by what we say and what we do. It becomes our challenge, then, to continue to build community and set the atmosphere for welcoming the Lord in the lives of children, youth, adults, families, the elderly, the handicapped and the needy, in fact, in the lives of all.

It is our hope that Catechetical Sunday 1982 and its theme of "Welcoming the Lord" will be a cause to celebrate the catechetical ministry in parishes across the country and become a challenge to parish staffs to build an atmosphere of hospitality and warmth in welcoming the Lord into the lives of the people they serve.

Rev. David E. Beebe  
Representative for Religious Education  
USCC, Department of Education

# 6 3. The Celebration

## Preface to the Liturgy for Catechetical Sunday



The bishops of the United States have designated the third Sunday of September to be Catechetical Sunday. It is a day on which the total parish community seeks to focus on one of its most important functions, the ministry of catechesis. The theme for each year is chosen from the readings of that Sunday so that the

liturgical action, and the ministry of the Word in particular, can reinforce the theme in a prayerful setting. It is to be noted that current liturgical law insists that the readings for a Sunday liturgy can never be substituted by other readings, which shows the importance and centrality of the annually chosen theme.

The 1982 theme "Welcoming the Lord" is based on the Gospel reading assigned for Catechetical Sunday this year. It is hoped that the theme will center on the person and role of the catechist, both professional and volunteer, who is called in a special way, first by baptism and then by the parish community, to welcome the Lord by welcoming his people and sharing the light of faith with them. The personal abilities, skills, knowledge, and faith life of each catechist is the basis for success in the ministry of catechesis.

During our celebration we will commission those whose ministry this year will be teaching others. It is true that each of us catechizes by what we say and do, but today we highlight those who are called to welcome the Lord in a special way as catechists/teachers in parish programs.

## Catechetical Sunday Commentary

25th Sunday of the Year

—Cycle B

September 19, 1982

### Before Mass

Good Morning (Evening): Today (Tonight) is the 25th Sunday of the Year and also Catechetical Sunday. In today's Eucharistic celebration, we are reminded of our baptismal call to "welcome the Lord" himself by sharing the light of faith with others by what we say and do. This Sunday, as in previous years, we celebrate with hope and thanksgiving those among us who have answered their call by ministering to others as catechists.

In a simple ceremony today, we will formally commission those persons who teach in our parish catechetical programs and highlight their role in the catechetical process of sharing the light of faith.

Today it is good for all of us to remember that through baptism we are called to welcome the Lord by opening our hearts to God's Word and sharing it with others. In that spirit of unity and support, we begin our act of worship.

### Before the First Reading (Wisdom 2:12, 17-20)

Those who are innocent and just often bring discomfort to those around them. That was true of Jesus, whose sufferings are

anticipated in our first reading. We are challenged to a similar fidelity to God who has promised to uphold us.

### Before the Second Reading (James 3:16, 4:3)

We live in a time in which human knowledge has been greatly expanded, but where that knowledge has not always been effective in curing society's ills. St. James reminds us that true wisdom is God's gift. Only that wisdom can bring lasting peace.

### Gospel (Mark 9:30-37)

## Homily Suggestions for Catechetical Sunday

Twenty-fifth Sunday in Ordinary Time (Cycle B)

+ Wisdom 2:12, 17-20

+ James 3:16, 4:3

+ Mark 9:30-37

### Theme

The theme, "Welcoming the Lord," comes from today's Gospel reading (Mark), which ends with Jesus telling his disciples, "Whoever welcomes a child such as this for my sake welcomes me. And whoever welcomes me welcomes, not me, but him who sent me." A number of homiletic treatments are suggested by this Gospel pericope, as well as by the other two readings and the responsorial psalm. The homilist might choose to let the Word of God enlighten our contemporary treatment of children (Do we show genuine care for protecting our precious gift of the world's children and for fostering their physical, spiritual and psychological growth?), or *hospitality* in the Church for all the "little ones" of society—the poor and neglected, the politically oppressed, those unsure in their faith, all who reveal to us a facet of the hidden face of Christ—might be the focus of the preaching event. Or the "way of wisdom" as the path for the true disciples of the Lord might be the homilist's approach.

What is most essential is that we do not weaken the Word of God by trying to remove the message of the Cross—an essential element of the full preaching of the Gospel—from the Lord's injunction to be hospitable, to "welcome the Lord" in his "little ones." Evangelization and catechesis have always been met by contrasting responses: the Word has been rejected; it has also received a joyful welcome. Today's homily should, therefore, encourage the assembly to continue in its acceptance of the Word of God, despite the ever-present reality of hardship, misunderstanding and rejection (the Cross).

### Points for Development

1. Today's Gospel reading contains Mark's account of Jesus' second of three predictions of his passion and death. (The pattern of threes occurs throughout Mark: the three temptations of Jesus in the desert, the three denials of Peter, the three prayers of Jesus in the garden of Gethsemane. The aspect of solemnity is enhanced through this use of threes.) Jesus is aware of the political opposition which is arising against His Person and teaching. Mark probes deeper, not satisfied to assign blame for the Messiah's rejection simply to the religious or political authorities of the time: "The Son of Man is going to be

delivered into the hands of men who will put him to death.” Thus, Jesus’ death is a constant reminder of the wickedness in people’s hearts; however the power of God to nullify that wickedness is also proclaimed: “Three days after his death he will rise.”

The story of Jesus is a success story, but not of the variety often held up for our imitation in contemporary society, the kind that says, “Everything is going my way.” Mark makes the point that if we want a similar success in life, we must live Jesus’ words and follow his example: “If anyone wishes to rank first, he must remain the last one of all and the servant of all.” We follow the Lord, in fact we meet and welcome him, in our very acts of service to others.

2. The true disciple is called by the Lord to identify with the little ones, the lowly. Jesus’ words in the last verse of today’s Gospel should not be read as referring exclusively to the young. Rather, it was the young child that Jesus took in his arms who became the representative of all the *anawim*, the “poor of Yahweh,” the poor in spirit. In the child Jesus points to the identification of the Father’s love with all who are least and most insignificant. The Gospel calls the faithful disciple to actually *become* that poor, insignificant servant. For in making ourselves little in the sight of God, we find our true identity with Christ and with the Father.

3. A concrete question which arises from the Gospel is, “How do I serve others and thereby ‘welcome the Lord?’” On this Catechetical Sunday can we be satisfied in saying, “God bless all these teachers and catechists who share the light of faith with our children (and with us adults) year after year,” while knowing that we may have talents in this area which have never been used? Yet, it is in serving in this ministry as well as in all other Church ministries that we make ourselves the least, and therefore the greatest, in the Kingdom of God.

4. Early Christian writings, taking their inspiration from the Psalms and the Wisdom literature of the Old Testament, often present human life as the result of a choice between two contrasting “ways.” One style of living is set against an opposite one, often through the use of metaphors. A contemporary form of the “way of good versus the way of evil” teaching would be some of our cowboy-western movies, in which the good guys are dressed in white, while the bad guys are in the opposite, black. The Scriptures use similar contrasting images. The just person is like a highly productive tree growing at the edge of a clear and flowing river. The evil person is like a plant withering in a sun-baked desert land.

The readings from Wisdom and James relate to this teaching of the “two ways.” James says that vice and virtue are revealed through the fruits produced by a person’s life. The fruits of a good life, a life of true wisdom, are peace, meekness and compassion toward others. The harvest of evil, on the other hand, is jealousy, strife, hatred and unfaithfulness of every kind. The reading from the Book of Wisdom points out the folly of attempting to live the way of the unwise. Both of these readings remind us that we are often divided even within ourselves. Setbacks and sufferings often contribute to our losing a sense of direction. But faith can also allow us to transcend those pains in human life.

5. All three readings today challenge us to be at peace within ourselves. Jesus sacrificed his life, thereby giving us not only an

example but the actual assistance of His Spirit to live our lives according to the way of wisdom. Those who remain faithful to this teaching stand in opposition to the many manifestations of evil around us. They also en flesh the Gospel with their very lives, and serve to invite other men and women, boys and girls, to “welcome the Lord” in their midst.

Rev. Ronald Krisman  
Associate Director  
NCCB, Bishops’ Committee on  
the Liturgy

## Commissioning Rites

### Introduction

Parish catechists, many of whom are volunteers, may be engaged in catechizing adults, young people, children, or those with special needs. There is a particular way of carrying out the promise which the Church makes at every baptism: to support, pray for, and instruct the baptized and foster their growth in faith. The fundamental tasks of the catechist are to proclaim Christ’s message, to participate in efforts to develop community, to lead people to worship, and to motivate them to serve others (NCD #213). Indeed, each catechist is called to welcoming the Lord into the lives of others.

The special ceremony or commissioning rite, in which we call forth catechists and officially recognize them to carry out the ministry of the Word, is of special importance in the celebration of Catechetical Sunday. This ceremony is one of recognition and support for the catechist, as well as a conferral of the profound responsibility of sharing the light of faith.

The rite of commissioning usually takes place within a Eucharistic liturgy, but may be scheduled at another time more convenient to those involved. Maximum parish participation is desirable since the very nature of Catechetical Sunday is to celebrate within the parish community. It is suggested that representatives of different parish committees, the parish council, the parish DRE and the school principal, and other leaders take an active role in the rite itself. This will give a more complete sign of the dedication of the parish to total religious education.

In adapting these rites for use in your parish, it is important to remember that each catechist should be called by name, and each catechist should receive a recognizable symbol of the responsibility he/she now assumes. In parishes where family-centered catechetical programs are flourishing, care should be taken to emphasize the role of the parents as catechists. Some dioceses adapt the commissioning rite into a large ceremony held in the cathedral with the bishop. Your parish planning group should be very creative in making this ceremony as vibrant a celebration of catechesis as is possible in your locale.

## Rite of Commissioning During a Eucharistic Liturgy

### Entrance Rite

The entrance song should have a community theme or be related to a theme taken from the Scripture reading of Catechetical Sunday. The catechists can rightly be part of the entrance procession along with the liturgical ministers. In greeting the assembly, the celebrant should announce the theme of the day and indicate the kinds of catechetical ministries represented in the community. The penitential rite and liturgy of the Word proceed as usual. When a Sunday Liturgy is celebrated, the Sunday readings must be used.

### Homily

Suggestions for the homily are found elsewhere in this book. After the homily and creed, the priest should describe the purpose and importance of the rite of commissioning.

### The Rite of Commissioning

#### INSTRUCTION

##### Priest:

God, our Father, has given our parish a very great gift. This gift is Good News which was embodied in His Son, Jesus. We share the responsibility of ministering to others in our community and extending the Good News of the Gospel which we have heard. Some of the members of our parish have responded in a special way to welcoming the Lord through involvement in the catechetical ministry. We now call them forth and give them a commission to be catechetical ministers of the Word of God.

#### CALL

##### Commentator

Let those who are about to be commissioned as catechists please come forward.

(The president of the parish council, the director of religious education, the school principal, or other appropriate parish leader calls out the names of the catechists who then step forward.)

#### PRAYER OF THE COMMUNITY (General Intercessions)

##### Priest:

As a sign of our concern and support, let us join in prayer for these members of our community and for all who are called to welcome the Lord. (Silent pause, after which the lector or some catechists pray(s) the general intercessions. See page 10.)

#### COMMITMENT OF THE CATECHISTS

##### Priest:

(To catechists) My sisters and brothers, Jesus said to his disciples, "Go into the world and preach the Gospel to all nations." Will you continue to grow as disciples of the Lord by making every effort to hear the Word of God, integrate His Word into your lives, and share His Word with others?

##### Catechists:

I will.

##### Priest:

You have been called to become ministers among our people. Do you promise to welcome Christ in our midst by bringing the

Word of God to our parish family through prayer, teaching, service, and example?

##### Catechists:

I do.

##### Priest:

Are you prepared to fulfill all the responsibilities which this ministry requires in fostering the faith of those directly entrusted to your care?

##### Catechists:

I am.

##### Priest:

Then this community of faith gratefully accepts your willingness to respond to God's call and, on its behalf, I commission you to be catechetical ministers in our parish.

#### COMMITMENT OF THE COMMUNITY

(To the community) My brothers and sisters of \_\_\_\_\_ parish, realizing that we all share in the ministry of catechetics, do you pledge your support for these men and women called by God from out of our midst, and commissioned by you as catechists in our parish school religious education program?

##### Community:

We do.

##### Priest:

Will you endeavor, through prayer, witness, and participation in our parish programs, to continue to be ministers of God's Word to each other, so that we may grow together in sharing in the work of the Lord?

##### Community:

We will.

##### Priest:

Then, on behalf of our parish, I accept your commitment to participate in and support the catechetical ministry of our parish.

#### SYMBOLIC GESTURE

##### Option A: Symbolic Gift

(At this point, the pastor or his representative gives each catechist a sign of his or her office.)

##### Priest:

(Name) \_\_\_\_\_, receive this as a sign of your commitment to the catechetical ministry of our parish community. It carries with it a pledge of our support through witness, work, and prayer.

##### Option B: Symbolic Blessing

(The priest blesses each catechist.)

##### Priest:

"I give thanks to my God every time I think of you—which is constantly, in every prayer I utter—rejoicing, as I plead on your behalf, at the way you have all continually helped promote the Gospel from the very first day. I am sure of this much: that he who has begun the good work in you will carry it through to completion, right up to the day of Christ Jesus." (Phil. 1: 3-7)

**Community Response:**

The lector or other appropriate person invites the community to demonstrate its support and recognition by applauding or singing a thanksgiving hymn. Catechists return to their places. The Liturgy of the Eucharist begins, with members of the community and catechists having the opportunity to present the gifts.

**Rite Designed for a Family-centered Program****Introduction**

This rite is designed to be used within a Eucharistic Liturgy. It calls for the participation of a limited number of families and the larger parish family.

In preparation for the Eucharistic celebration, it is suggested that the families proceed in with the celebrant and sit together. The rite is designed to take place after the homily. It is suggested that all participants renew their baptismal promises as an introduction to the rite.

**The Rite of Commissioning****INSTRUCTION****Priest:**

Today, these families have come together with the community to celebrate their promise to proclaim the message and serve the Word. They have responded to the call to welcoming the Lord into the lives of others.

**CALL****Commentator:**

We ask the following families (please name them) to come forward and stand before this community as they make their commitments to be active participants in our family-centered religious education program. (The commentator calls out the names of the families and invites them to come to the sanctuary.)

**COMMUNITY PRAYER (General Intercessions)****Priest:**

Let us pray for these families as they begin their ministry. May the Lord strengthen them inwardly through his Spirit. May Christ dwell in their hearts through faith, and may charity be the root and foundation of their family life. Let us also pray for all who have been called to welcome the Lord.

(After a moment in silence the general intercessions, page 10, are prayed.)

**COMMITMENT OF THE FAMILIES****Priest:**

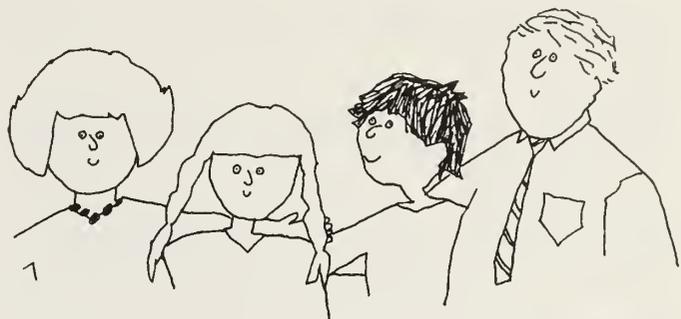
In baptism, God's Spirit has made you His disciples. Do you commit yourselves to this baptismal service of the Word among yourselves and in our parish?

**Families:**

We do.

**Priest:**

Do you pledge to do your work generously and perform your service in charity and joy?

**Families:**

We do.

**Priest:**

As pastor of this community, I send and commission you to go forth into the parish community as a witness of God's own Word.

**Priest:**

Do you accept this ministry of catechist to the families in our parish?

**Families:**

We do accept it.

**Priest:**

Will you, the families of our parish, accept the catechetical ministry of these families?

**Community:**

We will.

**Priest:**

Will you offer your constant prayers and support to these families as they carry out their catechetical ministry among us?

**Community:**

We will.

**Priest:**

As members of this Christian community, we accept your commitment and pledge our support. May God, the Father of us all, bless you and give you strength.

May the Lord's Spirit be upon you;

May He proclaim His message and help you grow together in His Love.

We ask this in the name of our Lord Jesus Christ who lives and reigns forever and ever.

**Families:**

Amen.

(The lector or commentator may invite the community to demonstrate its support and recognition by applauding. The newly commissioned families might then participate in the presentation of gifts which begins the Liturgy of the Eucharist.)

Rev. Ronald Krisman  
Associate Director  
NCCB, Bishops' Committee on  
the Liturgy

## General Intercessions

### Priest:

*(This introduction is suggested for use at celebrations of the Eucharist in which commissioning rites are not used. See other introductions to the General Intercessions in the commissioning ceremonies themselves.)*

We have heard the Word of God and have been challenged to share more deeply in the Lord's work by opening up our lives to others. Let us pray that the Lord may strengthen His Church to live a life worthy of the Gospels.

### Lector:

- For Pope John Paul II, our bishop \_\_\_\_\_, our pastor(s) \_\_\_\_\_, our parish DRE \_\_\_\_\_, and all entrusted with the teaching responsibility of the Church; that they may excel in taking on Christ's cross in service of others, let us pray to the Lord.
- For the world's leaders in government; that they may seek after neither personal power nor prestige but rather peace and reconciliation among all God's people, let us pray to the Lord.
- For our parish community, that we may welcome the Lord by living lives of openness and hospitality to all people, especially the poor and the defenseless, let us pray to the Lord.
- For all who have welcomed us as they would the Lord himself: our parents and teachers, and the priests, deacons and sisters who have contributed to our religious formation, let us pray to the Lord.
- For all dedicated men and women, and especially for those of our parish, who witness to their faith through their service in catechetical programs, let us pray to the Lord.
- For children throughout the world; that their gifts of simplicity and trust might be valued by all of us, and that our efforts in the world might help to make it a better place for all God's little ones, let us pray to the Lord.
- For all the students of our parish, of whatever age, that they may continue to open their hearts to the presence of the Lord, let us pray to the Lord.
- Other intentions: the sick, the recently deceased or other special or local intentions.

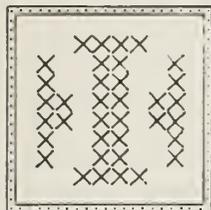
### Priest:

*(Conclusion for use when the General Intercessions are not part of a commissioning rite)*

Father, we are the children born of your love. Hear us in our needs and strengthen us with the power of your Word. Help us to spread the Gospel of your Son, who lives and reigns with You and the Holy Spirit for ever and ever. Amen.

# 4. Welcoming the Lord

## Introduction



In the past, Catechetical Sunday materials have focused on the parish celebration on Catechetical Sunday with suggestions for the Eucharistic Liturgy, commissioning ceremonies, banners, etc. In this issue, we are suggesting activities for various groups which may be used on Catechetical Sunday or other days of the week following.

The following activities are suggested for celebrating Catechetical Sunday with various groups who participate in parish, school, campus or other catechetical programs.

## In the Primary Grades

### Materials Needed:

1 sheet of white construction paper for each child.

Crayons or magic markers.

Large multi-colored letters: "WELCOMING THE LORD," posted on bulletin board before class.

Talk with the children about friends and how happy they make us. Discuss what we do when we see our friends. How do we look? How do we act? Then explain simply that Jesus is our best friend, and we want to welcome him into our hearts. Talk about ways they can do this.

Then have each child draw a picture of himself/herself with a happy face, how he/she would look welcoming Jesus. Be sure they print or write their name on the picture. If the Church is not too far from the classroom, have them make a visit. Let the children stand around the tabernacle, singing "JESUS LOVES THE LITTLE CHILDREN," or any other suitable song. Encourage the children to talk to Jesus in their own words, welcoming Him into their lives. The teacher might want to begin the praying. After the prayers, all could sing or listen to the song: JESUS, MY LORD IS WALKING WITH ME (from 2nd grade record album, *Jesus Is with Us*, Sadlier) or any other appropriate song. On the way out of the church, have each child post his/her self portrait on the bulletin board containing the words: WELCOMING THE LORD!

(Instead of going to church for the visit, the children could sit in a circle in their classroom, singing, praying and posting their pictures as suggested above.)

Sr. Margery, DRE  
St. Joseph's CCD School of Religion  
Beltsville, Md. 20705

## In the Intermediate Grades

### Materials Needed:

1 sheet of construction paper with six 2 3/4 inch circles for each student.

Cardboard disc with a safety pin glued or taped on back.

Magic markers.

Talk with the students about welcoming. How do people welcome others? Who are some people that you welcome? On what occasions? How do you welcome them?

Explain to them that, this week, the parish is celebrating the religion classes. The celebration began on Catechetical Sunday. The theme for this celebration is "Welcoming the Lord." Discuss ways in which they and others can welcome the Lord in their lives. Then have the students make buttons that would show others that they welcome the Lord in their lives.

### Samples of Buttons



Close with an appropriate hymn.

Mrs. Sharon Dorak, 6th grade teacher  
St. Joseph's CCD School of Religion  
Beltsville, Md. 20705

## In Junior High School

### Materials Needed:

Copies of LET US PRAY section of Prayer Service (Given below)

### Introduction

St. Luke's Gospel tells us that on the first Christmas night, there was no room in the inn, no real welcome for Jesus when he came to dwell as a person among humankind. Now he comes to dwell among us, to gift us with his sacred presence, if we but open our hearts and lives to him. Do we have room in our little "inn?" Do we welcome him in as Lord and Savior . . . or are we filled up with other things? Do too many things, not of the Lord, mar the welcome?

### Let Us Pray:

When I am filled with pride and stubbornness, let me welcome in the humility of Jesus.

When lying keeps me from Jesus, let me welcome in the Spirit of Truth.

When selfishness hurts another, let me welcome in your compassion, Lord.

When I live in darkness, let me welcome in your spirit of light, Lord.

When I refuse to forgive or ask to be forgiven, let me welcome in your mercy, Lord.

When anger and fighting disturb our family, let me welcome in your peace, Lord.

When I disobey and talk back, let me welcome in your respect for authority, Lord.

When I dislike and talk against others, let me welcome in your love, Lord.

When I fail to use my talents, let me welcome in your generosity, Lord.

When I fail to pray and talk with you, let me welcome in your sacred presence, Lord.

### Closing Song:

*Come Unto Jesus* (from Dallas Holm and Praise Album, Green-tree Records)

Mrs. Margaret Mary Teague,  
7th grade teacher  
St. Joseph's CCD School of Religion  
Beltsville, Md. 20705

## In Youth Ministry

Behold!

I stand at the door and knock.

If anyone hears me calling

and opens the door,

I will enter that house

and we shall dine together.

Catechetical Sunday/Week can provide an excellent opportunity for youth to explore their own unique call to be servants of the Word within the parish community. As the above adaptation of Revelations 3:20 points out, a crucial part of welcoming the Lord is the process of listening to his invitation.

An interesting scripture study around a theme of recognizing the call of God can be found in comparing and contrasting how the voice of Yahweh came to four different prophets: Samuel, Elijah, Jeremiah and Moses. Each of these prophets experienced a degree of confusion or hesitancy in deciphering and welcoming the Lord's call.

### Process

After opening with prayer and creating a relaxed atmosphere, divide the group into four presentation teams. Give each team a typed copy of one of the following passages: Jeremiah 1:4-9; 1 Kings 19:5-3; 1 Samuel 3:1-10; Exodus 3:1-14, 4:10-16. While giving each team ample time to become familiar with their passage, distribute markers and five or six pages of newsprint to each group. Instruct the groups that they will present the scriptural story to the large group and that as a visual aid they should create a pictorial flip chart to illustrate the basic plot. The charts need not be artistic masterpieces; cartoon-type stick figures are totally adequate. Encourage everyone on the teams to work on the charts and remind them that they have only five or six pages to outline the entire plot. Allow 20 minutes for each team to prepare its presentation. Allow each group to decide how they want to make presentations; they may wish only to paraphrase the stories as one or more members explain the chart. After the first team makes its presentation, take about five minutes to process the story in the large group. Ask the entire group to volunteer brief observations about the obstacles the prophet encountered in responding to the call. Suggest that you are looking for one or two word answers. Record the answers on newsprint. Once the answers stop flowing, move on to the next team's presentation and repeat the entire process. Once all four groups have finished, review the four sheets of newsprint from the brainstorming sessions and ask if there are any common obstacles which run throughout the four stories. Discuss how these same obstacles might apply to youth today. To close the session, read the above passage from Revelations, invite spontaneous prayer from the group and close with the Our Father.

John Farnsworth  
Youth Ministry  
USCC Department of Education

## In Campus Ministry

The essay in this week's issue of Time magazine has great poignancy. It is entitled, "The Man in the Water" and refers to a hero of the air crash in Washington, D.C. Some of us will love to such an heroic degree. Most of us will never be called on directly to give our lives in this way. Today the pressing needs of our brothers and sisters have never been more tangible; however, we in campus and young adult ministry cannot expect to answer all these questions. We'd be fools to try! The genius of this apostolate rests in those wise ministers who call upon the young to walk with us, shoulder to shoulder, and teach, by word and work, the love of our God.

Recently, programs geared to young adult ages have begun to spring up on campus, in dioceses and religious communities. Their goal? To channel interested college graduates and other young adults to the service of the poor and needy. Much of this information has crossed our desks and the message packs a wonderful possibility along the lines of the Peace Corps, Vista, and similar programs conducted by the Church. For too long, generalizations of universal apathy and neohedonism have stigmatized young women and men.

On Catechetical Sunday we can educate to the issue by addressing especially our campuses and young adult programs. Yes, youth are called to quiet heroism day after day. Thousands of their peers are already living the Word of God by tutoring, rehabilitating homes, visiting the poor and the aged and becoming advocates of justice and peace in the local arena. Our youth simply must be seven day "pulpits" in the areas we'll never reach, teaching people we'll not see in our lifetime.

My task and yours is that of encouraging mutual information and inspiration. Why should we hesitate or fear? The Spirit of the Lord is with us. He has chosen us. He has sent us. And the time is now.

The following is a suggested prayer service for Catechetical Sunday or during that week.

### We Shall Speak and Work for Our Brothers and Sisters

#### Opening Song:

*Abba, Father* by Rev. Carey Landry  
1977 NALR From the recording *Abba, Father*

#### Prayer:

We thank you Father, Teacher and Lord. We thank you for the grace of being together and we boldly ask what is your wish for us. We ask for your Spirit to challenge us again and again as we make your word come alive, as we preach with our very lives.

We pray this through Jesus, our life. Amen.

#### Reading:

Isaiah 61:1-8

#### Silent Reflection

#### Homily

(Shared reflections may be called for by homilist)

#### Leader:

Are we the people who live for others, who teach the good news by our lives?

#### Response:

With God's help, we will be that people.  
(repeat after each verse . . .)

#### Leader:

Are we the ones who give the shirt off our back when our coat is gone?

#### Leader:

Are we a community on campus and in the parish, recognized and known for our love?

#### Leader:

Are we young adults who thirst for justice and peace?

#### Leader:

Are we men and women courageous enough to make peace?  
Who are strong enough to be gentle?

#### Leader:

Are we the ones who take seriously our titles— "Salt of the Earth," "Light of the World"?

#### Leader:

Do we believe the Spirit of God fills us and sends us in our dorms, apartments, jobs, and classrooms?

#### All:

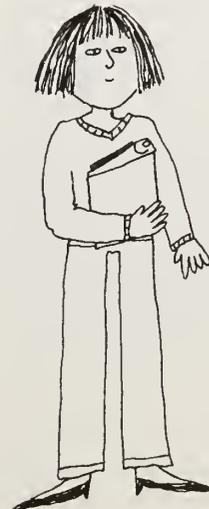
With God's strength we will be that people called by him to open wide the great debate about our prejudices and lack of forgiveness. With God's help we will be students of His word and teachers of that love. We will give a new and richer meaning to the words respect and care. Help our belief, Lord, and accept our pledge to You and to each other . . . in Christ's name. Amen.

#### Leader:

Blessing.

#### Concluding Song:

*I Am the Light* by Ray Repp (from the recording and songbook *Sunrise, In the Dead of Winter*)



F. Stephen Macher, C.M.  
Director of Campus Ministry  
Niagara University, N.Y.

## In Young Adult Ministry

“We must now develop and strengthen our pastoral plan for young adults . . . until very recently . . . little attention has been given them. Theirs is a very diverse world which is not easy to penetrate. Frequently they suffer from terrible frustrations rooted in their family life, their work, or their feeling alone. Many find themselves without true friends, with few opportunities for spiritual enrichment shared with others, especially through belonging to an alive Catholic Community. They make up one of the most abandoned groups from the religious point of view. They are part of the ‘anawim of our time’” (November 12, 1979 address of Archbishop Jean Jadot to the National Conference of Catholic Bishops).

It was just over ten years ago that Kenneth Kenniston began writing about a period of life after adolescence, but before the assumption of normal adult responsibilities that he called *youth*. This new group was composed of those who couldn't seem to settle down the way their parents did, who refused to consider themselves adults and who often challenged the existing social order. In so doing, they had not settled the questions whose answers once defined what it means to be an adult: questions of vocation, questions of social role and life style, questions of relationship to existing society.

Kenniston's preliminary observations were further amplified by the research done by the Institute of Life Insurance's report on the life cycle (Trend Report #8, Trend Analysis Program, Institute of Life Insurance). This research discovered that the period of young adulthood was emerging with some definite characteristics. It was characterized in this report as a time of experimentation with life styles, relationships, vocational and educational choices. Personal freedom and individuality were seen as primary. Responsibility, particularly any long-range responsibility, such as buying life insurance, was seen to be of secondary importance. Options and opportunities were seen as important, and resulted in frequent and spontaneous change.

Even though there is a tremendous diversity in the young adult population—married, single, students, blue collar workers, white collar workers, unemployed, military, ethnic minority, etc.—this trend analysis and similar studies since then, have pointed to a stage in life that is identifiable principally as a point of transition from adolescence to adulthood. This period is one in which fundamental areas of decision making are identified and made, such as where to live; with whom to live; if and where to go to school; what kind of work to do; what kinds of relationships to form; how to spend free time, money, energy; what to value and believe, etc. These questions and how they are answered become the focus for how a person understands him/herself and his/her world. With increasing cultural pluralism the possible ways of facing these questions and answering them have greatly increased. One result of this and a response to it is highlighted in the phrase *option shock*: it's just too much to handle.

In terms of young adults and their relationship to the Church, “They are among the most likely to sever contact with organized religion” (*Sharing the Light of Faith* #182). Young adults are the ones most likely to be at variance with what the Church teaches in terms of faith and morals (*Religious and American Youth*). According to Gallup 56% of young adults who have been baptized Catholic don't attend Mass (*Religion in America 1977-78*). The assumption held by some in the Church that those who leave the Church during their early twenties return at thirty is generally not borne out in recent studies (March-April issue of *Action Information*, Alban Institute). One major difficulty concerning young adults and the Church is that most of them do not fit into one of the traditional ministerial groupings, such as grade school children, youth, married couples, families; so they tend to slip between the cracks of the Church's programming. The implicit hope has been that eventually they will slip into one of the categories for which the Church has programming. The difficulty is that during this period of young adulthood crucial decisions are generally made concerning state of life, choice of partner and career. It must be recognized that many in this age group are alienated from the institutional Church and may be lost if greater emphasis is not placed on their evangelization and catechesis (*Sharing the Light of Faith* #183).

One of the most interesting pieces of data regarding young adults that has recently come out from the Princeton Religious Research Center has to do with the emerging spiritual restlessness that characterizes the young adult population. It runs contrary to the assumption held by some developmentalists that the primary concerns of young adulthood have little to do with the Church or the spiritual. In fact, one of the major criticisms of the Church by young adults is that the Church has lost the real meaning of the spiritual, as well as being cold and lifeless (Gallup, *Religion in America 1977-78*). According to the Princeton Research Center's study, there are strong indications that many young adults are searching for a level of meaning that goes beyond the available options offered by much of our contemporary culture. This search is leading them into a variety of movements and activities which promise to lead a person into deeper, more significant levels of experience and meaning. Some of these are “transactional analysis, zen, psycho-synthesis, est., color psychology, astrology, Tarot cards, organic food, bio-rhythms, auras, ego status, stroking, the human potential movement, alcohol, self-assertiveness training, marijuana, psychic energies, and so forth” (P.R.R.C., *Emerging Trends*, Vol. I, No. 6); this is not to mention the rise of cults and auxiliary Christian movements.

Faced with this rather incredible yet partial listing of activities and movements that are attracting the interest of young adults, it seems quite clear that the desire for something more than what they have is deeply rooted. The major difficulty regarding their relationship with the Church seems to be that they don't see the connection between what's going on in their lives and what's going on in the Church. To state the obvious, if a person does not see the connection between what's of concern to him or her and what's of concern to the Church, there would be little motivation for involvement. The primary task would be to identify points of contact between what's happening in their

lives and what's happening in the Church, or to phrase it a different way, to identify points of contact between what's of concern to them and what's of concern to the Church. This is simply to state the principles found in the document *Evangelii Nuntiandi*. "Evangelization loses much of its force and effectiveness if it does not take into consideration the actual people to whom it is addressed, if it does not use their language, their signs and symbols, if it does not have an impact on their concrete life" (#63).

Before going on to the next section, list five of the major areas of struggles or concerns that you think young adults have. After you have read this section, compare your list with the ones offered in the article. Are they the same? different? Compare your list with two other persons. Are they different or are they similar? How do you account for the similarities, dissimilarities?

A short time ago, I spent a weekend with one hundred and sixty young adults. I asked them what was of concern to them, what things they were struggling with in their lives. The following items were mentioned: wondering who I am, accepting myself, dealing with conflicting emotions, clarifying values, deciding where to live, trying to find out what I'm good at, sexuality, deciding how I'm to live, and what I'm to believe, family problems, rejection, dealing with guilt, learning to be alone, loneliness, dealing with conflict, fear of responsibility, being afraid to take risks, dealing with love, expressing affection, accepting failure, drugs and alcohol, money, career education, wanting to belong, competition, single or married facing new situations, health problems, the future, establishing, changing, ending friendship, hopelessness, and boredom. As I listened to these areas of concern and struggle come into expression, I was struck by how much is really going on in their lives. And that the old bromide "young adulthood is the best time of your life" is usually offered by those who aren't young adults. The picture of young adulthood that emerged from these concerns and struggles is far different than the media and Club Mediterranean suggests.

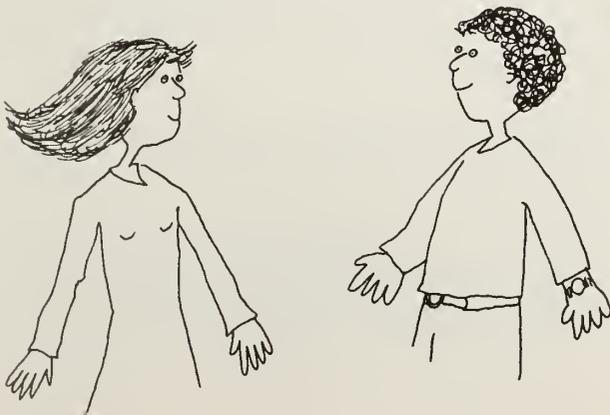
Generalizations about groups of people vary between falsehoods and half-truths. Read over and mark these generalizations according to your opinion, then discuss them with others. Put an X after your agreement (A), disagreement (D), or indecision (?)

### Young Adults

1. A \_\_\_ D \_\_\_ ? \_\_\_ Are usually happy with who they are.
2. A \_\_\_ D \_\_\_ ? \_\_\_ Wish to assume responsibility for their lives.
3. A \_\_\_ D \_\_\_ ? \_\_\_ Engage regularly in premarital sexual activity.
4. A \_\_\_ D \_\_\_ ? \_\_\_ Are generally carefree and light-hearted.
5. A \_\_\_ D \_\_\_ ? \_\_\_ Know what they want to do with their life.
6. A \_\_\_ D \_\_\_ ? \_\_\_ Are mostly interested in themselves.
7. A \_\_\_ D \_\_\_ ? \_\_\_ Have low moral standards.
8. A \_\_\_ D \_\_\_ ? \_\_\_ Are apathetic about the Church.
9. A \_\_\_ D \_\_\_ ? \_\_\_ Have concern about important social issues.
10. A \_\_\_ D \_\_\_ ? \_\_\_ Resist meaningful relationships with others.
11. A \_\_\_ D \_\_\_ ? \_\_\_ Feel the Church helps them lead meaningful lives.
12. A \_\_\_ D \_\_\_ ? \_\_\_ Are more honest than older people.
13. A \_\_\_ D \_\_\_ ? \_\_\_ Wish assistance in vocational planning.
14. A \_\_\_ D \_\_\_ ? \_\_\_ Have a lot of friends.
15. A \_\_\_ D \_\_\_ ? \_\_\_ Place success as the first priority in life.
16. A \_\_\_ D \_\_\_ ? \_\_\_ Find traditional forms of worship satisfying.
17. A \_\_\_ D \_\_\_ ? \_\_\_ Resist pressure to conform to external standards.
18. A \_\_\_ D \_\_\_ ? \_\_\_ Are lonely and in need of friends.

One of the difficulties older adults and congregations have has to do with the image of young adults as swinging, carefree, irresponsible, unconcerned, etc. Despite the fantasy of young adults as being this way, the vast majority simply aren't. They are faced with major decisions in each area of their lives. In times past the passage through these decisions was negotiable more easily not only because there were fewer options to choose from, but because there were readily identifiable landmarks that were established to guide a person through these decisions. These landmarks were composed of commonly accepted beliefs, values and ways of doing things. Without them, or where there are conflicting landmarks, a person is free to blaze his/her own way, or else he/she is free to flounder. To push the last image a bit further, floundering can look like frolicking to the observer, but most often to the person involved, it is more a matter of staying above water.

As I talked further with those young adults about those areas of struggle and how they were dealing with them, the thing I heard again and again was how important it was to have a person that they could turn to or be with as they worked it through. So I asked them to describe what this person is like. The summary of their composite description is as follows: a person who helped me sort things out, gave insight, accepted me, listened to me, trusted me and helped me to trust myself, treated me like a person, respected me, was struggling as well, was understanding, was affirming, asked questions, gave hope, offered gentle correction, gave me the time and space to work it



out, was patient, had and shared a dream, was there for me, was faithful, was thoughtful and sensitive. What deeply impressed me was how clearly they remembered and described this person who was there or is there for them. It also struck me what a difference this person has made or is making in their life. A second reaction I had is that the person is more important than the issue, the concern, or the struggle. After the issue is resolved, what remains, what's remembered, is the person. It seems so easy to confuse the two so that the focus is on solving the issue rather than on being with the person. The tendency both in the Church and in our society is to reduce life to the level of solving issues and problems rather than allowing the person to occupy center stage, and yet, for most of us, it seems that what we're looking for is not just the resolution of the issue or the struggle, but on a much deeper level we're looking for a person who can be with us, that is, for us, on our side, one who knows us and has our best interests at heart. When we find such a person, our lives are changed by being deepened and enriched.

We do not forget such a one nor does the collective memory of the Church forget such a one. In fact, the Church is founded on the memory of the one who is with us unconditionally. The description of those one hundred and sixty young adults is a composite portrait of the one whom we call Lord. It is this one who has initiated so vividly the experience of being called to life and growth through the personal. It is he who so clearly reveals the meaning of the personal. The Gospels are composed of one situation after another in which he refuses to treat people as issues, or problems, whether they be lepers, tax collectors, pharisees, children, or young adults. He calls them to see themselves and one another as persons who are sinful, broken, yet much loved. And it is in seeing one another as persons that the context is created for the issues and problems to be worked through.

The task of the Church is to represent or to reflect the person that Jesus is so that the world can find in the Church what it found in him. The underlying need of young adults comes into sharper focus as I realized their desire to find someone who could be there completely for them, not so as to take their struggles away, but to free them and work them through in truth. The Gospel intersects their lives precisely at that point, because the Good News is that there's someone who is infinitely and unconditionally there for them, that there is someone who is with them, on their side, who wants the most for them. A major task of the Church is to help them discover that person. After all, it is that discovery that lies at the heart of conversion, and conversion is what lies at the heart of the Gospel. Their sharing of struggles and concerns brought into sharp focus that what they're looking for isn't institution or an idea about a person.

One of the difficulties today is that conversion, when it is discussed within the context of the unchurched-churched dichotomy becomes a matter of affiliation, that is of attending Church services, contributing to the Church, etc. While this is a dimension of conversion, the more important and underlying one has to do with a conversion or turning to the personal God within the context of those who have been drawn to the same reality. It is interesting to note that recent studies on why some-

one becomes churched or unchurched indicate that most often it is the result of a personal relationship which either draws one toward or away from the Church. So ministry with young adults, as does all ministry, takes as its "starting point the person" (*Evangelii Nuntiandi* #20). The starting point is not to get them straightened out, fixed up, on the right track, or put back together. The starting point is that they are more than the sum of their struggles and concerns. They are more than the gifts and talents they bring to the Church. They are more than the issues or concerns they raise. In their persons they are great gifts to the Church because of the great value that our God has written into their lives. This inestimable worth is grounded in an awareness of and respect for the personal. Without that the Church is one institution among many others, its life is in the functional mode, and it offers no hope and no life. In a real way, Jesus' ministry was simply a process of opening up his relationship with his Father and then inviting others into that. What he experienced and knew he revealed to others, so that they, too, might know the Father. The task of the local Church is to do as he did, to be with young adults, to listen and to touch them, to open up their experience so as to help them find the Lord already present and working in their lives, and call them together with those who have experienced and known of his presence, to become Church. To do that is Good News. To be that is welcoming them to something that can change their lives and the rest of the Church as well. I would close with two quotations that very ably express my hope for what young adults find the Church to be, "In seeing the Church, people should have at least a glimpse of the Kingdom, a glimpse of what it will be like to be united in love and glory with one another in Christ the Lord, King of Heaven and Earth" (*Sharing the Light of Faith* #67). The second is from *Evangelii Nuntiandi* #21. "Take a handful of Christians who, in . . . their community show their capacity for understanding and acceptance, their sharing of life . . . with other people. Through this . . . witness these Christians stir up irresistible questions in the heart of those who see how they live. Why are they like this? Why do they live this way? What or who is it that inspires them? Why are they in our midst?" In the following sentence completions, choose the ones you feel are appropriate, and discuss them with others.

1. *I think young adults need. . .*

- a) a good kick in the pants
- b) some old fashioned values
- c) time and space to work things out
- d) someone who really is interested in them

2. *My reaction to this article is that. . .*

- a) it's right on target
- b) it makes a mountain out of a molehill
- c) it makes some sense
- d) it has little to do with me; the pastor should read it

3. *Our church is like. . .*

- a) a well-oiled machine, organized and efficient
- b) a country lake, calm and deep running
- c) a circus, too much going on
- d) an attic, drab and dusty
- e) a family, warm and inviting

4. *If I were a young adult, I'd attend this church because. . .*

- a) it's a warm, accepting place to be where people really care about one another
- b) of all the programs and activities it has
- c) the liturgy is so alive and vibrant
- d) the homilies speak to the needs of young adults
- e) it has the shortest Mass in town

5. *The most important thing our church could do to reach out to young adults is to. . .*

- a) have someone to work with them
- b) have more programs for young adults
- c) sensitize the congregation to their needs
- d) have a more alive liturgy
- e) take a more personal interest in the ones who are already coming

6. *The most important thing I could do to welcome young adults is to. . .*

- a) pray for them
- b) find one after Mass and shake hands
- c) help plan a welcoming party after Mass for young adults
- d) sponsor discussion groups for young adults
- e) sit down and have a talk with a young adult I know from my neighborhood, work, etc.

Often it is helpful in taking hold of an issue to ask some questions. The following are some you can ask yourself:

Next Sunday, look around at those who are at Mass. Do you see many young adults? Why do you think they came? If there are only a few, what do you think the reason might be?

"I feel like a stranger. Nobody has ever said hello, or asked my name here, or even if they do, that's as far as it goes." Would any visitor or person attending your church ever say that? Would you be surprised if they did?

Is there an atmosphere of friendship and caring between older members of the Church and those in their twenties or thirties? Do you think they have any common interests or problems to talk about?

Do members of your Church seem to care for others without regard to life style (single, married, divorced, single parent, well-dressed, not as well-dressed)?

What issues, struggles, or needs do you think would lead an un-churched person to seek out your church? What do you think he/she might hope to find there?

What do you see young adults doing in or offering to your church now? What do you think they could offer?

James C. Kolar  
Director of Young Adult Ministry  
St. Paul Catholic Youth Center  
150 N. Smith Ave.,  
St. Paul, Minnesota



## In Adult Catechesis

The following is an outline of a program for adults that can be used in conjunction with the parish's observance of the 1982 Catechetical Sunday theme, "Welcoming the Lord." The purpose of the program is to help adult parishioners determine the ways in which they can welcome the Lord into their individual lives, into their family life and into the life of the parish.

As participants arrive for the program, they should be warmly greeted at the door. Representatives from the parish's adult education committee, serving as hosts, can see to it that the participants are settled and introduced to one another. Name tags may be necessary if the number of attendants is large.

A soft-lighted room with background music and the aroma of fresh-perked coffee can quickly do wonders to instill among those attending a sense that they are indeed welcome and that their comforts have been carefully planned for.

At the designated starting time, invite the participants to take their seats. Once again, greet them and explain the overall purpose of the session. Tell them something about the process that will be used and answer any questions they may have.

Begin the session with a brief prayer service, using song and other symbolic expressions where appropriate.

One prayer form might be to simply reread the Gospel for Catechetical Sunday (Mark 9:30-37). After a brief reflection period, conclude with a vocalized prayer by the leader. If the participants are accustomed to spontaneous prayer, provision can be made for them to offer their own prayers as well.

The availability of candles, flowers and an enthroned copy of the Scriptures can help set the proper environment for prayer.

Begin the session by offering some reflections on the theme of welcoming the Lord. You may wish to have an invited guest speaker address the topic. This has the advantage of hopefully stimulating the participants' thinking on the subject as well as serving as an attraction for the program. Some participants may feel more compelled to come if they know that an interesting speaker is part of the program.

However, any guest speaker should not talk at great length. The main purpose of the program is to give the parishioners the opportunity of exploring the ways in which they can welcome the Lord into their lives.

If no speaker is present, you may wish to draw upon the following vignette from this year's White House Prayer Breakfast: One of the speakers, a Senator, spoke quite movingly of his understanding of love. He told the audience of some four hundred that love is not a virtue that should be exclusively spontaneous. Love, he suggested, should also be planned for. He said that we should try to identify ways in which we can do some loving thing for others and then plan to carry that out.

Transferring this idea to the theme of welcoming the Lord, we might ask ourselves in what ways we can plan to welcome the Lord in our lives, especially as he comes to us through other people.

Following the presentation, invite the audience to reflect in silence about the various ways in which the Lord comes to them individually, in family life, and in the parish community. Ask them to also plan how they can welcome the Lord in each of those situations.

You may wish to have paper and pencils available for the participants to use for this exercise. Perhaps the papers can have the categories of personal, family and parish already designated on them.

After a suitable period of time, invite the participants to join with others in groups of six to eight to share some of their reflections about the topic. Explain, however, that no one is being asked to share anything they do not wish. But they are most welcome to share to whatever extent they are comfortable.

A good technique is to model the kind of sharing that you are seeking of the participants. Share with the audience some of the ways in which you see the Lord entering your life and how you plan to welcome him.

If the participants have already been sitting for some time, you might wish to call a coffee break now. However, if this is not the case, you can leave it to later in the program.

Allow the groups time to explore the topic in sufficient depth, perhaps 40-45 minutes. However, if you notice that some of the groups are beginning to wind down, it is better to call an end to this phase of the program.

Invite the participants back to a large group and ask if anyone has any comments or questions stemming from the sharing.

If there was a speaker present for the earlier part of the program, this may be an appropriate time for him or her to entertain additional questions or to comment on some of the remarks of the participants.

You may wish to give particular emphasis to surfacing participants' thinking on how the parish can welcome the Lord during the coming year. This can be done in several ways. First, the groups themselves can actively address this question, and a group report can be made during the feedback session. Or, if you feel that the groups should be able to approach their task in a less structured way, you could solicit this information at the general session. In any case, as the comments are offered, it would be advisable to list them on newsprint. These sheets would then become a valuable resource for the adult education committee and other ministry groups within the parish.

When you sense that the comments and questions have been sufficiently aired, bring the session to a close with some concluding remarks. A good technique is to summarize the program, paying special heed to the comments and questions offered during the general sharing session.

The evening should end with prayer. One suggestion is to create a litany of prayers for help in welcoming the Lord. For example: "Help us to welcome you in the poor and downtrodden. . . we pray, O Lord; help us to welcome you in our children. . . we pray, O Lord; help us to welcome you in the events that make up our daily lives. . . we pray, O Lord."

After the closing prayer, once again thank people for coming. Bid them to go forth and welcome the Lord in the ways they had identified today.

Neil Parent  
Adult Education  
USCC Department of Education

## With Persons with Special Needs

The varied needs of persons who are handicapped challenge us to be creative in involving them in the preparation and celebration of worship experiences. With the proper planning and adaptation, the breaking of bread in the Eucharist can be a meaningful and enriching opportunity for the handicapped to "welcome the Lord."

To enhance the experience and to help prepare for it, the Eucharistic Liturgy may be preceded by a learning/prayer experience during which the handicapped will have an opportunity to explore the theme as it touches their own lives.

Begin by inviting the participants by way of bulletin inserts, pulpit announcements, or a special invitation by mail to join in "Welcoming the Lord" in a special way during the week to prepare for Catechetical Sunday.

Designate the time and place of the meeting and take care to create a welcoming atmosphere in the meeting room. This can be done by an attractive "Welcome" sign and a record or tape playing an appropriate song such as *Enter, Rejoice and Come In*. The host or hostess should be on hand to welcome each person individually.

Invite the participants to express how they felt about being invited, being welcomed to the meeting and preparing to attend.

Each is asked to reflect for a few minutes on how they would go about inviting the Lord to a personal meeting. Sharing with the group may be appropriate at this time.

After the discussion, read the excerpt Luke 10:38-42 (Martha and Mary) which relates in very concrete ways how Martha and Mary showed hospitality on the occasion of welcoming Jesus to their home.

### Other appropriate readings:

John 2:1-12	Marriage Feast of Cana
John 4:4-15	Samaritan Woman at the Well
John 12:1-8	Anointing at Bethany
Matthew 21:29-34	Blind Bartemeaus
Luke 24:13-35	Emmaus
Luke 1:39-45	The Visit

Ask the participants how Martha and Mary made Jesus feel welcomed. What are some of the things they did to show they were happy to welcome him?

After discussion it may be appropriate to role-play the story. Follow-up discussions should include Jesus' desire to be invited and welcomed into their own lives.

An invitation should now be extended to those present to take an active part in the liturgy for Catechetical Sunday. Volunteers may be solicited to be lectors (braille reading quite appropriate), participants in the entrance and offertory processions, representatives offering prayer petitions, Eucharistic ministers if any have been installed to this service and host or hostess to welcome the congregation. Sincere effort must be made to include as many as possible since the handicapped have a right to full participation as contributing members of the faith community.

Preparation can continue, helping those present to select appropriate songs and when possible, to formulate prayers of petition.

The meeting can close with spontaneous prayers inviting the Lord to be with us in a special way today and on Catechetical Sunday.

## Eucharistic Liturgy (on a day other than Sunday)

Theme: Welcoming the Lord

Opening Song:

*Enter, Rejoice and Come In*  
*Celebrate God*  
*Play before the Lord*

Opening Prayer:

Lord, Jesus, we wish to welcome you today into our hearts, our homes. You know of our love for You. Help us to show by our words and actions that you truly live among us. We ask this in your name.

All: Amen

## Liturgy of the Word

First Reading:

Luke 1:39-45, The Visit: tells us of the joyous welcome extended to Mary by her cousin Elizabeth and how Jesus responded to that welcome.

## Responsorial Psalm

**Lector:** I wish to walk among my people; I need to walk with a friend.

All: Here I am, Lord.

**Lector:** I would like to tell of my love; I need someone to listen.

All: Here I am, Lord

**Lector:** I wish to comfort the troubled; I need someone to bring them to me.

All: Here I am, Lord.



**Gospel Acclamation:**

Speak Lord, I love to listen to your voice.  
See Lord, here I am.

**Gospel:**

Luke 10:38-43, Martha and Mary: alternate forms of proclamation adapted to the needs of the handicapped may be appropriate to consider: mime, role play, signed interpretation, amplification, etc.

**Homily:**

Celebrant must be made aware of the necessity to adapt his homily to the needs of this special congregation.

**General Intercessions:**

Response: Hear us, O Lord.

**Offertory Procession and Song:**

*All That I Am*

*Into Your Hands*

*I Heard the Lord Call My Name*

*Simple Gifts*

**Liturgy of the Eucharist**

Eucharistic Prayers for Children – 1

**Memorial Acclamation**

In Him we live . . .

Amen (from Lilies of the Field)

Our Father: recited with gestures

**Sign of Peace****Lamb of God****Communion Hymns:**

*Welcome Table*

*We Come to Your Table*

*Only a Shadow*

**Meditation Hymn:**

*Here I Am, Lord* – verses sung by soloist, response by congregation.

**Prayer After Communion**

We thank you Lord Jesus for accepting our welcome today.  
May your graciousness help us to welcome You again and again.  
We ask this in your name.

All: Amen

**Closing Hymn:**

*Great Things Happen When God Mixes with Us*

*Speak Lord, I'm Listening*

*Joy, Joy, Joy*

**In Justice and Peace**

If you went to the airport to welcome Jesus, how would you recognize him? A more important question perhaps is what do we do so that when Jesus comes he'll recognize us?

For a clue, we might observe with whom Jesus spent his time during his life on earth. First of all there were his apostles, then, the poor and the needy (the sick, the misunderstood), and the well-intentioned, like Zacheus. Do we recognize ourselves in this group? What did Jesus do, what kind of relationship did he have with these people? He ate with them, celebrated with them, talked with them, cried with them, and prayed with them.

Focus: Jesus did a lot of things *with* people; he spent most of his time with the poor, the needy, and those willing to listen to him talk about his life with His Father. He was close enough to people to know them and their problems first hand. His life and his teachings showed people how to live and how to deal with their problems.

Now, what, you may ask, has this to do with justice and justice education? To put the issue into a context, justice used to be known as a "cardinal virtue." That is, traditionally, it was recognized as a hinge virtue on which the Christian life depended for balance. It still does; if we do not pursue justice, non-Catholics get a lopsided picture of Christianity and our credibility as witnesses to the life of Jesus is suspect. It's the way Jesus was recognized by his associates; it's the way we'd recognize him. It's the way Jesus tells us that he will recognize us (Mt. 25:31ff).

In 1971, Pope Paul VI, appalled by the conditions of injustice in modern times, asked the Bishops Synod of that year to advise him on how the Church should respond. The result was a study of justice and Church: the Synod bishops looked both inside the Church structures and outside to its involvement in the rest of the world. The bishops issued *Justice in the World* that spoke to the pope, the bishops, and all the members of the Catholic Church.

This document has an especially useful section for teachers which formulates criteria for justice education. The bishops start out by saying that educational methods today are often among the obstacles to a more just society. Therefore, they say justice education calls for a process that demands a renewal of heart, "a renewal based on the recognition of sin in its individual and social manifestations . . . It will likewise awaken a critical sense, which will lead us to reflect on the society in which we live and on its values; it will make people ready to renounce these values when they cease to promote justice for all." Such talk, surely, comes under the heading of "hard sayings"!

But they go on: the educational methods used today, the document says, "very frequently . . . encourage narrow individualism. Part of the human family lives immersed in a mentality which exalts possessions. The school [your school?] and the communication media, which are often obstructed by the established order, allow the formation only of the person desired by that order, that is to say, people in its image, not a new person, but a copy of people as they are."

Values in our society today, which determine the production and distribution of resources (even the essentials like food, shelter, education) are often not based on human need, but on a system that benefits those who have the power and wealth to accumulate them beyond need.

In this context, then, justice education is not a "subject" to be taught. It is not an extracurricular activity. It is not a hobby, we engage in after hours. As the Synod document says, "Accordingly, this education is deservedly called a continuing education, for it concerns every person and every age. It is also a practical education: it comes through action, participation and vital contact with the reality of injustice."

One example of this "vital contact" in the American Church is the Campaign for Human Development. It is an education-action program to combat poverty in this country. It is an opportunity for American Catholics to learn the facts about poverty (education), and then deal with them (action). In this process, self-help projects are funded through an annual collection taken up in Catholic parishes throughout the United States. The projects are evaluated, funded and assisted by Catholics in each diocese. The fundamental purpose of the program is to bring together Catholics and low-income people who suffer the powerlessness that impedes full human development.

The program is distinctly different from the Church's charitable efforts, but at the same time it is a companion to the works of charity. Whereas charity usually deals with emergency needs, and people are asked to contribute a few dollars or some food to assist the needy, justice deals with the roots of poverty, asking people to evaluate the systems (as the Synod document says) that cause people to lack the very essentials of human life and to do something about it.

*Justice in the World* clearly integrated the doing of justice, this working for a more just society, into the mainstream of the mission of the Church. The institutional church (hierarchy) is to defend and promote the dignity and fundamental rights of the human person. The members "should act as a leaven in the world, in their family, professional, social, cultural and political life."

The Synod bishops call this "a constitutive dimension of the preaching of the Gospel, or, in other words, of the Church's mission for the redemption of the human race and its liberation from every oppressive situation."

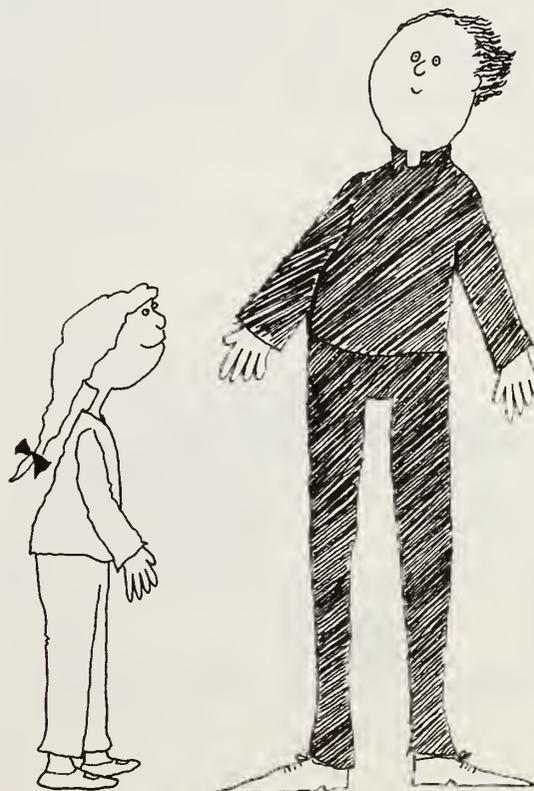
The "constitutive dimension" of justice education that is the task for all Christians, to work for a more just society, means developing this "critical sense" and preparing students for this "action, participation and vital contact with the reality of injustices."

In the context of Catechetical Sunday and the liturgy and catechesis accompanying it, the Synod bishops closed their section on education for justice in the world:

*"The liturgy of the word, catechesis and the celebration of the sacraments have the power to help us to discover the teaching of the prophets, the Lord and the Apostles on the subject of justice. The preparation for baptism is the beginning of the formation of the Christian conscience. The practice of penance should emphasize the social dimension of sin and of the sacrament. Finally, the Eucharist forms the community and places it at the service of men and women" (Justice in the World).*

If the task is to aid students to become "new persons" not mere "copies of people as they are," the implications for teachers to be "new persons" themselves are challenging. Response to the challenge may better prepare us to recognize Jesus when we meet him.

Rosemary Dilli, SSND  
Field Services Coordinator  
CAMPAIGN FOR HUMAN  
DEVELOPMENT



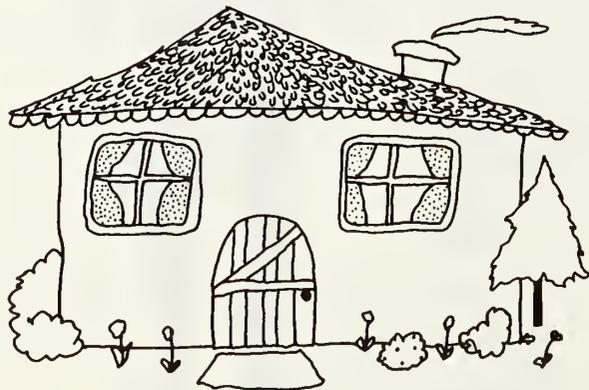
## With Families at Home

In Pope John Paul II's exhortation, *Familiaris Consortio*, it is said that the Christian family fulfills its prophetic role by welcoming and announcing the Word of God. Thus it becomes daily a believing and evangelizing community. The Word reveals the Good News of the conjugal and family life being sanctified and made a source of sanctity by Christ, himself. The marriage and the family life become a meeting place of the loving covenant between God and man, between Jesus and his bride, the Church. Therefore, Christian spouses, parents and children welcome the Word of the Lord in and through the events, problems, and difficult circumstances of everyday life. God comes to them revealing and presenting the concrete demands of their sharing in the Love of Christ, for in Church is the particular family in which they find themselves. This discovery and obedience to the plan of God on the part of the conjugal and family community must take place in "togetherness" through the human experience of love between husband and wife, between parent and children, lived in the Spirit of Christ.

To the extent in which the Christian family welcomes the Word of the Lord and responds to it, it becomes an evangelizing community. The family, like the Church, ought to be a place where the Gospel is transmitted and from which the Gospel radiates. In a family which is conscious of this mission, all the members evangelize and are evangelized. Parents communicate the Gospel to their children and, in turn, from their children, they themselves can receive that same Gospel. Such a family becomes the evangelizer of many other families and of the neighborhood of which it forms a part.

In order to help understand the meaning of this exhortation, it is recommended that family members set time aside and come together to pray the following.

### WELCOMING THE WORD OF THE LORD



### Opening Prayer

Dearest Father, you are always revealing your love to us. You have revealed that your Word will be present in the events, problems, and difficult circumstances of everyday life. Help us, today, to listen and discover what you are asking of each one of us. Give us the courage to share with the other members of our family how you are working in our lives. We ask this through Your Word of Love, Jesus Christ.

### Lesson

1. Read opening exhortation aloud.
2. Spend a few minutes thinking in quiet.
3. Share the meaning of the passage.

### Reflection

1. Share how the Lord is revealing his love to you through any event, problem or difficult circumstance in your life now. What is the Lord saying about *himself* and what is he saying about *you*? What is he asking from you at this time?
2. Make *something* that will remind you of what you just shared and place it where you will be reminded of what was shared.
3. What friend are you going to share this with?
4. Snack: Have some food together.

### Closing Prayer

Dearest Father, thank you for helping us discover the mystery of your love. Thank you for the tremendous supportive love of our family. Continue to bless each of us and to heal us in our struggles.

Say together with hands joined—SLOWLY

### The Lord's Prayer

#### Blessing

Someone in family: Ask for the Lord's blessing on the family and then say the blessing:

May the blessing of the Father, Son, and Holy Spirit be with each one of us.

Note:

Come together once every two months and do this exercise again. The Lord's love is always working and revealing itself.

A half hour is more than enough time. Make adjustments depending on make-up of your family. Certain children may only be able to do the reflection partly, especially when making something. BE FLEXIBLE.

Rev. Thomas F. Lynch  
Representative for Family Ministry  
USCC, Department of Education

## With Catechetical Leaders

### An Evening Bible Service

#### Entrance Hymn:

*Praise We Our God with Joy* or any other appropriate hymn.

Enthronement of the Bible

#### Introductory Prayer

Lord we have come together to welcome you as Lord and redeemer. We know that if you had not loved us first and offered your life for us when we were still in sin, we would never have come to believe in you, to know you and to love you. Not only have you freed us from sin, you have even joined us to yourself and chosen us to be witnesses of your saving words and deeds. Make us ever humble and grateful for your goodness. Help us to grow in likeness to yourself and to be effective instruments in drawing many others to respond to your love. We welcome you with all our hearts. Amen.

**Bible Service Theme:** "Welcoming the Lord with Catechetical Leaders"

To be desirous and capable of welcoming the Lord is already proof that he has taken the initiative and has welcomed you. What else is such an exchange of welcome if not an exchange of love itself. In this we have his own assurance: "It is not you who chose me, it was I who chose you to go forth and bear fruit. Your fruit must endure" (Jn 15:16).

#### First Reading – Genesis 18:1-14

This reading is concerned with a scene of oriental welcome and hospitality. It is rewarded with a theophany and a most welcome message of God's mercy. Note the opening verse: "The Lord appeared to Abraham . . . as he sat in the entrance to his tent" but "looking up he saw three men standing nearby." One of them (10) turns out to be the Lord (13-14); Abraham only comes to realize this when he hears the prediction of the miraculous birth of a son to be born of him and Sarah. He is richly rewarded for the welcome of his guests and his faith in the Lord's message. This benefit has enriched us all. Reflect on the virtues of faith and obedience as basic and essential to the people of God.

All recite or sing Psalm 27:1-4 or any other appropriate psalm or hymn.

The Lord is my light and my salvation  
whom should I fear?  
The Lord is my life's refuge;  
of whom should I be afraid?  
When evildoers come at me  
to devour my flesh,  
My foes and my enemies  
themselves stumble and fall.  
Though an army encamp against me  
my heart will not fear;  
Though war be waged upon me,  
even then will I trust.  
One thing I ask of the Lord;  
this I seek:  
To dwell in the house of the Lord  
all the days of my life,  
That I may gaze on the loveliness of the Lord  
and contemplate his temple.

#### Second Reading – Acts 11:19-26

Comment: While giving first attention to catechizing children and adults and grounding them in right understanding of doctrine, morality and worship, the mission of witness entrusted to catechists extends even further: to witness by word and example the Catholic faith among separated brethren and unbelievers because it is the will of God that all men be saved and come to the knowledge of the truth. At least your example may strengthen your associates in their own belief in God and in Christ.

All recite or sing Psalm 85: 9-14 or an appropriate hymn, such as *Faith of our Fathers*.

I will hear what God proclaims;  
the Lord—for he proclaims peace.  
To his people, and to his faithful ones,  
and to those who put in him their hope.  
Near indeed is his salvation to those who fear him,  
glory dwelling in our land.  
Kindness and truth shall meet;  
justice and peace shall kiss.  
Truth shall spring out of the earth,  
and justice shall look down from heaven.  
The Lord himself shall give his benefits;  
our land shall yield its increase.  
Justice shall walk before him,  
and salvation, along the way of his steps.

**Third Reading – John 15:9-17****Homily:**

The height of the call to discipleship is to arrive at that ultimate union with Christ through love to which he invites you. It is a share in the very union which joins the Father with the Son. To live thus in Christ's love is achieved through "keeping his commandments" (10). That is nothing other than living the Gospel life. This too is further simplified in total love for God and for one another. The power to do this comes from Christ who first loved you and in you imparts the grace to love one another and, indeed, all mankind.

A period of silent reflection should follow and, time permitting, an opportunity for sharing the fruits of the reflection.

Action – Cultivate an abiding disposition and attitude of welcome of the Lord to the inner sanctuary of your being so that you can always be at home with him there and discuss with him as the disciples did, your mission of witness among people.

**Prayer**

O Christ you welcome the poor, the afflicted, the lowly, indeed all people of good will. By your grace many persons experienced the saving benefit of your mission and welcomed you to their homes. Mary and Martha welcomed you, and you raised their brother Lazarus to life. Zacheus the tax collector welcomed you, and you brought salvation to his house. We thank you for having taken up your abode in us and chosen us to be witnesses of the love through which the Father dwells in you and you in Him, that same love which both of you have for us in the Spirit so that we in turn can keep your commandment of loving one another and of abiding in your love. Amen.

**Other suggested readings:**

Luke 10:1-11,16, 10:38-41, 19:1-10

John 1:35-42, 6:44-51, 14:23-29, 17:9-19

Acts 4:32-35, 11:19-26

1 Cor 3:10-15, 12:4-11,27-31

Phil 4:1-9; Col 2:4-8, 4:2-6

**Environment** – A throne should be prepared for a sizeable open Bible with lighted candles on each side.

**Procession** – If feasible, an enthronement procession can take place beginning from the rear of the church or chapel and proceeding according to the following order: catechists, lectors, other ministers, acolytes, deacons, priests. The Bible is carried and enthroned by a deacon or, in his absence, by a lector.

Rev. Stephen J. Hartdegen OFM  
 Director, U.S. Center for the Catholic  
 Biblical Apostolate  
 USCC Department of Education

# 5. Coast to Coast Success Stories

## St. Mary Parish

West Warwick, Rhode Island

St. Mary's Parish in the Crompton section of West Warwick is conveniently located in the geographic center of Rhode Island. The town is unique in that it has nine parishes in a relatively small area and most of these parishes have very strong ethnic traditions.

It comes as no surprise that the parishioners of St. Mary's take great pride in the fact that their church is the oldest church in the diocese of Providence.

Of the approximately 800 families here at St. Mary's, about 210 families are served by the Religious Education Program. Because of the absence of a parish school, commitment of many dedicated people and responsible leadership, Religious Education is one of the top priorities both in time and money.

We, in Religious Education, however, are always looking for new and different ways to involve the rest of the parish in our ministry. While we announce all programs via bulletins, flyers, and the pulpit this year we were looking for a creative way to "advertise" religious education. During the spring of last year we already had an eye toward Catechetical Sunday as the most opportune time to foster awareness about religious education, to encourage active participation and to assure them, in a sense, they were "getting their money's worth."

In the past years, either the associate pastor or myself, as director of Religious Education, talked about the program at all Masses on Catechetical Sunday. This year the Religious Education Committee decided that several of its members would share this task. Their purpose was twofold: 1) we thought that the parish family would be much more attuned to listening to "one of their own" who felt strongly about the program and 2) they wanted an opportunity to talk about a program to which they were deeply committed. Many of the comments after the various liturgies reinforced this idea as a good one.

In addition, there is a core group of eager and willing teachers who take advantage of the many opportunities offered, at both the parish and diocesan level, for enrichment and growth in their teaching mission. Because the diocese offers various levels of certification, catechists can advance at their own rate.

What better time to recognize these dedicated catechists who have taken the time to further commit themselves to Jesus and the Gospel than with the Rite of Commissioning at a special liturgy.

Because the pastor is chief catechist of the parish, he commissioned me as director of Religious Education and Lynette Gemma as assistant director of Religious Education by the ancient symbol of the laying on of hands. I, in turn, posed the questions of promise to my fellow catechists. After their responses, the pastor sprinkled the standing catechists with holy water as a symbol of our baptism which empowered us to share the good news with one another. It was at this time that those who had been through various certification programs were recognized, not only by their colleagues, but by the parish community. Cognizant of the role that we all share in the catechetical ministry, the congregation was asked to stand and pledge their support, participation and prayers for the success of our shared ministry. And again holy water was sprinkled as a sign of our call to grow in faith together.

After the liturgy, the families of catechists were invited to join the staff for coffee and refreshments.

We all felt that this was an excellent beginning for our Religious Education program here at St. Mary's and that the parish community shared in a deeper way in the ministry of catechetics. We continue to pray that the Spirit will "fall afresh on us" during the year.

Marie F. Adamo  
Director of Religious Education  
St. Mary Parish  
West Warwick, Rhode Island 02893

## St. John the Evangelist Parish

Little Canada, Minnesota

To highlight the importance of commitment to service, St. John the Evangelist Parish in Little Canada, Minnesota, annually invites its catechists, aides, and volunteers publicly to acknowledge their call to ministry. The staff feels this commitment needs to be witnessed by the congregation, which offers its support and prayers for God's blessing.

Cooperating with the archdiocese's request to observe Catechetical Sunday, the staff initially studied various commissioning models provided by the national office. Reviewing these, they adapted and added their own suggestions and developed a process suitable for their needs. With the approval of the liturgy committee, this process has been accepted as the parish model.

Personal invitations to participate in the commissioning service are mailed to all catechists, aides, and volunteers. On Catechetical Sunday, close to 100 ministers walk in procession with the celebrant to reserved areas in the front of the church. Here they are the focus of attention during this special liturgy whose readings, hymns, and homily highlight the special theme of service.

After the homily, the celebrant invites each person individually to approach him for a special anointing of the hands. Before this anointing, the individual presents a 3 x 5 card to the parish director of Religious Education on which has been written the specific, personal talent of ministry the person is offering to the Lord and to the parish.

During these presentations and anointing, the musicians play the *Sabbath Prayer*. The congregation sings the adapted words with outstretched arms, blessing and accepting the ministry of those being commissioned.

After the liturgy, a continental breakfast is served to which the families of the ministers are also invited. A staff member gives a short motivational talk to inspire them for the year ahead.

Half-way through the year, the director returns the "talent" cards to each person. She invites them to reflect upon how they have lived out their gift. Everyone then renews their commitment for the rest of the year.

Loretta Girzaitis  
328 W. Sixth St.  
St. Paul, MN 55102

## Church of St. Bede Hayward, California

Catechetical Sunday in our parish is a very special event. During the preceding weeks, our pastor, Reverend Monsignor George J. Francis, uses various methods to revitalize interest in total parish Religious Education programs after the lull of the summer vacation.

There are approximately 2400 families in St. Bede Parish which is located in a lower middle-class and, recently, a somewhat financially depressed area. The predominant ethnic groups in order of highest percentage are: Hispanic, Filipino, Asian, Portugese and Black Americans.

Ours is an active parish with many efficiently functioning organizations: Women of St. Bede, Men of St. Bede, St. Vincent de Paul, Christian Action, Catholic Daughters of America, Legion of Mary, CYO, Choir Groups, Altar Society, Commentators and Lectors, Marriage Encounter, Baptismal Catechesis, and Young Peoples' Group. The parochial school is filled to capacity from kindergarten through eighth grade. The Religious Education program for the public school students serves 340 families with established programs from preschool through high school. There is a highly organized athletic program and the two large gymnasiums plus the ball field are in constant use.

Prior to Catechetical Sunday, announcements of the event were made from the pulpit, cards were distributed which suggested various ways in which all parishioners could take part actively in the teaching ministry of the parish. Hundreds of cards were returned. A staff meeting for all those engaged in the Religious Education program was held. Each potential teacher was interviewed privately by the religious education coordinator.

The actual event on Catechetical Sunday was a real parish affair. Those who would engage in the teaching programs during the year were called by name from the congregation to enter the sanctuary. Suggestions for planning and a somewhat revised RITE OF COMMISSIONING DURING A EUCHARISTIC LITURGY found in the booklet CALLED TO SHARE IN THE WORK OF THE LORD. . . United States Catholic Conference were used. The choir and congregation sang appropriate hymns for the occasion. Both the teaching staff and the congregation were very impressed by the Liturgy. There was a unity experienced which was truly Christian. This, of course, is our focus: a parish family united in Christ.

Sr. Christine Kaelin  
Church of St. Bede  
Hayward, CA 94544

## The Catholic Community of St. Francis de Sales Houston, Texas

The 1981 Catechetical Sunday theme, CALLED TO SHARE IN THE WORK OF THE LORD, is one which is emphasized in our parish community because it is the basic philosophy to which our pastor, Msgr. Vincent Rizzotto, calls each member of The Catholic Community of St. Francis de Sales. We are a parish of

2100 families, having a Day School (K-8) and a CCD program (3 yrs. - 12th grade) with an enrollment of 1150 students and 85 persons involved in catechetical service.

In July the parish catechetical leadership staff consisting of coordinators of the Day School, CCD and Youth Ministry programs, Religious Education office staff, the youth minister and I attended a weekend retreat for catechetical personnel at a local retreat center. This was a weekend which invited each of us to reflect on our personal "calling" and then to spend time together as staff reflecting on our "collective calling" to serve our parish in a leadership capacity.

Using the theme and logo of Catechetical Sunday, bulletin notices drew attention to the coming celebration of Catechetical Sunday and, as an awareness tool, announced CCD registration. The theme was also used in the parish mailing encouraging parents to enroll their youth in Religious Education classes, ". . . together, parents and catechists, we are called to share in the work of the Lord—the faith development of young people."

The Saturday before Catechetical Sunday was a day of prayer for *all* persons involved in catechetical service. The day challenged all to reflect on the theme, specific scripture passages recalling the way the Lord called others to "Share His Work," and then discuss this in their small group. Groups were a cross section of preschool through senior high catechists. After this, each person was asked to spend time alone with one of the "Call" scriptures, and to remember their "story" of how and why they said "yes," and finally, to share "their story" with the group. The final discussion was to state what they felt could help them better "Share the Work. . ." This final phase was our needs assessment for catechist inservice for the year.

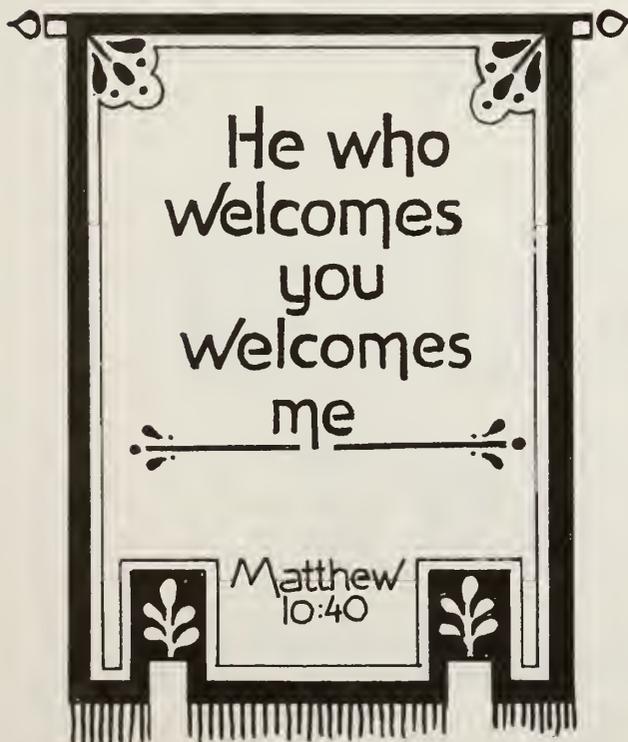
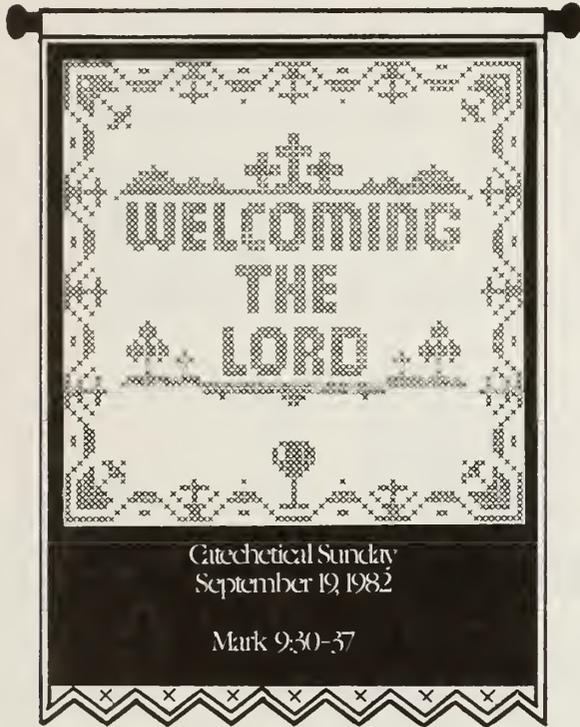
The day closed with a prayer service during which each person was called forward and presented an 8 x 10 certificate calling them to SHARE IN THE WORK OF THE LORD. They were asked to sign the certificate as their acceptance of the call to serve, prepare, pray and continue their education, and present it to the pastor at the evening liturgy. Msgr. Rizzotto received their "acceptance" and commissioned them to catechetical service for the coming year. A parish reception honoring the catechists was held after Mass. The pastor signed each certificate and returned it to the catechist so that it could be appropriately framed.

The inservice programs have assisted catechists to better share in the work of the Lord through prayer, building skills, etc. My correspondence to catechists continues to bear the logo as a reminder that we are all CALLED TO SHARE IN THE WORK OF THE LORD, *together*.

Joyce Dunham  
Director of Religious Education  
Diocese of Galveston-Houston  
The Catholic Community of  
St. Francis de Sales  
8200 Roos  
Houston, Texas 77036

# 6. Appendices

## Banner Suggestions



## Bulletin Announcements

Sunday, September 5, 1982  
(Two Sundays before Catechetical Sunday)

In two weeks our parish will observe Catechetical Sunday. The theme for this celebration will be "Welcoming the Lord."

Catechetical Sunday, celebrated in each parish across the country, is intended to remind all of us of the work of the parish in welcoming the Lord into our life as believers. A special liturgy for our catechists and staff will be celebrated.

Sunday, September 12, 1982  
(The Sunday before Catechetical Sunday)

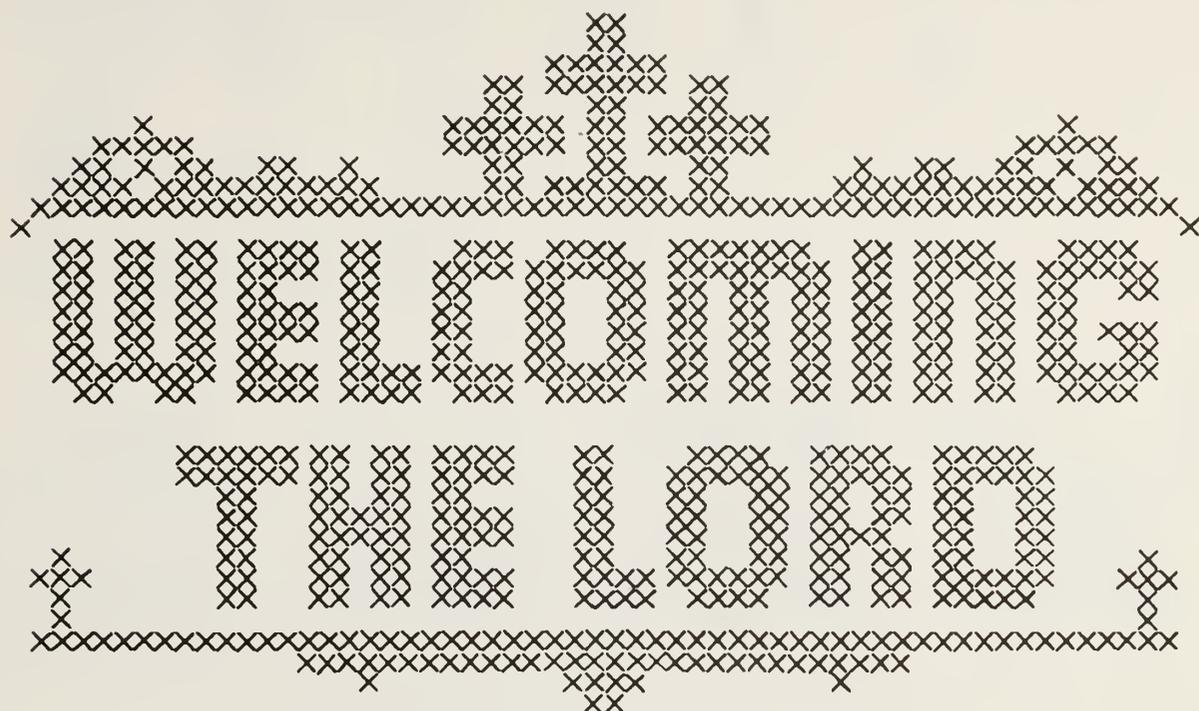
Next Sunday is Catechetical Sunday. It is a time set aside to call to our attention the ministry of catechesis in our parish. It also provides an opportunity to call forth and commission those men and women of our parish who serve in the many catechetical programs offered for adults, youth, children and families. The 1982 theme "Welcoming the Lord" challenges us to reflect on how we welcome the Lord in our lives and how we welcome the Lord in the life of our parish through our service to others.

Please consider participating in the special Catechetical Sunday liturgy we have planned.

Sunday, September 19, 1982  
(Catechetical Sunday)

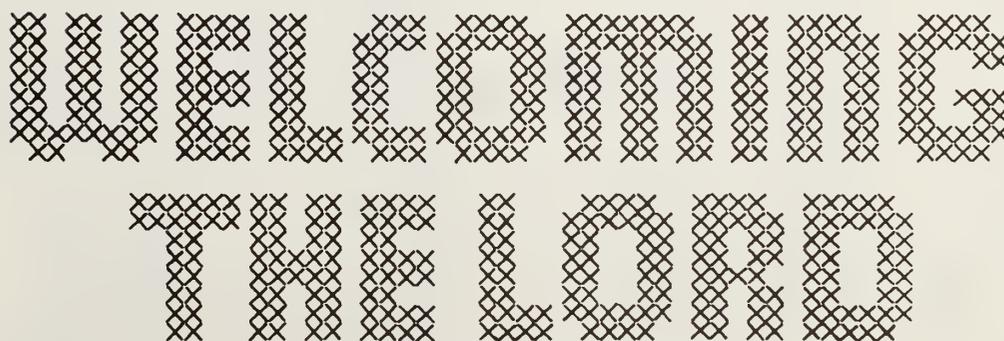
Today is Catechetical Sunday. A special liturgy has been planned based on the nationwide theme of "Welcoming the Lord." Today, our pastor will commission our catechists and catechetical leaders for this coming year to minister to all of us through the many catechetical programs offered in our parish.

During this special liturgy today, let us pray for guidance, strength, and courage to grow together as a parish family in welcoming the Lord in our lives. Let us pray especially for those men and women who serve our parish family as catechists.



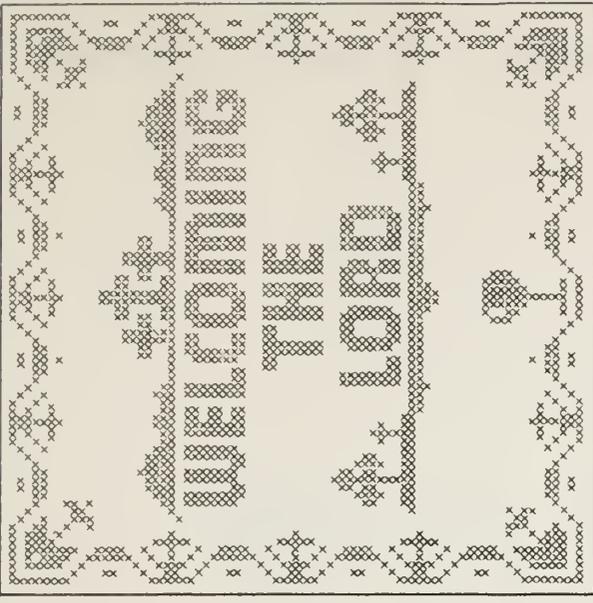
Catechetical Sunday  
September 19, 1982

Mark 9:30-37



Catechetical Sunday September 19, 1982  
Mark 9:30-37





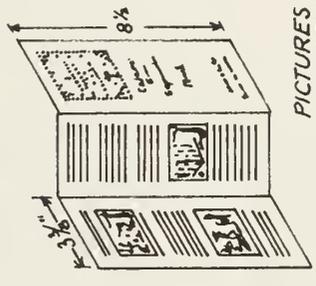
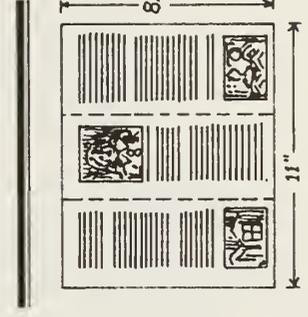
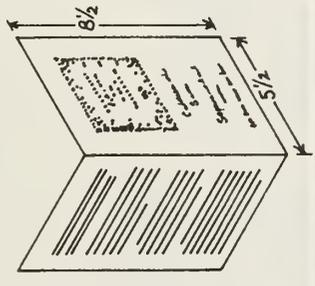
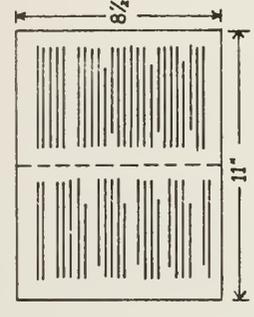
Catechetical  
Sunday

September 19, 1982

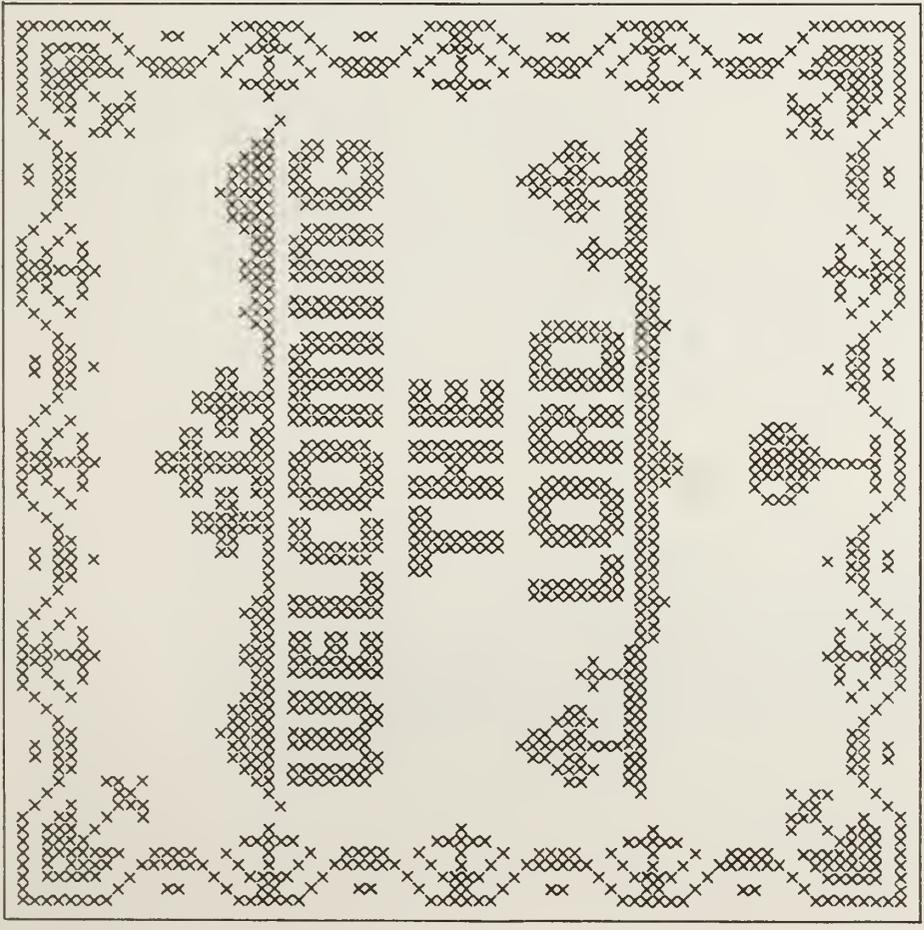
Mark 9:30-37

NAME & ADDRESS  
OF YOUR PARISH HERE

PARISH  
BULLETIN



PICTURES  
AND COPY  
ABOUT YOUR  
CATECHETICAL PROGRAM  
**BROCHURE**



Catechetical Sunday  
September 19, 1982

Mark 9:30-37

NAME & ADDRESS  
OF YOUR PARISH HERE



## Commissioning Certificate/Form A



*As the Lord Jesus called His Apostles to spread the Good News, so are you called to do the same.*

\_\_\_\_\_ you are called by the parish  
community of \_\_\_\_\_ to the ministry of catechist  
during the 19 \_\_\_\_ school year.

*God the Father, Jesus, and the Spirit have empowered and commissioned you through baptism to share the Word with conviction, joy, love, enthusiasm, and hope.*

*As pastor and in the name of our parish community, I welcome your response to this call in service to God's people. I offer to share with you our faith, our prayer, our support, and our cooperation. May Jesus Christ, the Word of the Father, deepen your faith in Him and in His Church.*

\_\_\_\_\_ DRE \_\_\_\_\_ Pastor

\_\_\_\_\_ Principal \_\_\_\_\_ Date

*As a sign of my acceptance of this call to ministry and service, I agree to share the Word of God by preparing lessons well, praying for and with my students, and cooperating with my parish and diocesan catechetical programs.*

*I pray that the Lord will fill me with His Word and empower me to proclaim Him to the members of His family.*

\_\_\_\_\_ Catechist



## Commissioning Certificate/Form B

W E L C O M M I N G  
 T H E  
 L O R D

\_\_\_\_\_ you are called by the parish  
 community of \_\_\_\_\_ to the ministry of catechist  
 during the 19\_\_\_\_ school year.

*God the Father, Jesus, and the Spirit have empowered and commissioned you through Baptism to share the Word with conviction, joy, love, enthusiasm and hope.*

*As pastor and in the name of our parish community, I offer to share with you our faith, our prayer, our support and our cooperation. May Jesus Christ, the Word of the Father, deepen your faith in Him and in His Church.*

\_\_\_\_\_ Pastor

\_\_\_\_\_ Date

*As a sign of my acceptance of this call to ministry and service, I agree to share the Word of God by preparing lessons well, praying for and with my students, and cooperating with my parish and diocesan catechetical programs.*

*I pray that the Lord will fill me with His Word and empower me to proclaim Him to the members of His family.*

\_\_\_\_\_ Catechist









Domingo Catequístico-Septiembre 19, 1982

Marcos 9:30-37

Departamento de Educación  
UNITED STATES CATHOLIC CONFERENCE  
Washington, DC

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# Índice del Contenido

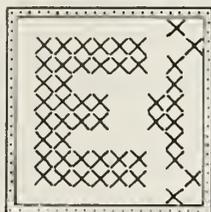
1. Prefacio . . . . .	3
2. Reflexión . . . . .	3
3. Apéndice . . . . .	6
Sugerencias para estandartes . . . . .	6
Arte reproducible para materiales de promoción . . . . .	7
4. Hoja de evaluación . . . . .	11

La página titular puede ser reproducida.

# Recibiendo al Señor

## 1. Prefacio

### Ayudas para Parroquias Hispánicas o Bilingües



En el nuevo formato del panfleto para el Domingo Catequístico se ha incluido esta sección en español para desarrollar el tema seleccionado desde una perspectiva hispana. La sección contiene una reflexión basada en el tema "Recibiendo al Señor," y en las lecturas para el domingo 19 de Septiembre. Esperamos que esta reflexión

pueda servir: a los sacerdotes en preparación para la homilía del Domingo Catequístico, especialmente para la liturgia en la que se honren los catequistas; a los encargados de los programas catequéticos para que puedan preparar una tarde de reflexión con los catequistas y motivarlos a cultivar la cualidad cristiana de la hospitalidad que nos presenta el tema; a los catequistas que quieran profundizar en el tema de la hospitalidad con las implicaciones que trae para su ministerio o sacar inspiración espiritual y enseñanzas que enriquezcan su comprensión de las Escrituras y aumenten su identificación con el mensaje de Cristo.

La reflexión va acompañada por preguntas y posibles actividades que salen del tema para cada uno de los grupos parroquiales que está directamente envuelto en la celebración del Domingo Catequístico.

## 2. Reflexión

### La Hospitalidad: Arte Social

Todos hemos tenido alguna vez la experiencia de visitar amistades o amigos que desde el primer momento en que nos abrieron la puerta nos hicieron sentir acogidos, bienvenidos, cómodos, como si estuviéramos en nuestra casa o hasta mejor. Muchos piensan que ser acogedor y hospitalario es algo natural que se hereda del ambiente familiar en que crecemos y nos formamos y por lo tanto es un don hereditario que viene con la sangre como el color de la piel o de los ojos. Pero el arte de la hospitalidad no es hereditario, se puede aprender; y si tuvimos la buena suerte de crecer en una familia hospitalaria lo podemos perfeccionar y hacer más nuestro practicándolo no solo por los beneficios sociales que nos trae sino por su gran valor espiritual y de testimonio cristiano que representa. Como arte social las personas hospitalarias exhiben estas características: el deseo de compartir con otros; la apertura a todas las personas sin fijarse mucho en su rango social, económico, profesional o su raza, cultura y religión; la habilidad de hacer sentir al visitante que sus preocupaciones y sus intereses ocupan el primer lugar en su atención; y la solicitud y el cuidado para asegurar que el visitante pase un tiempo agradable y cómodo y que sus necesidades hayan sido atendidas.

### La Hospitalidad: Cualidad Espiritual

El arte de ser hospitalario va más allá de una característica social y tiene raíces espirituales muy profundas en la religión judeo-cristiana. El forastero, el viajante, o el mercader que cruzaba el desértico medio oriente en busca de fortuna, se desplazaba en busca de comida o escapando persecución y dependía totalmente de la hospitalidad que le brindaban los que encontraba en el camino. Esta necesidad sirvió para hacer de la hospitalidad una cualidad que se tenía en alta estima. Cuando un forastero era recibido en una casa, su persona se consideraba sagrada y aunque fuese un perseguido por la ley tenía protección y amparo dentro de los límites de la casa y hasta de la ciudad donde buscaba refugio. Esta costumbre es la base de nuestra tradición moderna de acoger y proteger a aquellos que se asilan en iglesias y embajadas o que emigran a otros países a causa de persecuciones políticas o de leyes injustas.

### La Hospitalidad Honra al Anfitrión

El Antiguo Testamento, en las historias de los patriarcas, nos ofrece amplia evidencia de la alta estima en que se tenía la hospitalidad. Esas historias también nos enseñan que es el anfitrión quien recibe los beneficios que siempre traen los visitantes. Abraham, por ejemplo, se postró al suelo pidiendo a unos extranjeros que lo honren con una visita a su casa y les promete agua para que se laven los pies y comida para recuperar las energías. (Gen. 18: 1-15). Esos visitantes fueron los que anunciaron a Abraham que su esposa Sara, a pesar de estar ya en la ancianidad, tendría un hijo para el año próximo.

La historia de Lot nos presenta a otros visitantes que beneficiaron a su anfitrión y le salvaron la vida. Al igual que Abraham, Lot se postró ante los dos extraños para pedirles que lo honraran con su presencia y cuando ellos rechazaron la invitación, Lot tuvo que insistir hasta que los extraños no tuvieron más que aceptar y seguirlo hasta su casa. Los hombres de Sodoma, la ciudad corrupta, se sintieron celosos de Lot porque los extranjeros habían aceptado su invitación y fueron a su casa para mostrar su ira y abusar de ellos. Era tal el respeto de Lot por sus visitantes, que para aplacar la ira de los hombres de Sodoma, les ofreció a sus dos hijas vírgenes para que hicieran con ellas lo que quisieran y así dejaran a los visitantes en paz. Los hombres, enfurecidos, no aceptaron la oferta, para buena suerte de las hijas, y trataron de maltratar al mismo Lot; pero gracias a los visitantes Lot escapó sin ningún daño y los demás hombres fueron momentáneamente cegados. En recompensa por su hospitalidad, Lot y su familia fueron los únicos que sobrevivieron la destrucción de Sodoma ya que los extranjeros conocían lo que iba a suceder e insistieron con Lot para que saliera de la ciudad.

### La Hospitalidad Marca del Cristiano

Sabemos que Jesús no tenía donde descansar la cabeza (Mat. 8:20) y por lo tanto estaba constantemente recibiendo la hospitalidad de muchos, entre ellos fariseos, como cuando fue ungido por la mujer de Magdala (Luc. 7:36) y cuando enseñó la lección de no apresurarnos a tomar los primeros asientos (Luc. 14: 1-11); Marta y María donde Jesús retornó la hospitalidad con

la resurrección de su hermano Lázaro (Luc. 10:38; Juan 11: 1-44) o cuando visitó la casa de Simón y Andrés y curó a la suegra de Simón que estaba en cama con fiebre. (Mar. 1:29).

Como visitante vemos que Jesús no discriminaba en las invitaciones que aceptaba: fariseos, pescadores, ricos, mujeres buenas, y otras no tan buenas, fueron sus anfitriones.

Pablo consideró la hospitalidad como parte integral de sus enseñanzas y encontramos mención directa a esta cualidad en la Carta a los Romanos: "Con los creyentes necesitados, compartan. Con los que estén de paso, sean solícitos para recibirlos en su casa" (Rom 12:13).

Los muchos y frecuentes viajes de los apóstoles por todo el Mediterráneo deben haberles hecho conscientes de la importancia de ese ministerio. Sin una acogida calurosa y dispuesta a soportar las inconveniencias de tener en casa a alguien famoso, la tarea de la evangelización y el anuncio de la Buena Nueva se hubiese hecho imposible. Por eso Pedro motivaba a sus comunidades diciéndoles: "Sepan recibirse unos a otros en sus casas, sin quejarse." (1 Ped. 4:9).

## La Hospitalidad para con los Pequeñitos

En el evangelio para el Domingo Catequístico, Jesús enfoca otro aspecto de la hospitalidad que tiene mucha relevancia en el mundo de hoy. "El que recibe a un niño como éste en mi nombre, a mí me recibe; y el que me recibe no me recibe a mí, sino al que me envió." No pensemos, sin embargo, que Jesús se refería meramente a los niños. En la mentalidad Judía el niño era algo de poca importancia y no contaba mucho. Sólo contaban las personas adultas. Recibir a un niño quiere decir recibir a los que no cuentan mucho, a los que la sociedad desprecia porque no tienen ningún status, educación, dinero, o no llevan ropa con las etiquetas del día. Es cuando recibimos a los que pensamos son inferiores a nosotros que nuestra hospitalidad tiene valor espiritual. Después de todo, si recibimos bien a los que pueden pagarnos en esta vida con halagos, regalos o promesas de retornar la invitación, ya hemos recibido la recompensa. Es cuando somos hospitalarios con los inválidos, los pobres, los despreciados por los demás, que recibimos al Señor y nuestra recompensa será El mismo (Luc. 14: 13-14).

Los hispanos somos conocidos como personas hospitalarias por cultura y tradición pero aún así tenemos la tendencia a ser hospitalarios con los nuestros y no buscar a los que en verdad necesitan de nuestra hospitalidad aunque no sean necesariamente del círculo íntimo de la familia. Hoy día con la gran cantidad de hispanos y otros desplazados por falta de trabajo, guerras en Centro América, y persecuciones políticas, encontraremos muchos que necesitan sentirse bienvenidos. La Iglesia tiene una responsabilidad grande de tomar las medidas necesarias para hacer de cada parroquia un faro hospitalario en que todos los que buscan un poco de descanso y protección por las persecuciones puedan restaurar sus energías y empezar a construir su vida de nuevo. Para esta tarea, la Iglesia tiene que motivar a todos los fieles que abran sus puertas, sus corazones y sus bolsillos para hacer esto posible.

La contribución del catequista en esta labor hospitalaria es de suma importancia. En su labor formadora tiene la gran responsabilidad de cultivar una actitud positiva y de profundizar con sus alumnos, desde temprana edad, en la enseñanza cristiana de la hospitalidad hacia los que son despreciados o están en necesidad.

## Preguntas para Profundización y Actividades

Para sacerdotes y diáconos:

¿Existe en mi parroquia un ambiente de hospitalidad que hace a todos sentirse como en su casa?

¿Qué esfuerzos hago yo como ministro y servidor de esta comunidad en crear un ambiente de hospitalidad para todos los que vienen en busca de refugio, consuelo, comida o trabajo?

¿Qué se puede hacer para mantener el ambiente de hospitalidad que ya existe o para crearlo si no está presente?

— Fomentar la creación de un comité de hospitalidad que se encargue de dar la bienvenida a personas que se mudan dentro del territorio parroquial, sin importar su condición económica, racial o religiosa.

— Asignar a personas que tienen mucho tiempo en la parroquia y conocen a todo el mundo para que estén atentos a las caras nuevas en la misa dominical y les extiendan una invitación especial para compartir después de la misa en el salón parroquial. Este ministerio puede ser muy fructífero y lo pueden hacer personas ya mayores que quieren servir a la Iglesia pero no tienen los ánimos necesarios para enseñar o ser ministros de la palabra o de la eucaristía.

## Para los Encargados de la Catequesis

¿Tengo una disposición de hospitalidad para con los catequistas que buscan mi ayuda?

¿Ofrezco a los catequistas mi tiempo y mi atención cuando necesitan de mí?

¿Qué hago para sentir a personas que fueron catequistas en otras parroquias o en otros países para que se sientan como parte de esta nueva parroquia o para usar sus talentos en alguna forma?

— Examinar las prácticas de la diócesis y de la parroquia en cuanto a la incorporación de nuevos catequistas se refiere. Si consideran todo entrenamiento como sospechoso, iniciar cambios que llevan a prácticas más hospitalarias hacia los "extranjeros."

— Con motivo del Domingo Catequístico, ofrecer una tarde sociable a todas aquellas personas que en otro tiempo o en otro país fueron catequistas para compartir con los nuevos catequistas, formar nuevos lazos y conocer mejor los recursos humanos de la parroquia.

— Ofrecer una tarde de reflexión para todos los catequistas para reflexionar sobre el valor de la hospitalidad en la vida cristiana usando los pasajes bíblicos mencionados en la reflexión.

## Para los Catequistas

¿Qué cualidades tengo que me hacen ser una persona hospitalaria?

¿Qué cualidades necesito cultivar para ser más hospitalario o serlo en el sentido cristiano que recibe a todos sin importar el rango que tiene la persona?

¿Creo un ambiente en que mis estudiantes se sienten atendidos, cuidados, queridos o importantes?

— Establecer la práctica de dar un poco más de tiempo cuando un nuevo estudiante se integra a un grupo para que pueda sentirse como parte de ese grupo.

— El día de la primera reunión o clase preparar alguna actividad en que los estudiantes puedan compartir sus experiencias de sentirse bienvenidos en otros grupos o en otras escuelas. Usar esa conversación para dialogar sobre la lectura del evangelio del Domingo Catequístico y la importancia que tiene esa enseñanza en la vida del cristiano.

— Buscar alguna historia o cuento apropiado a la edad de los estudiantes en que se pueda ver cómo la hospitalidad es premiada cuando el anfitrión no tenía ninguna idea a quién daba hospitalidad y lo hacía sin esperar recompensa.

Marina Herrera, Ph.D.  
Evangelización-Catequesis para  
Hispanos Organizados, Inc.

# 6 Apéndice

Sugerencias para estandartes:



Arte reproducible para materiales de promoción:

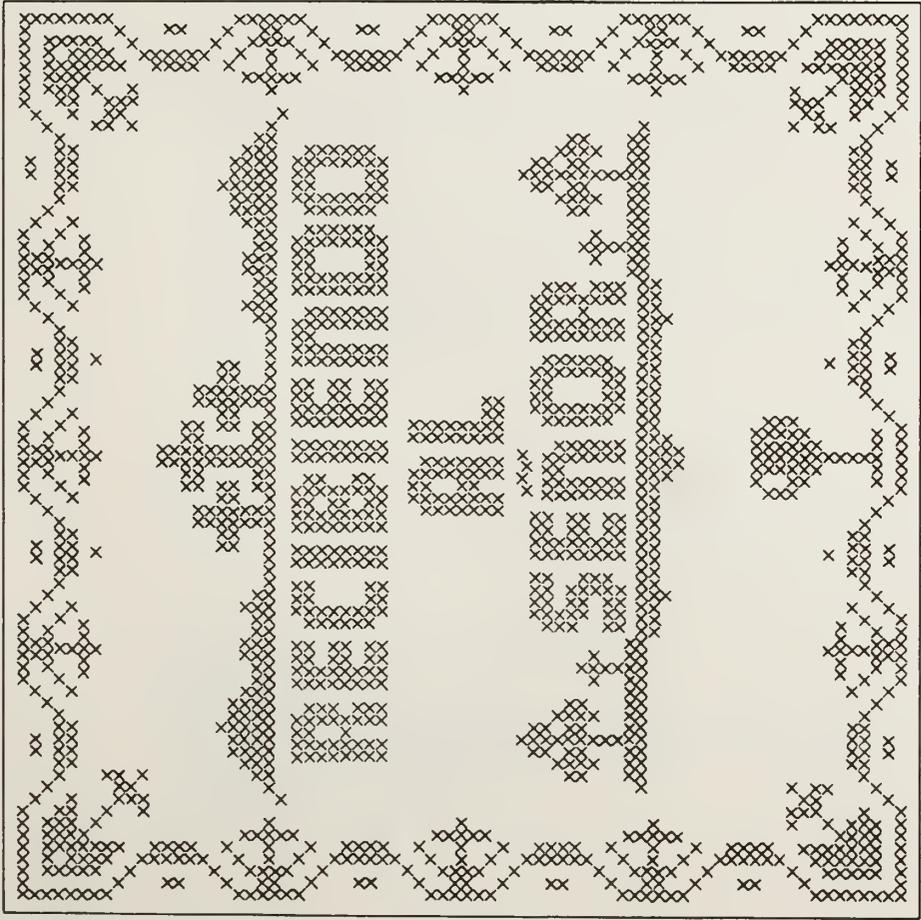
RECIBIENDO  
AL SEÑOR

Domingo Catequístico  
Septiembre 19, 1982  
Marcos 9:30-37

RECIBIENDO  
AL SEÑOR

Domingo Catequístico – Septiembre 19, 1982  
Marcos 9:30-37

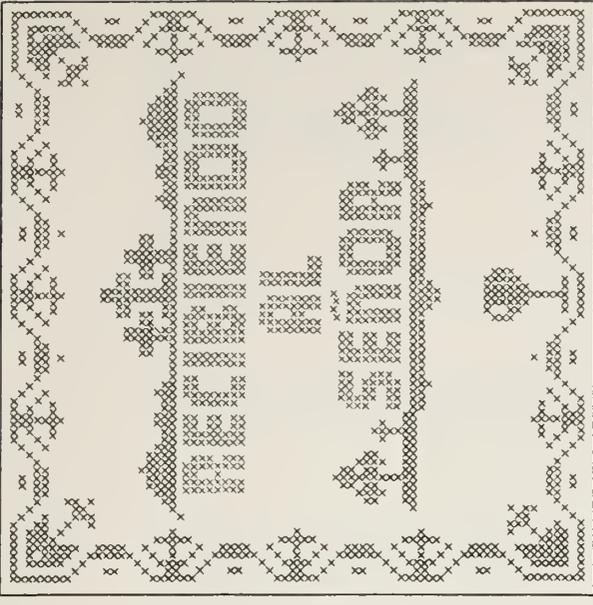




Domingo Catequístico  
 Septiembre 19, 1982

Marcos 9:30-37

HOMBRE Y DIRECCION  
 DE SU PARROQUIA AQUI



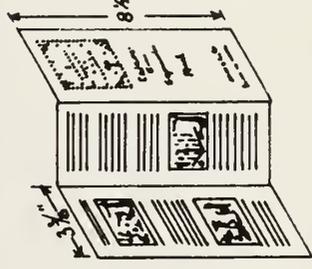
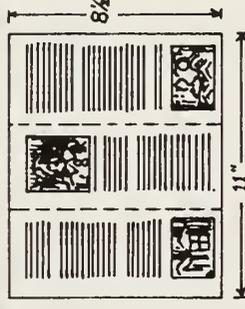
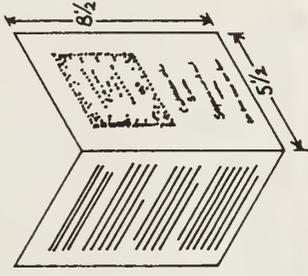
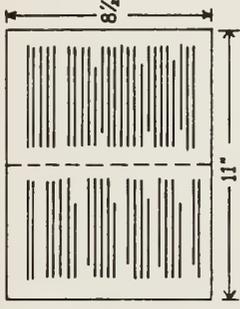
Domingo  
 Catequístico

Septiembre 19, 1982

Marcos 9:30-37

HOMBRE Y DIRECCION  
 DE SU PARROQUIA AQUI

BOLETIN  
 PARROQUIAL



FOTOS Y DATOS  
 SOBRE SU  
 PROGRAMA  
 CATEQUISTICO  
 FOLLETO





# Hoja de Evaluación

## Folleto del Domingo Catequístico de 1982

¿Podría tomar unos cuantos minutos para llenar esta evaluación? Sus comentarios nos ayudarán a hacer un mejor trabajo para el próximo año. Que Dios se lo pague.

1. ¿Cómo clasificaría usted la utilidad de los materiales en este folleto?

Inútiles \_\_\_\_\_ Algo útiles \_\_\_\_\_ Útiles \_\_\_\_\_ Muy útiles \_\_\_\_\_

2. ¿Qué le ayudó más en este folleto? \_\_\_\_\_

\_\_\_\_\_

3. ¿Qué le ayudó menos en este folleto? \_\_\_\_\_

\_\_\_\_\_

4. ¿Qué aspectos del folleto deben ser omitidos el año próximo? \_\_\_\_\_

\_\_\_\_\_

5. ¿Qué le sería de ayuda en su labor catequística que no aparece en este folleto?

\_\_\_\_\_

6. ¿Estaría interesado en contribuir a la preparación de los materiales para 1983?

Si \_\_\_\_\_ No \_\_\_\_\_. Si su respuesta es afirmativa, ¿Qué clase de materiales puede enviarnos? Liturgias \_\_\_\_\_ Un encuentro para catequistas \_\_\_\_\_ estandartes \_\_\_\_\_ reflexión sobre el tema catequístico \_\_\_\_\_ otro \_\_\_\_\_.

Nombre \_\_\_\_\_

Dirección \_\_\_\_\_

Diócesis \_\_\_\_\_

PEDIMOS QUE POR FAVOR ENVIE A:

Sr. Mariella Frye

Departamento de Educación

CONFERENCIA CATOLICA DE LOS ESTADOS UNIDOS

1312 Massachusetts Ave., N.W.

Washington, D.C. 20005



Domingo Catequístico  
Septiembre 19, 1982

Marcos 9:30-37