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Integrating Faith in Family a Family-Centered Catechesis

Emma Stefanoni

University of the Incarnate Word

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INTEGRATING FAITH IN FAMILY
A FAMILY-CENTERED CATECHESIS

A Pastoral Project
Presented to the Pastoral Institute,
University of the Incarnate Word, in partial
fulfillment of the requirements for
the degree of Master of Arts in
Religious Studies

by

Sr. Emma Stefanoni, B.S.

Approved by:

Sr. Eilish Ryan, cov, Th.D.
Faculty Advisor

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THEOLOGY OF CHURCH AND MINISTRY

When I read the Gospel, I realize that the public ministry of Jesus elicited many questions from the people who drew close to Him. No wonder that I too am filled with questions as I try to respond to the mystery of His presence in the Church. How do I understand Church and how do I view ministry?

The Church is a community. Avery Dulles says, "The Church is a union or communion of men with one another through the grace of Christ" (15). This vision of Church as a communion, *koinonia*, is one of the most important teachings of Vatican II presented in *Lumen Gentium*. The Church is, in the first place, the "communion of the new people of God" united in Christ, and called into existence by God Himself (ns.2, 9). It is emphasis on the human and communal dimensions rather than on the institutional and hierarchical dimensions that best speaks to me of the nature of the Church. The words of Michael Lawler express concisely my belief about the Church. He states that above and beyond its external forms and hierarchical structures, the Church is "a people of faith and hope and love called into, and sustained in being by God, and on its pilgrim way to Him" (6).

Again, Lawler captures my vision of the Church when he says, "Jesus Christ Himself, not just His memory or His message, is at the heart of the Church" (6). However when Jesus began His mission He did not proclaim the Church. He instead proclaimed the Kingdom of God. "Kingdom" is a word used to describe the loving, active plan of God in and through history (O'Meara 36). The Kingdom of God was the focus of everything Jesus said and did. Jesus' ministry of preaching, healing, and reconciling brought people into relationship with God, into God's Kingdom. It was

through the Incarnation and Resurrection of Jesus that the Kingdom of God broke into the world, but God's Kingdom has not yet been fully established. Jesus' Resurrection and the desire of the disciples to proclaim this *kerygma* called the Church into existence. The Church, therefore, exists only because of Jesus, and only to carry on the mission of Jesus, to proclaim the Kingdom of God, and to bring this Kingdom about here and now.

It is my belief that those who live in communion, work collaboratively, and proclaim community are in themselves models of the underlying principles of Church, and that those who do so in the name of Christ for the spread of God's Kingdom are indeed the Church.

It is the nature of the Church to continue the work of Jesus, to establish the Kingdom of God. It is through the Church continuing the ministry of Jesus that God's Kingdom will be established in the world. A necessary prerequisite of any definition of Church ministry, therefore, is a closer examination of Jesus' ministry.

The ministry of Jesus can be summarized in the word "service." Jesus continually insisted that His followers must be of service to others as He Himself was. "The Son of man came not to be served, but to serve" (Mt. 20:28). Even more effective than words was His example at the Last Supper when He, the Master and Lord, bent down and washed the disciples' feet. Jesus used the image of a servant when He spoke about the criteria for discipleship. "If anyone would be first, they must be last of all and servants of all" (Mk. 9:35). With His words and example Jesus described the essence of His ministry and the nature of discipleship: service. The Church, following Jesus' example, set out from the beginning to continue Jesus' work of service. Service became a great concern of the first Christian communities and was spoken of synonymously with ministry. In the

Acts of the Apostles we read about feeding the widows, taking care of the orphans, preaching, and curing to name just a few of the ministries or services to which the early Church was dedicated (Acts 6:1-7). In fact, the word we translate as “ministry” comes from the Greek word, *diakonia*, which means “service” (Bergant, 98).

The call of each individual to ministry is rooted in Baptism, for through the waters of Baptism one is initiated into the community of the Church and subsequently into the Church’s ministry. Baptism is not an individual event, but a communal one. All the baptized are members of the Church community and are empowered by the action of the Holy Spirit to share in some ministry of the Church. Each person has different gifts but all are in the service of the Gospel. All are for establishing the Kingdom of God, whether it be through the gift of preaching, teaching, prophecy, healing, working with one’s hands, or writing. The final command of Jesus in the Gospel affirms the importance of Baptism as the first step in becoming involved in the ministry of Jesus, the spreading of God’s Kingdom. “Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you” (Mt. 28: 19-20).

The work of ministry is empowered and sustained by the Holy Spirit. It was definitely the Holy Spirit at Pentecost that transformed the frightened apostles into bold ministers of the Kingdom of God. It is the Holy Spirit today that inspires the faithful to participate in the Church’s ministry and that distributes various gifts and ministries to be used to build up the Body of Christ, the Church, in unity and strength. The gifts of the Spirit are not static nor are they meant to be enjoyed only by the one who receives the gift. Openness to the Holy Spirit may challenge one to new forms of ministry as a

response to new needs within the Kingdom of God, according to different circumstances of time, place, and culture.

Every ministry in the Church is linked with the Eucharist and is brought to fulfillment in the Eucharist. The Eucharist is the heart of community; it nourishes, strengthens, and sends the community forth to continue the ministry of Jesus. The Eucharist is the celebration of the mission and ministry of Jesus, the Kingdom of God breaking into our world. Through the Eucharist God is really present and acts effectively. It therefore not only nourishes ministry, but it is the actualization of what ministry is all about, bringing God and His Kingdom to the here and now. The Eucharist is the Paschal sacrifice from which the whole life of the Church and ministry spring (LG 11, 26).

Ministry cannot be understood separate from Mary. Her role as Mother of Christ and of the Church intimately binds her with any and every ministry of the Church. Mary is the mother of every believer and is the model of faith and charity for all involved in ministry.

I believe that any work that continues the work of Jesus is ministry. There are certain ministries that are officially recognized by and frequently spoken of in the Church; the ministry of the Sacraments, the ministry of preaching and teaching, the ministry of writing, the ministry of healing, the ministry of prayer, and the ministry of providing clothing and shelter to name a few. There are numerous other ministries, not so well known but nonetheless ministries. These include the ministries of welcoming the stranger, visiting the sick, comforting the sorrowful, counseling the doubtful, listening, smiling, and lending a helping hand. Indeed, any service done in the name of Jesus, for

the spread of the Kingdom of God, is ministry. "Whatsoever you do to the least of my brothers, you do to me" (Mt 25: 4-6).

I view Church and ministry as one movement. Those gathered in the name of God to carry on the work of Jesus, the Church, carry on His work through ministering as He did. The Church is one, and from the one Church differing ministries flow. There are many parts, but one body (1 Cor. 12: 12-26). There are many gifts but the same Spirit who gives them to people and all are for the building up of the Body, the Church (1 Cor. 12: 4-11).

As I read the Gospel, and allow myself to be questioned by the presence of Jesus, I am more and more convinced that the key to the Church and to ministry lies in the Incarnation. Jesus became one of us, but only for about thirty-three years. His work, His mission, His very presence continue through the ministries of the Church. That means that each of us is commissioned to BE Jesus for those with whom we come in contact. The Incarnation did not happen once, but is continually happening all around us, and through us. Through faith, Jesus is incarnated in the world; it is here that we can become, like Jesus, the mind and heart, word and face of God. The mission of the Church is not only to proclaim, celebrate, and serve the Kingdom of God but also to be a credible sign of God's love by really acting like Jesus. As believers we are called to bear witness to the Good News in the world. Pope Paul in *Evangelii Nuntiandi* says: "Above all, the gospel must be proclaimed by witness of life" (n.21). Whatever ministry we are involved in, it is through that ministry that God's love is made manifest, as it was in Jesus. The words of William J. Rademacher echo this sentiment, "All Christian ministry is a living sign of the enfleshment of the Holy One" (130). The Church, through her ministries, is

intimately bound to the Incarnation. The call of the Church, the call of each individual is to bring God's love, God's Kingdom here. This is done through Jesus and through continuing His work through ministry.

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PROJECT PROPOSAL

1) This pastoral project will be implemented in the Fall semester of the 2001-2002 school year in Cristo Rey Parish in Austin, Texas. It will consist of six one and one-half hour sessions, conducted in Spanish and English on alternating Friday evenings. The scarcity of trained catechetical educators, the varying needs of those desiring instruction, the importance of the “domestic Church” in Christian faith formation, and the new emphasis on religious education for adults, make this model of catechesis that involves families and parish teamwork an exciting one. I believe that the pool of resources, talents, personalities, and methodologies will help dispel the idea that religious education is the task of one teacher for one class and reinforce the idea that faith development is to be a collaborative effort of the parish and a lifelong learning process for the entire family. This pastoral project faces specific difficulties connected with the parents, such as dependence on public transportation to the parish, varying schedules of work hours, illiteracy, and two different language groups. These difficulties will be considered when establishing the time, frequency, style, and language of the sessions. I believe that for this project to be successful, it is necessary to take each obstacle into consideration and collaboratively work for a solution that best meets the goal of family catechesis.

2) Though the Church has clearly stated that parents are the primary educators of their children, it is common knowledge that many parents “fulfill” their responsibility by dropping their children off for catechetical instruction once a week. This was prevalent at Cristo Rey Parish along with the fact that many parents, after dropping off their children, would simply sit idly waiting for the end of their child’s class. I believe it is

necessary to educate the parents in the faith and in family skills in order to equip them for their role as the primary educators of their children. Teaching the parents separately during the time their children attend religious education classes is a logical first step. However, educating the parents and children separately only makes the faith and family skills “homework”. Hence, the conception of this pastoral project: if the parents and children are educated together, faith and family skills become a lived and talked about reality in the classroom and at home. This family catechesis project would be most effective if it involved collaboration from various parish ministers.

3) For my pastoral project, the focus group is not only a group for insight and evaluation, but it is the actual team which will implement my pastoral project. The focus group/team will consist of the pastor who has worked in the parish for six years and is well aware of the needs of the families; the associate pastor who will serve as a resource person and evaluator; the youth minister who knows the hopes and dreams of the young people and relates well with them; the DRE whose years of experience in religious education have fortified her with a working knowledge of teaching methodologies for imparting the truths of the faith to little ones, and me, whose work with and for young people over the past thirty years has allowed me to grow in appreciation for the work of the Holy Spirit in the hearts of those I teach.

4) Realization of the need for family catechesis came after private interviews with families seeking religious instruction, conversations with parents seeking guidance in raising their children, and informal assessment of parents and families who neglected

their faith education. The need for a more experiential and collaborative approach to religious education is the fruit of my experience as a Catholic schoolteacher and catechetical teacher and the fruit of my pastoral studies.

5) The team met every Tuesday to brainstorm for ideas and ways to carry out the objectives of our sessions. Each individual then worked on these ideas and activities. We met on Thursdays to compile an outline and agree on the integration and timing of each idea and activity. On Friday, after each session with the families we had an evaluation of activities as well as of outcomes. Sometimes this evaluation was extended and discussed again at the start of the Tuesday meetings.

6) The goals of this pastoral project are:

- To give the families, during the period of six weeks, an opportunity to participate in intergenerational catechetical experiences so as to learn, grow, and live the Catholic faith, and
- To enable and equip the parents to accept a more direct role in the faith formation of their children.

Evaluations of each session will be accomplished by the examination of the success and the outcomes of:

- Activities done as a family
- Discussions between families and intergenerational groups
- Written and oral questions for review
- Summaries of articles and activities done at home.

The team will evaluate each session in terms of how effective the different methodologies were in accomplishing the goal of family catechesis. I will ask the team for critical feedback on how I was able to carry out my responsibility as project coordinator.

7) The objectives for my pastoral project and the timelines for these objectives are as follows:

- Selection of the families – done at the time of CCD registration on a first come-first served basis, July through August of 2001.
- Setting of dates for planning and for family sessions – done in the second week of August.
- Establishment of topics – Church and Sacraments were identified as important, but specific topics were developed in an ongoing manner taking into consideration many factors.
- Implementation – done in 6 one and one-half hour sessions on Fridays throughout the Fall of 2001.
- Evaluation – done weekly after each session.

My role in the accomplishment of each objective of the pastoral project was pivotal, particularly at the onset of the pastoral project.

- In choosing families I made sure that there was enough publicity both in writing and verbally, through bulletins and flyers, in parish announcements, as well as through encouraging the families to attend. I closed the registration in the family catechesis program once it reached sixty families because that was the maximum capacity we had for the hall we were using for this project.

- In setting the dates for planning and for family sessions I worked with the team to choose days that were convenient for team meetings and days that were amenable for the families, taking into consideration their difficulties with transportation and hours of employment. Frequency of the sessions was based on the Fall 2001 school calendar.
- I worked with the team to establish the topics. We agreed that we wanted to start with the topic of the domestic Church and the Sacraments. We were very flexible and adapted specific topics to the needs of the families.
- In the implementation of the pastoral project I collaborated with the team members for most parts of the sessions, for example: the opening instructions, the reviews, the activities, the family discussion, and the closings. When the families broke into age groups, I generally worked with the children from Kinder to Second grade for their age-appropriate activities.
- In the evaluation, I worked with the team to examine the success of the sessions as well as the outcomes. I followed the evaluations carefully, not only due to my interest in the pastoral project, but also for purposes of compiling this report.

8) In order to accomplish this pastoral project, a general knowledge of the truths of the Catholic Church, especially of the Sacraments, is needed along with an understanding of the situation of families in Cristo Rey Parish. My work with children's sacramental preparation and parents' preparation for this milestone in their child's life has kept me abreast of Church teachings, particularly those in regard to the Sacraments. Furthermore, through my graduate courses I have gained valuable insights into the history of the

Sacraments and the Liturgy as well as the changes that have taken place in these areas. I feel I need to expand my knowledge of the meaning of symbols and my knowledge of the situations of the families in the Parish. I plan to deepen my knowledge of faith symbols and popular secular symbols by reading, research, and sharing with the team. I plan to deepen my understanding of the situations of the families through interaction with each family at the sessions.

9) In order to accomplish this pastoral project, I will need the skill of functioning interdependently. Collaborative ministry requires planning together, sharing insights and responsibilities, and meeting on a regular basis to keep ministry efforts coordinated. It also requires the ability to communicate well with others, both in expressing oneself and in listening. I will also need to be skilled in various teaching techniques and creative presentation formats. I have grown in my understanding of teamwork through my experience as level coordinator in schools, through the responsibilities my religious congregation has entrusted to me, and through the work I did on the video and exercises of A Call to Collaborative Ministry, published by the National Association for Lay Ministry. I have acquired numerous teaching techniques through my thirty years of teaching experience at various grade levels. In addition, my natural creativity has served me well in teaching and will be a great asset in the accomplishment of this pastoral project. Many of the courses that I have taken, particularly Program Planning and Evaluation, Introduction to Pastoral Studies and Diversity Issues for Ministry will serve as aids for both my collaborative ministry and for teaching/presentations. I need to develop the skill of better handling conflict in a group setting, particularly among the

team members. I plan to grown in this area by reading Collaboration: Uniting Our Gifts in Ministry by Sofield and Juliano, by trying to implement the suggestions in the book, and by praying for each member of my team.

10) In order to accomplish this pastoral project, the first attitude I need is the conviction that the implementation of this project is not easy but is worth the effort. By directing our catechetical efforts toward parents we are helping them assume responsibility for educating their children in the faith; we facilitate family unity and growth, an awesome task well worth the effort. I also need a sense of commitment accompanied by an attitude of conversion, that is of change. This will enable me to be ready to fight the obstacles I find in myself and in others that may interfere with collaborative ministry, obstacles such as an unwillingness to deal with conflict, resistance to change, and fear of using my gifts. I also need an attitude of openness to others. There are many ways of being Church; it does not have to be my way. My experience as a teacher, as a level coordinator, and as a member of a religious congregation has taught me to look at the goal, to persevere and to stick to a commitment, and my experience has challenged me to conversion and to continued openness. I need to develop the attitude of vulnerability, admitting that I cannot do everything, that I don't enjoy doing everything, and that I do fail. I can do this only by trusting more in the love of God and others and by examining myself regularly. I also need to get to know my colleagues better. I can do this informally by sincerely listening and allowing others to know me.

11) Since this project is a team effort, we are models to others of the meaning and

fruitfulness of collaboration. My hope is that when this first experience of the project ends, both the team and families will have tasted the success of this alternative catechetical model and will be encouraged to continue and entuse others to join both the team and the family sessions. It is my hope that this family catechesis continues in Cristo Rey Parish, and that it perhaps becomes a model for other parishes, independent of me. This pastoral project, because of its team nature, does not depend on me or on any one person of the team. It is dependent on the conviction of its necessity and relevance. I think that in the future some of the parents who have been formed in this project will be able to contribute to family catechesis by actually joining the team. In this manner, I see the family catechesis pastoral project as an ongoing reality in Cristo Rey Parish.

12) My personal learning goal as a result of this pastoral project is to become a more humble person who recognizes my own limitations and learns from my mistakes, one who appreciates the unique gifts that each person brings to ministry. My professional goals as a result of this pastoral project are that I will use the ongoing opportunity collaborative ministry offers me to become a more effective minister in whatever setting I may find myself in the future, and that my collaborative ministry which reflects the community nature of the Church, may encourage others to work more closely as the first community of Christians did.

13) I would like my resource person and my entire team to bring to the planning, implementation, and evaluation of this pastoral project, creative ideas as well as openness to the Spirit in order that we may find new ways to respond to the needs of the families

and to bring them to a deeper understanding of the faith. I would like the resource person and my team to challenge my priorities in the matters of faith, theology of Church, and ministry so that I can be a better reflection of Jesus to the people to whom I minister.

DESCRIPTION OF PROJECT

The purpose of this pastoral project is to develop a "catechesis directed toward families." The underlying principle of this pastoral project is that family catechesis is the work of the entire parish and that, as stated in the General Directory for Catechesis, family catechesis must proceed, accompany, and enrich all forms of catechesis. This project will be directed toward sixty families of Cristo Rey Parish in Austin, Texas during the Fall semester of 2001. It will consist of six, one and one-half hour sessions to families. The sessions, conducted in Spanish and English, will include experiences of prayer, large group discussions, family sharings and interactive activities, all with the emphasis on unity and communication. This project will be a collaborative effort of Fr. Larry Mattingly, pastor; Fr. Jayme Matthias, assistant pastor and resource person; Sr. Guadalupe Medina, youth minister; Sr. Sylvia Castillo, DRE; ~~and myself~~, Sr. Emma Stefanoni, project coordinator.

It is my great hope that by providing an enjoyable forum for family catechesis the parish may realize the treasures found in collaborative ministry, and parents and children may rediscover the joy of welcoming God's love in their lives and of walking the journey of faith together daily.

BRIEF SUMMARY OF PROJECT

The pastoral project of family catechesis was implemented at Cristo Rey Parish, in Austin Texas in the Fall of 2001. The project took place on six Fridays in one and one-half hour sessions and incorporated various formats.

See Appendix A

Many of the sessions followed this basic format:

- Opening Prayer
- Review of the main points of the previous week's session
- Introduction of the topic of the day to the entire group
- Explanation in age-appropriate groups
 - Kinder through Second Grade
 - Third through Sixth Grade
 - Seventh Grade to High School
 - Adults
- Family sharing
- Presentation and explanation of the symbol
- Handouts
- Closing Prayer

See Appendices B and C

Some sessions employed a unique format rich in symbol because of the nature of the topic. Such was the case with the session on the waters of Baptism and the Eucharist.

See Appendices D and E

A few sessions based entirely on a Scripture passage had formats that revolved around experiencing and understanding the passage from the points of view of the different people in the passage. Methods included role-play, prayer, discussion, and interactive activities. This was done in several sessions during Lent with the parable of the Prodigal Son.

See Appendix F

Regardless of the format of the session, each session had:

- a review of the previous week's session
- a hands-on interactive activity to bring the main point alive in a manner that could be easily understood and remembered by all
- discussion either in a large group, family groups, age groups, and many times in more than one of these group settings
- handouts to take home
- prayer

See Appendix G

The Church hall served as the meeting place for the family catechesis sessions. Great effort was made to prepare the atmosphere and symbols, and to arrange the tables so that each family could be seated together and could be actively involved in the presentation of the session. Photographs taken during some of the sessions highlight these points and are a clear testimony to the welcoming spirit and formative experience of the sessions.

See Appendix H

- Photos

PROJECT EVALUATION

My evaluation of this pastoral project would be incomplete if I did not take into consideration my colleagues and the recipients of the project. Therefore, I administered an evaluation instrument in order to obtain verifiable evidence from several perspectives on the success and outcomes of the project. The results of the written evaluations confirmed my personal evaluation of the project and provided me with valuable insight into how the team and actual program might function more effectively. In general, the comments on the evaluations gave me great encouragement that the goal of the project was accomplished beyond my imaginings.

See Appendix I

1) The focus group, or team in my case, was essential to the implementation of this pastoral project, since this project was specifically designed to be worked out in a team setting. Each member of the team helped by contributing his/her gifts, creative ideas, and methods of teaching to make each session different, interesting, formative, and experiential. The pastor was the most helpful. Because of his many years of experience in Cristo Rey Parish, he was able to recommend and model practical ways of reaching out to the families. I admit that sometimes this collaborative effort was a struggle. It was hard to coordinate the energies and abilities of all of the members; not all of them were aware of their personal accountability. Many times conflicts arose because of differences of personalities and theology (old and newer ways of thinking about Church) and because of a lack of openness and listening skills. These conflicts made planning, implementation, and evaluation somewhat laborious; however, the conflicts did not detract much from the real goal of family catechesis.

2) The goals of this pastoral project are:

- To give the families, during the period of six weeks, an opportunity to participate in intergenerational catechetical experiences so as to learn, grow, and live the Catholic faith, and
- To enable and equip the parents to accept a more direct role in the faith formation of their children.

As I observed the different forms of assessment set forth in my project proposal and the comments of the team members, I can confidently say that my goals were accomplished. The greatest proof of the success of this project is the increased communication in matters of faith between parents and children, the growth of the number of families attending the sessions regularly, and the ability of families to become group leaders. The comments of families are very positive and revealed their desire that this program continues.

3) As described in my pastoral project proposal, I planned to deepen my knowledge of faith symbols and popular symbols by reading, research, and sharing with the team. However, I gained more knowledge in the area of secular symbols by talking with families and other parish personnel more so than through reading and research. As described in my pastoral project proposal, I planned to deepen my understanding of the situations of the families through interactions with each family at the sessions. I found that in addition to this method, I also gained tremendous insights though observing how the pastor dealt with the families.

4) As stated in my pastoral project proposal, I planned to develop the skill of better handling conflict in a group setting by reading Collaboration: Uniting Our Gifts in Ministry by Sofield and Juliano, by trying to implement the suggestions in the book, and by praying for each member of my team. I found that once the sessions began I did not have time to read the book as thoroughly as I had planned; however, what I did read and implement was helpful. I did not realize that I would so desperately need the skill of time management. In this regard, the course Management Skills for Ministry came to my rescue. I began to apply lessons from that course in the family catechesis project. These skills were very effective and helped me to set limits on the many things to which I could give my time and helped me concentrate on doing well what I thought was most imperative for my goals. Setting aside time for my personal needs as well as for reflection and prayer has proved to be a tremendous help.

5) As stated in my pastoral project proposal, I planned to develop the attitude of vulnerability by trusting more in the love of God and others and by examining myself regularly. I also planned to get to know my colleagues better by sincerely listening to them and by allowing them to know me. Though I feel it is difficult to measure progress in these areas, because of their personal nature, I do feel certain that I have grown in vulnerability and in getting to know my colleagues. I more readily admit to others and myself that I cannot do some things and/or that I have failed. I am more eager to listen and ask questions when I am with others. Interestingly, I have noticed that I have become more compassionate towards others in the process of seeking to grow in these attitudes. I realize that I need to grow in the attitude of letting go, which is essential to

collaborative ministry. The attitude of letting go together with openness to the work of the Holy Spirit will allow me to give myself more fully and sacrifice my individual ideas for the common good. I plan to grow in this attitude as I have done with the others, by continued practice!

6) One of the obstacles I frequently encountered was dealing with the unexpected, such as team members not having their parts well prepared, team members taking more time for their parts and cutting the time of someone else, and things not working the way they were planned even though preparations were well made and equipment was ready. It was not always easy to adjust to the unexpected, but as time went on I learned to have alternative plans ready for unforeseeable setbacks. I also learned to be more practical in my planning. Some ideas looked beautiful on paper but I had to learn to adjust to the people I had in front of me.

Other obstacles I found were the reluctance of certain team members to assume responsibility and procrastination by some team members in preparing for the sessions. At the beginning I tried to come to the rescue of such team members and assume their responsibilities so that things would be ready on time. Eventually I learned to let go and allow the individuals to face their responsibilities or lack thereof, and thus they were forced to begin to change.

7) I feel this pastoral project contributed to the leadership capacity of several groups of people. The families understand their Christian calling in a deeper manner and have developed and learned to use their gifts to minister more effectively within their families.

The parents are empowered in the capacity of leadership to accept their Christian responsibility as primary educators of their children. The team members understand collaborative ministry in a deeper manner and have developed skills and attitudes that will empower them to be better leaders in the future.

I feel this pastoral project contributed to the development of pastoral ministry by offering to Cristo Rey Parish a new approach to catechesis and by equipping each of the team members with a practical example of the benefits of collaborative ministry.

8) My personal learning goal as a result of this pastoral project is to become a more humble person who recognizes my own limitations and learns from my mistakes, one who appreciates the unique gifts that each person brings to ministry.

It was not always easy to be open and share my ideas with the group. It took humility to see some of my ideas not accepted by the group. The constructive criticism conducted during the evaluations helped me see some of my mistakes. Thus, I became more reflective and selective in my words and in my teaching methods. The constructive criticism also sharpened my ability to see the unique gifts that each person brings to ministry and to allow the diversity present in the team to flourish for a more effective ministry. It took courage to acknowledge, confront, and deal with some of the conflict that came as a result of teamwork.

One professional goal as a result of this pastoral project is that I will use the ongoing opportunity collaborative ministry offers me to become a more effective minister in whatever setting I may find myself in the future. Another goal is that my collaborative ministry, which reflects the community nature of the Church, may encourage others to

work more closely as the first community of Christians did.

Planning and teaching in a team gave me the opportunity to discover the many gifts that are present in others and myself and also understand others and myself better. It was an opportunity for me to learn more creative ways of encouraging and sustaining the collaboration of others. It also afforded me the opportunity to improve my communication skills. All these things made me more confident, and thus helped me become more effective in ministry.

The pastoral project itself is a witness to the fruitfulness of collaborative ministry. The mere fact that families want the program to continue, that parents are willing to become team members, that team members are eager to implement collaborative ministry in other sectors of the parish and in other parishes are testimony enough that the professional goals I set for the pastoral project were far surpassed.

9) I found great support in my resource person. I felt he trusted me, and this gave me confidence which enabled me to risk trying new things. The support I received from him helped me cope constructively with failure. He provided me with opportunities to develop new collaborative skills as well as skills in coordinating a program. I was greatly enriched by his experience in ministry and his sharing was a source of growth for my ministry. The only thing I would have liked my resource person to do more of was to challenge my faith principles, my ideas, and my methods. Challenges and clear constructive criticism would have helped me to re-think why I do the things I do and I feel I would have learned more.

10) I feel this project carried out as a team affirmed the theology of Church and ministry that I originally articulated in my paper.

In the explanation of my theology of Church I stated “I believe that those who live in communion, work collaboratively and proclaim community ... in the name of Christ for the spread of the Kingdom of God are indeed Church.” Following this train of thought, the team, which implemented the pastoral project, is Church and modeled for the families what Church is about. The fact that the pastoral project was a team effort and required continuous collaboration were very clear signs of the reality of communion in the Church. Each day and each meeting brought the concept into clearer focus for me – we are Church for each other, for the families, for the Parish. It also became clear to me that we are the Pilgrim Church here on earth, that we are not perfect. This is a concept that I would like to refine in my theology of Church. There were difficulties in our efforts to collaborate, yet despite and perhaps because of these hardships, we worked together in the spirit of Jesus; we are Church. The families in the project were brought together in an effort to help them discover and deepen their role as the domestic Church. Each session, more and more families began to realize that they are Church, with the responsibilities that it entails, with the graces that accompany it, with the gift that it is. They too began to learn that being Church does not mean that everything goes smoothly, but that they are concerned with the Kingdom of God and certain that Jesus is with them. “I will be with you until the end of time” (Mt. 28:20).

In the explanation of my theology of ministry I stated, “I believe that any work which continues the work of Jesus is ministry.” Following this train of thought, all the work we did on the project as a team and as individuals was ministry. Everything we did

regardless of how insignificant was ministry, because every part of the project was aimed at bringing about the Kingdom of God in the hearts and minds of the families. The project affirms the fact that all ministries go to building up the Body of Christ, the Church (1 Cor. 12:4-6, 1 Cor. 4:7). All of the planning and every activity, in which each team member was involved, went toward the goal of the pastoral project. Again the work of the team became a model for the families that everything and anything that the members of the family do can be ministry if done for the right purpose. This is another aspect of my theology of Church and ministry that I would like to develop further. After seeing the families and watching them grow in the understanding of their ministry as parents, as children, and as a family unit, I would want to put even more emphasis on the value of each ministry no matter how small or how seemingly insignificant to the Church at large. No price can be put on the love and attention shown to a small child as she learns to tie her shoe. No price can be put on a parent who sits with a depressed teenager and listens to him unburden his heart. No price can be put on a single father holding two jobs, raising three children, and taking time to come every Friday for family catechesis. I have grown in my understanding of ministry as a result of this pastoral project.

In the explanation of the connection I see between my theology of Church and of ministry, I stated, "I view Church and ministry as one movement." We cannot be Church and NOT minister ... a Church that does not continue the work of Jesus is no Church. Though we have always proclaimed this truth at Cristo Rey Parish, it was proclaimed even more forcefully through the family catechesis project. Through this project the families themselves were challenged to be who they are called to be, to be the domestic Church and by that, to reach out in ministry to each other. This one movement of Church

and ministry was the impetus of the entire program – to help the parents assume their responsibility as the primary educators of their children. By assuming that responsibility they would become ministers to their children and involve their children in ministry to the family, thus bringing the domestic Church to life.

There was one change, which we made halfway through the pastoral project that put it more in line with my theology of Church and ministry. We changed the name from “Family Catechesis” to “Integrating Faith in Family.” The new title puts more emphasis on living what is learned rather than only on learning what is being taught. It is the difference between a dynamic reality and a static reality, between focusing on bringing to life or focusing on simply talking about life. “Integrating Faith in Family” speaks of incarnating faith in the life and work of the family, which more accurately portrays the aim of the pastoral project.

I closed my theology of the Church and ministry by stating “I am more and more convinced that the key to the Church and to ministry lies in the Incarnation.” This was reflected in the change of the title of the program, but also in what I observed and experienced on a daily basis throughout the project. I am humbled at the fact that I have witnessed the birth of Jesus in the hearts of team members, in the families of Cristo Rey Parish, and in myself. Through our ministry we, the Church, bring God’s love, who is Jesus, to birth in the Parish.

APPENDICES

APPENDIX A

CALENDAR

FAMILY CATECHESIS

SEPTEMBER	7	21
OCTOBER	5	19
NOVEMBER		16
DECEMBER	7	<u>14</u>
JAN.-2002	4	18
FEBRUARY	1	15
MARCH	1	15
APRIL	5	19
MAY		<u>24</u>

CATECISMO FAMILIAR

SEPTIEMBRE	14	28
OCTUBRE	12	26
NOVIEMBRE	9	30
DICIEMBRE	<u>14</u>	
ENERO 2002	11	25
FEBRERO	8	22
MARZO	8	22
ABRIL	12	26
MAYO		<u>24</u>

DECEMBER 14 - POSADA

MAY 24 - FEAST OF MARY HELP

NOVIEMBRE 23 - THANKSGIVING

DICIEMBRE 14 - POSADA

DICIEMBRE 28 - VACACION DE NAVIDAD

MAYO 24 - FIESTA DE MARIA AUXILIADORA

APPENDIX B
SESSION OUTLINES AND INTRODUCTIONS

FAMILY FORMATION
NOVEMBER 3, 2000

1. **ENTHRONEMENT OF BIBLE:** (10 minutes)
 - a) Opening Song
 - b) Reading of the Gospel
 - c) Comments

2. **REVIEW OF PAST LESSONS:** (15 minutes)
 - a) Evaluation to be answered as a FAMILY - (work sheet)
 - b) Review answers

3. **INTRODUCTION TO LESSON FOR THIS WEEK:** (10 minutes)
 - a) Signs and Symbols (activity)
 - b) Divide into groups and discuss:
 - What did you experience?
 - What caused it?
 - What did you do?
 - What did you feel?

4. **BUSINESS SYMBOLS:** (15 minutes)
 - a) Display Symbols
 - b) Discuss as families:
 - Which one do you prefer?
 - Which one costs more?
 - Why do we prefer one over the other?
 - What are your feelings?
 - What is the difference?

5. **CHURCH SYMBOLS:** (15 minutes)
 - a) What symbols do you see in CHURCH? (Discuss as a FAMILY)
 - b) What impact do they have on you?
 - c) Explain the meaning of one or two of these symbols.

6. **SUMMARY AND INSTRUCTIONS:** (5 minutes)
 - a) Review of today's lesson
 - b) Homework: Ready passages from the Bible to connect the Symbols
 - c) Announcements

7. **FINAL PRAYER: OUR FATHER** (5 minutes)

8. **SONG – I WILL MAGNIFY THE LORD** (5 minutes)

IGLESIA CATÓLICA CRISTO REY

FORMACIÓN FAMILIAR

ENERO 12, 2001

1. ENTRONIZACIÓN DE LA BIBLIA

(7:30-7:40 pm, Hna. Guadalupe)

- a) Oración inicial
- b) Lectura del Evangelio

2. REVISIÓN DE LAS LECCIONES ANTERIORES

(7:40-8:10 pm)

- a) Kinder a Segundo Grado – Hermana Emma
- b) Tercero a Sexto Grado – Hermana Silvia
- c) Séptimo a Doce - Padre Lorenzo y Hna. Guadalupe

3. CONECCIÓN A LOS SACRAMENTOS

(8:10-8:25 pm, Hna. Emma)

4. INTRODUCCIÓN A LOS SACRAMENTOS:

Iniciación, Sanación, Vocación y Servicio

(8:25-8:50 pm, P. Lorenzo)

- a) Trabajar en familia usando las hojas de trabajo
- b) Usando las hojas de trabajo, formen grupos de dos familias cada uno y compartan lo que aprendieron de las hojas de trabajo (10 min.)
- c) Resumen de todas las familias

5. ANUNCIOS: Próxima Clase: 26 de Enero

6. Oración Final (9:00 pm, Hna. Silvia)

FAMILY RELIGIOUS FORMATION

February 2, 2001

- 1. Opening Prayer (Sister Guadalupe 10 min.)**
- 2. Review: Each family will answer the review sheet as a family (Sr. Silvia 15 min.)**
- 3. Introduction of the video (Last Supper) (Sr. G. 5 min.)**
- 4. Video clip (Last Supper) (Sr. G. 10 min.)**
- 5. Groups: (30 min.)**
 - **Kinder to Second Grade - Sister Emma**
 - **Third to Sixth Grade - Sister Silvia**
 - **Everyone else - Fr. Larry**

Discussion:

 - a) **What did you see...**
 - b) **What happens now at Mass**
 - c) **Other related questions**
- 6. Regroup again at the Center – Do activity using the hand-out (10 min.)**
- 7. Announcements (5 min.)**
- 8. Assign Homework – give out worksheet (5 min.)**
- 9. Closing Prayer (10 min.)**
 - **Break Bread and**
 - **Sing We Are the Body of Christ**

FAMILY CATHECHISM

Nov. 17, 2000

Theme will be to achieve an understanding of Sacrament.

1. We will recall that Jesus was sent by the Father as our Savior.
 - Jesus was sent by the Father to save us by reconciling us with the Father.
 - Jesus was sent so that we might know the love of God.
 - Jesus came to be our model of holiness.
 - Jesus came to make us partakers of the divine nature.
 - Jesus life, death and resurrection assure us that we are called to eternal life.

 2. So the question remains, this Jesus who died and rose, no longer lives among us. How do we get in touch with him and how does he save us?
 - Jesus present in the Scriptures.
 - Jesus present in the Church and the sacraments.

 3. So what is a sacrament? A personal encounter with Jesus through the Church.
 - Encounter means to meet someone, to come upon someone, to come into contact with someone. This type of meeting doesn't necessarily have an effect on us. We meet many people whom we promptly forget. They have no impact on our lives. They cause no changes and we continue living as before the encounter.
 - Personal encounter. Changes the meaning of encounter. Personal means that the person causes us to stop and think. It may lead us to a new life style. It may establish a new relationship that affects everything about us. When we have a personal encounter we are affected in some way by that encounter.
 - Examples: a friend that becomes a model for us; a novio that causes all kinds of changes in life style; a teacher who made us believe in ourselves. All of these encounters make an impact that changes our way of thinking and acting.
 - That is what the sacrament offers us. A meeting with Jesus that changes our lives.

 4. We have spoken about Jesus present in the Word, the Bible. About Jesus present in the Church and in the domestic church. We have talked about being able to talk about how Jesus touches our lives and how through symbols we come to know things. We spoke about symbols as a way to receive a message that affects our life.

 5. This week, the challenge is to teach about how Jesus speaks to us in the sacraments. If we accept the definition above we have to understand the meaning of Personal Encounter.
 - This could perhaps best be done in the small groups so that it could be talked about at the level of understanding of the person.
 - We would need to find ways to talk about what relationships mean to us and how they affect our way of thinking and acting.

 6. I suggest we begin with the Bible and the Gospel. Then there be a short introduction to the theme. But that we spend a longer period of time in the groups to help them grasp the meaning of sacrament. We could then come back together to share the different understandings and thus perhaps have a more profound understanding of Sacrament.
- 4
7. All of this serves as a foundation to present each of the sacraments as personal encounters with Jesus through the Church.

CONNECTION

We have discussed both human and religious signs. For a human sign to become a religious symbol, it first needs to become connected with some original experience of God. One example for us is the cross. In ancient times, the cross was used to torture and kill criminals. Jesus dying on the cross has changed the meaning of the cross and it has become a sign of salvation.

It is time for us to make the connection between symbols and sacraments.

Religious symbols are, in some way sacramental. They are the very reality they point to. They are signs of and are actual experiences of God's saving presence. The sacraments are special personal encounters with Christ and they help us grow in His life. They establish a bond or relationship with Jesus and the community.

If we want to understand the seven sacraments (or sacred signs) it is important that we understand religious symbols. All seven official sacraments use human and natural signs that have become religious symbols because in them we encounter the presence and the action of Jesus.

To be able to experience the presence and the action of Jesus in any of the sacraments, you have to learn what they mean. You have to get to know the event they "re-present" and the meaning behind the objects and gestures used. Second, you need to make an effort and take the time to see. If you don't know how to see or don't take the time to see how God is communicating with you, you are going to be missing-out, big time.

We think of the sacraments as separate celebrations. Today, the practice is to begin with Baptism, followed by Reconciliation and Eucharist and later in life Confirmation.

The sacraments are closely related to one another. In the early Church, Baptism, Confirmation, and Eucharist were part of a process that took place in a single evening.

Your celebration of Baptism, Confirmation, and Eucharist are probably years apart, but they are all closely related. The Church is working hard to restore the original understanding of the sacraments. The sacraments are understood best when we group them in categories.

1. Sacraments of Initiation
2. Sacraments of Healing
3. Sacraments of Vocation

In our society we have many rituals for celebrating beginnings. Think of how we celebrate the birth of a baby, starting a New Year of life, or getting married. When someone is initiated, they make a new beginning. The Church also welcome new members through special religious rituals. Today we call these ritual celebrations the Sacraments of Initiation. The sacraments of initiation are Baptism, Confirmation, and Eucharist.

These three sacraments free us from the power of darkness. Through them we participate in the Paschal Mystery of Jesus, that is with Jesus we die, are buried and rise again. We become sons and daughters of God.

These sacraments are the foundation of our faith. They are key moments in our Christian life because they celebrate our belonging to the Church.

CATECISMO FAMILIAR

November 9, 2001

Buenas Noches

Esta noche vamos a hablar sobre el tema del ESPIRITU SANTO.

También les enseñaremos unos videos para ayudarnos a entender estos conceptos mejor.

¿Dónde está DIOS, EL ESPIRITU DE DIOS?

El ESPIRITU de DIOS está en todas partes:

1. En la CREACION
2. En las PERSONAS que nos rodean
3. En los EVENTOS que suceden

¿Como podemos hablar o explicar claramente sobre el ESPIRITU?

EL ESPIRITU DE DIOS ES EL CENTRO DE NUESTRA VIDA; ESTA ENTRE NOSOTROS. DIOS ES EL ESPIRITU SANTO; EN EL NOS MOVEMOS, VIVIMOS, ESTA EN TODAS PARTES Y EN TODO MOMENTO.

Las Escrituras y la Tradición nos dan algunas imagines y símbolos para ayudarnos a comprender un poco al ESPIRITU DE DIOS. Por ejemplo:

1. **EL VIENTO:** El viento no se ve, pero se siente, se ven sus efectos, es amable, reconfortable, refresca
2. **EL FUEGO:** El fuego dá calor, luz, energía, fuerza, no se puede tocar pero lo usamos para muchas cosas, se puede ver, es brillante, transforma, lleno de energía
3. **EL AGUA:** El agua limpia, refresca, dá vida y la sostiene, se necesita para tomar
4. **EL ESPIRITU DE DIOS** viene como UN RESPIRO, invisible e intocable esencial e indispensable, dá el Respiro de la Vida
5. **EL ESPIRITU DE DIOS** que viene en forma de una PALOMA, pacífica, sencilla, amable, volando y librando

EL ESPIRITU DE DIOS lo vemos en la historia de nuestra SALVACION:

1. En la CREACION – viento fuerte, El Espiritu dá la vida a las cosas y al ser humano
2. El Arca de Noé, el viento soplo y secó la tierra, se apareció el Arcoiris como seña de la promesa de Dios
3. En el pasaje de Moises y el arbol ardiente – estás en tierra santa, serán mi pueblo y yo sere su Dios
4. Cuando David fué ungido como rey, se le dió el Espiritu de Dios
5. El Profeta Isaias – tenía el Espiritu del Señor; el y todos los que caminan la tierra
6. Ezequiel – podré mi Espiritu en tí

7. Joel – Pondré mi Espíritu en todos
8. En la ANUNCIACION A MARIA – EL ESPIRITU DESCENDIO SOBRE ELLA, Y CONCIBIO POR OBRA DEL ESPIRITU SANTO
9. Cuando Jesús fué bautizado EL ESPIRITU DESCENDIO SOBRE EL
10. En la Promesa de Jesús – EL ESPIRITU SERIA SU AYUDA Y SU GUIA
11. Después de la Resurrección – Recibirán el ESPIRITU SANTO
12. En PENTECOSTES, se oyó un viento muy fuerte y se aparecieron lenguas de fuego que se paró sobre la cabeza de los apóstoles y de María – Recibieron al ESPIRITU SANTO
13. Después de la Asunción de Jesús al Cielo – sean mis testigos hasta el fin del mundo

Hechos de los Apóstoles 2:1-4

Hubo una TRANSFORMACION en ELLOS muy grande. Tuvieron valor, fuerza, y sabiduría. Empezaron a predicar la PALABRA y a exhortar a todos los que los escuchaban. Ese día se bautizaron unas 3000 personas.

EL ESPIRITU SANTO está presente hoy día en el mundo, en las personas que nos rodean, en SU IGLESIA.

EL ESPIRITU NOS INVITA A TESTIMONIAR, a EVANGELIZAR, a TRABAJAR PARA CONSTRUIR UN MUNDO MEJOR.

APPENDIX C
SYMBOLS FOR THE YEAR

INTEGRATING FAITH IN FAMILY

September 7, 2001

Symbols: We use symbols in order to remember that:

- **Paschal Candle to remind us that the Risen Savior is present in each family.**
- **Picture of Family to remind you that you are the Church and therefore you are the presence of Jesus in our world.**
- **As the year passes, add symbols each week to express what we are learning.**

1. We will have these symbols in the hall each week to express what we are doing and we ask you to keep a space in your home for the candle and the symbols. As you see these symbols remember that your family is making Jesus present in your neighborhood.

- **When you study or pray as a family you should light the candle to remind you that Jesus is present.**
- **You will add symbols to your 'altar' so that you have a constant reminder of what you are learning here.**

2. This week we will take a picture of each family and make a collage to be used with the paschal candle in the hall. We will give you a copy of the picture to be placed in your home.

APPENDIX D

WATERS OF BAPTISM

FAMILY FORMATION
OCTOBER 19, 2000

1. OPENING WITH SONG

- Introduction of the Evening.
- Separation into groups.
 - a. Reflection on the meaning and use of water.

2. CALL TO PRAYER

Leader: Loving Creator, we call upon you.

All: Open our minds and hearts to you in prayer.

- "Alive, Alive" Song with reflection and review of the past week
- **Meditation and prayer (Focused on the body of water)**

All: Father, water is your gift to all people.

It cleanses and refreshes. It brings us life.

We ask you to send your Spirit to renew our faith, as water renews our bodies, that we may know that you are the fountain of living water, the source of all life.

- Song to help us reflect on Jesus and life.

3. READING OF GOSPEL: John 4: 4-15

- Response, "Come to the Water". (Come forward to get water from the fountain)
- Comments with testimony.
- Invite others to share their experience of Jesus.

4. TIME FOR FAMILY DIALOGUE

Share with your family your feelings about the Gospel reading. Use these questions for your personal reflection.

1. What would it have been like to have Jesus offer you a drink of water?
2. When in your life did Jesus give you living water?
3. For you, how is the water used in Baptism different from everyday water?
4. Comments with group on reflections

5. RITUAL ACTION

Leader: God our father, you give us grace through sacramental signs which tell us of the wonders of your unseen power. Please respond, "Blessed are you, O Lord our God!"

Move hand through the water during invocations.

At the dawn of creation, your Spirit breathed on the waters. *Response*

You made the waters of the great flood a sign of the end of sin. *Response*

Through the waters of the Red Sea, you led Israel out of slavery. *Response*

In the waters of the Jordan, your Son was baptized by John and anointed by the Spirit. *Response*

In the Sacrament of Baptism, may all those you have created in your likeness be cleansed from sin and risen to new birth by water and the Holy Spirit.
Amen.

RENEWAL OF BAPTISMAL PROMISES

Leader: Do you reject evil and renew your commitment to Jesus Christ?

All: I do.

Leader: Do you believe in God, the Father almighty, creator of heaven and earth?

All: I do.

Leader: Do you believe in Jesus Christ, Son of God?

All: I do.

Leader: Do you believe in the Holy Spirit?

All: I do.

Leader: Will you proclaim by word and example the good news of God in Christ?

All: I will, with God's help.

Leader: Will you strive for justice and peace among all people?

All: I will, with God's help.

Leader: *Whenever we make the Sign of the cross, we proclaim that we belong to Christ. I invite everyone to come forward and sign yourselves with the Sign of the Cross with these waters, a reminder that through the waters of Baptism we receive new life, the life of Christ.*

(The leader blesses self and invites each family to come forward and do the same) Song of Baptism played

6. LORD'S PRAYER

Leader: Let us join in the words that Christ has given us.

All: Our Father...

Leader: The Lord be with you.

All: And also with you.

Leader: May almighty God bless us, Father, the Son and the Holy Spirit.

All: Amen!

Leader: Our celebration has ended. Let us go forth to love and serve our God.

All: Thanks be to God.

7. SONGS AND TIME TO TELL OUR STORIES.

8. SHARE FOOD AND PLAY GAMES

9. NEXT CLASS WILL BE ON NOVEMBER 3, 2000.

GOSPEL OF JOHN

Narrator: Jesus had to pass through Samaria, so he came to a town called Sychar, near to the plot of land the Jacob had given to his son Joseph. Jacob's well was there. Jesus, tired from his journey, sat down there at the well. It was about noon.

A woman of Samaria came to draw water at the well.

Jesus said to her:

Jesus: Give me a drink.

Narrator: Jesus' disciples had gone into the town to buy food. The Samaritan woman said to him:

Woman: How can you, a Jew, ask me, a Samaritan woman, for a drink?

Narrator: (Jews use nothing in common with Samaritans). Jesus answered and said to her:

Jesus: If you knew the gift of God and who it is saying to you, "Give me a drink," you would have asked me and I would have given you **living water**.

Narrator: The woman said to him:

Woman: Sir, you do not even have a bucket and the cistern is deep; where then can you get this **living water**? Are you greater than our father Jacob, who gave us this cistern and drank from it himself with his children and his flocks?

Narrator: Jesus said to her:

Jesus: Everyone who drinks this water will be thirsty again; but whoever drinks the water I will give, will never thirst; the water I shall give will become in him a spring of water welling up to eternal life.

Narrator: The woman said to him:

Woman: Sir, give me this water, so that I may not be thirsty or have to keep coming here to draw water.

Narrator: **The Gospel of the Lord.**

APPENDIX E

CELEBRATION OF THE BREAKING OF THE BREAD

Catecismo Familiar

ORACIÓN INICIAL

Líder: A veces compartimos un alimento no solo porque tengamos hambre, sino también porque estamos celebrando un evento especial como el Día de Gracias, o un cumpleaños. En la Pascua, los Judíos celebran un alimento importante para recordar que Dios los liberó de la esclavitud y los trajo de Egipto a la Tierra Prometida. Durante la Pascua, la noche anterior a su muerte Jesús comió un alimento muy especial con sus amigos. Este alimento se llamó la Última Cena. Esa noche Jesús nos dio el regalo de su vida misma: su cuerpo y su sangre. Los discípulos de Jesús nunca olvidaron este alimento.

Esta noche leeremos el pasaje Bíblico del Libro del Éxodo.

Este pasaje se refiere a la "Pascua", la cual celebraron los Israelitas en el Viejo Testamento. Es importante para nosotros entender este evento para poder entender el sacramento de la Eucaristía.

Lectura del Libro del Éxodo 12:1-3, 6-8, 11-14, 17

El Señor habló en Egipto con Moisés y Aarón, y les dijo:

"Este mes será para ustedes el principal, el primer mes del año. Díganle a toda la comunidad israelita lo siguiente: 'El día diez de este mes, cada uno de ustedes tomará un cordero o un cabrito por familia, uno por cada casa. Lo guardarán hasta el catorce de este mes, y ese día todos y cada uno en Israel lo matarán al atardecer. Tomarán luego la sangre del animal y la untarán por todo el marco de la puerta de la casa donde coman el animal. Esa noche comerán la carne asada al fuego, con hierbas amargas y pan sin levadura. Ya vestidos y calzados, y con el bastón en la mano, coman de prisa el animal, porque es la Pascua del Señor. Esa noche yo pasaré por todo Egipto, y heriré de muerte al hijo mayor de cada familia egipcia y a las primeras crías de sus animales, y dictaré sentencia contra todos los dioses de Egipto. Yo, el Señor, lo he dicho.

La Sangre les servirá para que señalen las casa donde se encuentren. Y así, cuando yo hiera de muerte a los egipcios, ninguno de ustedes morirá, pues veré la sangre y pasaré de largo. La fiesta de los panes sin levadura es un día que ustedes deberán celebrar, porque en ese mismo día los saqué de Egipto a todos ustedes. Lo celebrarán como una ley permanente que pasará de padres a hijos.'

Palabra de Dios. R: Te alabamos Señor

Todos: Querido Dios, te agradecemos por darte a nosotros, por darnos tu cuerpo y tu sangre como alimento espiritual. Estamos agradecidos de ser parte de la gran familia Cristiana. Te pedimos tus bendiciones sobre nuestra familia mientras buscamos crecer más cerca de ti a través de tu amor por cada uno de nosotros. Te pedimos esto por Jesús, nuestro hermano. Amén.

PAN DE VIDA

REFRAIN:

**Pan de vida, cuerpo del Señor,
Cup of blessing, blood of Christ the Lord.
At the table the last shall be first.
Poder es servir, porque Dios es amor.**

**1. We are the dwelling of God,
Fragile and wounded and weak.
We are the Body of Christ,
Called to be the compassion of GOD.**

REFRAIN..

**2. Ustedes me llaman Señor,
Me inclino a lavarles los pies.
Hagan lo mismo humildes,
Sirviendose unos a otros.**

REFRAIN..

**3. Ther is no Jew or Greek,
There is no slave or free:
There is no woman or man;
Only heirs of the promise of God.**

REFRAIN..

**Porque Dios es amor.
Poder es servir, porque Dios es amor.**

JESÚS COME UNA CENA ESPECIAL CON SUS AMIGOS

Narrador 1: Faltaban solo dos días para la fiesta de la Pascua.

Narrador 2: Los jefes y los sacerdotes de Jerusalem buscaban la manera de detener a Jesús y darle muerte.

Narrador 1: Jesús decidió entrar a la ciudad a celebrar la fiesta en que se comen los panes sin levadura, cuando se sacrificaba el Cordero Pascual.

Discipulo: ¿Dónde quieres que vayamos a preparar la Cena de la Pascua?

Jesús: Vayan a la ciudad, y les saldrá al encuentro un hombre que lleva un cántaro de agua. Siganlo hasta la casa en que entre y díganle si pueden usar una pieza grande en el segundo piso. Preparen la fiesta para que celebremos la Pascua ahí.

Narrador 2: Jesús con los doce fueron al lugar, y llegaron a la puesta del sol. Jesús tomó su lugar en la mesa. Sus amigos también se sentaron.

Jesús: He decidido comer esta Cena Pascual con ustedes antes de que algo me pase. Uno de ustedes me va a entregar.

Pedro: ¿Seré yo?

Juan: ¿Seré yo?

Judas: Yo no. Yo nunca te traicionaré.

Jesús: Uno de ustedes lo hará.

Narrador 1: Entonces Jesús tomó pan y dió gracias.

Jesús: Bendito seas, Dios Padre. Nos das este pan. Te damos gracias por la tierra en la crecen las semillas y las manos que hacen el pan. Esta noche recordamos como libristes a nuestros antepasados de la esclavitud.

Todos: **BENDITO SEAS, OH DIOS**

Narrador 2: Jesús partió el pan y se lo dió a sus amigos. Luego dijo palabras que

no habían oído antes.

Jesús: Este es mi cuerpo entregado por ustedes. Hagan esto en memoria mía.

Narrador 1: Jesús tomó la copa de vino y dió gracias.

Jesús: Bendito seas, oh Dios. Nos das este vino a beber. Gracias por la tierra en la que crecen las viñas y las manos que hacen el vino.

Narrador 2: Jesús pasó la copa a sus amigos . Luego dijo palabras que no habían oído antes.

Jesús: Esta es mi sangre que será derramada por ustedes. Hagan esto en memoria mía.

Narrador 1: Jesús y sus amigos, después de la cena, hicieron una plegaria de agradecimiento.

Narrador 2: Demos gracias a Dios, porque Dios es bueno.

Todos: **EL AMOR DE DIOS DURA PARA SIEMPRE.**

Narrador 1: Dios hizo la tierra y el cielo, el sol, la luna, y las estrellas.

Todos: **EL AMOR DE DIOS DURA PARA SIEMPRE.**

Narrador 2: Dios escuchó el gemido de nuestros antepasados cuando eran esclavos y les dió la libertad.

Todos: **EL AMOR DE DIOS DURA PARA SIEMPRE.**

Narrador 1: Dios da comida a todo ser viviente.

Todos: **EL AMOR DE DIOS DURA PARA SIEMPRE.**

Narrador 2: Jesús y sus amigos fueron al huerto. Mas tarde Judas, amigo de Jesús, vino con soldados y se lo llevó preso.

Catecismo Familiar

ORACION FINAL

Líder: En el nombre del Padre, y del Hijo, y del Espíritu Santo R: Amén.
Que aquel que alimenta a todos los seres vivientes esté con Ustedes R: Amén.
Oremos para que podamos recibir con corazones agradecidos el alimento que el Todopoderoso nos da para mantener nuestras vidas *(breve pausa)*

Dios de Vida, danos alimento para el cuerpo y para el espíritu. No sólo nos das los frutos de la tierra, sino también a tu propio hijo para que sea el mejor alimento. Enséñanos a sanar el hambre de la humanidad, así como tú nos sanaste al enviar a JesuCristo. Él es el Pan de Vida que vive y reina contigo en la unidad del Espíritu Santo, un Dios por siempre y para siempre. R: Amén.

(Pausa y un momento de silencio)

Lector: Cuenta la historia cómo los Israelitas comieron juntos un alimento especial y usaron la sangre del cordero que sacrificaron para marcar el marco de la puerta de sus casas para que la muerte pasara sobre sus casas. A partir de entonces este alimento se celebró cada año para recordar cómo Dios había salvado a la gente escogida. Se conoció como la Celebración de la Pascua. (Si el lector prefiere leer la historia, está en Exodo 12:1, 3:6-8, 11:14)

Dirigente: Cuenta la historia cómo Jesús celebró el Alimento Pascual con sus apóstoles la noche que iba a ser entregado. Esa noche, tomó el pan, lo bendijo, lo partió y lo dió a sus discípulos diciendo, "Este es mi cuerpo que será entregado por ustedes." Después tomó una copa de vino y dijo, "Esta es la copa de mi sangre la cual será derramada por ustedes. Cada vez que coman este pan y beban de esta copa, recuérdense" (Si el dirigente prefiere leer la historia, está en Mateo 26:26-28.)

(Pausa y silencio para reflexionar)

Ofrenda: Presentar el pan al dirigente

Dirigente: Amigos míos, este regalo de pan nos representa. Nos damos a Dios y le pedimos que nos de este bendito pan para que lo recibamos después, nos alimentemos y cada vez crezcamos más como Jesús, quien nos llama a recordar y a celebrar su amor por nosotros y por todos nuestros hermanos y hermanas. Recordando que somos hermanos y hermanas, rezemos la oración que Jesús nos enseñó: "Padre Nuestro.."

CANCION

Dirigente: Ofrecámonos una señal de paz. Dar unos momentos para esto. Cuando vayan terminando todos decir, "Ahora los invito a compartir este pan. Alimentense y crezcamos más como Jesús."

Dirigente y Asistentes: Pasar el pan y compartirlo. Cuando todos lo hayan recibido, hacer una pausa y un momento de silencio. Entonces decir: Continuemos recordando y celebrando el amor sin fin de Dios para nosotros y seguir compartiendo las Buenas Nuevas y así alimentar a otros en la fe. Te pedimos esto en el Nombre del Padre, y del Hijo y del Espíritu Santo. Amén.

CANCION

Celebrando un Alimento Familiar



Por siglos, los Cristianos se han reunido para contar historias y para partir el pan. Con nuestra rutina diaria, la mayoría de nosotros no nos tomamos el tiempo para reflexionar y agradecerle a Dios por las cualidades particulares de nuestra familia.

MATERIAL

- Su familia debe determinar primero el tipo de alimento con el que les gustaría celebrar. ¿Les gustaría el mejor platillo chino, planear un día de campo, ordenar pizza, o desayunar juntos?
- El menú del alimento debe determinarse con tiempo de anticipación y con la contribución de cada uno de los miembros de la familia. Todos deben participar en las actividades de preparación o de limpieza.
- Cada miembro de la familia debe traer un objeto para la mesa que simbolice a la familia. Estos símbolos podrían ser fotos de las últimas vacaciones, un Biblia familiar, un cuadro que simbolice hospitalidad, un objeto del pasatiempo favorito de la familia, o una vela para simbolizar calor y cercanía.
- Una pieza grande de pan sin cortar.

REGLAS

Todos los miembros de la familia deben estar presentes y participar tanto como quieran para sentirse bien. Puede ser necesario establecer otras reglas familiares basadas en sus propias circunstancias, tales como respetar otras opiniones o confidencialidad.

AMBIENTE

Todos se reúnen cuando nadie vaya a ser interrumpido. Acomoden los objetos simbólicos en una mesa de centro cerca de la mesa del comedor.

BENDICIÓN INICIAL

Si usualmente su familia reza una oración especial antes de comer, por favor háganla también en este día. Si no, recen esta oración en voz alta:

Padre amoroso, te damos gracias por permitirnos vernir a esta reunión como familia. Por favor ayúdanos a mantener el amor y nuestras vidas por medio de la bendición de esta comida. Te pedimos esto por medio de nuestro hermano Jesús. Amén.

Actividad

Cuando todos hayan terminado de comer, limpien la mesa y coloquen los objetos dispersos en toda la mesa. Cada persona debe compartir qué objeto trajo y por qué lo escogió. Cuando todos haya terminado, ¿alguien notó algún modelo en común?, ¿hay algún objeto en el que todos concuerden que simboliza mejor a su familia?

A continuación, el líder debe dirigir la atención de todos a la pieza grande de pan explicando cómo por generaciones los Cristianos han partido el pan juntos como signo de su fidelidad y de su amor, y cómo hoy es un símbolo de fe Cristiana. El líder debe partir una pieza de pan agradeciendo a Dios por algo en su familia. No comer el pan. Cada miembro de la familia en turno debe hacer lo mismo. El pan puede consumirse cuando todos hayan rezado.

El líder debe pedir a todos agradecerse mutuamente por el tiempo que dedicaron para estar juntos. Pedir a cada miembro que compartan algo que hayan aprendido a cerca de la familia o de los miembros de la familia.

¡Y ahora, es hora del postre!

ORACION FINAL

Padre amoroso, te agradecemos por alimentar nuestro cuerpo y nuestro espíritu por medio de estos alimentos y de esta conversación. Estamos agradecidos por ser parte de la gran familia Cristiana. Te pedimos tus bendiciones sobre nuestra familia en nuestra búsqueda para estar más cerca de ti por medio del amor que damos a cada uno de nosotros. Te pedimos esto por nuestro hermano Jesús. Amén.

Sugerencias para Entrar en Acción

1. Hacer helado u otra "comida divertida" en lugar de una comida regular.
2. Esta actividad puede adaptarse para reuniones familiares posteriores o para que cada familia traiga un objeto que simbolice a la familia más grande.
3. Esta actividad podría hacerse una vez al año para revisar las actividades del año y el crecimiento. Pedir que cada miembro de la familia traiga el símbolo del año.
4. Esta actividad podría usarse para discusiones de toma de decisiones, así como para celebraciones especiales. Por ejemplo, si necesitara decidir las próximas vacaciones familiares, puede pedir a cada uno que traigan un símbolo del lugar al que les gustaria ir. Los símbolos que ayuden a tomar la decisión deben basarse también en un límite de costos.

APPENDIX F

THE PRODIGAL SON LENTEN PROGRAM

PROGRAMA DE CUARESMA
23 de febrero de 2001

- 1. Introducción: Fr. Larry (3 minutos)**
- 2. Video: Bro. Jayme (7 minutos)**
- 3. Grupos: (50 minutos)**
 - **Kinder-Second Grade Don Bosco Room Sr. Emma**
 - **Third to Sixth Grade Youth House Sr. Silvia**
 - **Seventh to High School Church Bro. Jayme**
 - **Adults Center Fr. Larry**
- 4. Integración: (20 minutos)**
 - **Discusión (preguntas)**
 - **Resumen**
 - **Confesión**
 - **Video**
- 5. Oración (5 minutos)**
- 6. Avisos.**

THE GOD WHO LOVES US

Parish Center

March 16, 2001

INTRODUCTION:

- **Reading of the Story of the Prodigal Son -- (Sister Emma)**
- **Video -- (Sister Emma)**
- **Transparencies: Sin separate us from God and others -- (Father Larry)**
- **Questions: (review, summary) -- (Father Larry)**

THE GOD WHO LOVES US:

- **Transparencies with comments -- (Sister Emma)**
- **Worksheet divided in 4 parts to describe or draw images of God -- (Sr. Sylvia)**
- **Sharing of these images in small groups -- (Sister Sylvia)**
- **Big eye-glasses: The image we have influences our relationship with God -- (Sr. Sylvia)**
 - a) the life experiences form part of our understanding of God**
 - b) other influences include the formation we have received, what we learned in religious classes (C.C.D.), and our family**
 - c) But the Bible offers us a true image**

GROUPS:

- **Kinder through Second Grade -- Sister Emma**
- **Third through Six Grade - Sister Sylvia**
- **7th and up - Sister Guadalupe**
- **Adults - Father Larry**
- **Work with the images of God**

REGROUP AGAIN AT CENTER:

- **Brief comments - Father Larry**
- **Personal experience with God -- Father Larry**
- **Final meditation with music -- Sister Emma**

ANNOUNCEMENTS:

HOMEWORK:

Lenten Program 2001
Third Class Outline
"Coming Home"

Welcome, Introduction, & Review of first 2 weeks – 5 min.

Reading and Video of the Parable of the Prodigal Son – 5 min.
- from the son coming home to the end of the story

Small Groups – 50 minutes

Fr. Jayme – adults

Sr. Guadalupe – youth, 7th grade and up

Sr. Silvia – youth, 3rd through 6th grade

Sr. Emma – youth, kindergarten through 2nd grade

We will present a renewed, age-appropriate theology of reconciliation,
focusing on how reconciliation restores our relationship with God and others.

Re-group and Summarize – 5 minutes

Gesture of Reconciliation – 25 minutes

The gesture of reconciliation will include an examination of conscience, focusing on how we've been hurt and how we've hurt others and God. We'll symbolize our own act of sinning by ritually sticking our hands in various (water-based) paints. After seeing the messiness of sin, we will help one another in an act of family hand-washing.

examination of conscience – Sr. Guadalupe & Fr. Jayme

newspaper –

styrofoam plates -

wash basins - Fr. Jayme

paper towels – Fr. Jayme

finger paints - Sisters

Celebration – 30 minutes

We'll celebrate the joy of turning toward God and one another!

punch, ice, cups – Sr. Guadalupe

sweet breads – parish office

piñata – Sr. Guadalupe

sound system and music – Sr. Guadalupe, with David Argueta and Daniel Lopez

Other:

We'll meet at 9:30 a.m. on Friday to review our preparations.

Sr. Emma will work with the idea of pulling the words of Jesus re. forgiveness into a form which we can use as part of the opening reading or as part of the gesture of reconciliation at the end of the evening.

Fr. Jayme will prepare the article on reconciliation for Adriana to translate.

Fr. Jayme will preach on reconciliation at all weekend liturgies to begin preparing the assembly for the communal celebration of reconciliation next week.

LENTEN PROGRAM 2001
Worksheet
February 23, 2001

We will form groups of 10 people. In each group there will be three sections: There are three situations that you will study. You will make choices and determine the consequences of you choices. The positive and negative choices will be in conflict and it will be the responsibility of Section 3 people to evaluate. After the choices have been made the group of ten will evaluate the action and determine whether a sin was committed and why.

- Section 1 (three people) will look at the situation, make good choices and try to carry them out.
- Section 2 (three people) will look at the situation, make bad choices and try to carry them out.
- Section 3 (four people, two with the good and two with the bad) will help evaluate the choices.

Situation #1: Several teenager are in a local music store. There is a CD that one of the teenagers just has to have. The teenager does not have enough money to buy it. One says "let's steal it. They won't miss just one". Another says, "but what if we get caught". Another puts it in a bag and they head for the door. As the go through the door a security officer tries to stop them but they run away.

Situation #2: Things have not been going well between husband and wife. He always seems mad and she is generally frustrated. He begins to stop at the bar with his friends and come home late. She finds a male co-worker who seems to understand her and listens with attention. The kids feel the pressure and don't know what to do.

Situation#3: A couple has been married three years and have thee children. Money is becoming a big problem and is causing conflicts in the marriage. He says to her that she should begin to use birth control pills-but she is afraid of the damage to her health. She tells him that control is not just her responsibility and why doesn't he use condoms but he says men don't do such things.

Guidelines:

- Group will read the situation and determine its moral consequences. Both good and bad Choices must be made by the different sections. Section 3 must question the reason for the choices and those who made them must defend their choices.
- A final decision must be reached and the consequences determined.
- As a group you must analyze the decisions and explain why they affect relationships with God, family and others.

- What does each person think about the choices they made? How did the choice affect your relationship with other members of the group? What was the reaction of the group to the choices.

OREMOS AL SEÑOR

- Para que seamos agradecidos al Padre Dios porque nos perdona siempre. *Oremos*
- Para que no tengamos temores ni miedos dudando del perdón de Dios. *Oremos.*
- Para que seamos instrumentos de reconciliación y de perdón. *Oremos*
- Para que nos sintamos amados por el Padre y así vivamos una relación con él de confianza y amistad. *Oremos*

PUEBLO DE MI PROPIEDAD

**Pueblo de mi propiedad,
nada tienes que temer.
pueblo de mi propiedad,
porque yo te protegeré**

**Aunque el mundo esté en tinieblas,
consecuencia del pecado,
pueblo de mi propiedad,
yo por siempre tu luz seré**

**Aunque caigan mil a tu diestra,
yo por siempre te sostendré,
pues tu nombre está grabado
en las palmas de mis manos,
y por ti mi amor es eterno,
y por ti yo doy mi vida**

**Pueblo de mi propiedad,
porque eres las niñas de mis ojos,
¡Sí, tú eres las niñas de mis ojos!**

PADRE, VENGO DESDE LA OTRA ORILLA

**Padre,
Vengo desde la otra orilla.
Llego cansado de tanto errar.
Traigo el corazón herido y huérfano.**

**Vengo de la soledad,
donde nadie pronuncia mi nombre;
yo sólo interesaba a otros
mientras en mis manos estaba la herencia,
que un día pedí para derrocharla.**

**Padre,
vengo desde la otra orilla,
donde comí, bebí y malgasté.
Después, todos me echaron al silencio.**

**Y fue en el silencio donde me dije:
"Tengo un padre,
volveré junto a mi Padre."**

**Sólo tú, Padre,
puedes ponerte el delantal
y comenzar a servir al hijo que llega
desde la otra orilla.**

**Sólo tú, Padre,
tienes corazón para reconocermé
y llamarme "hijo"**

**Sólo a ti, Padre,
llamo hoy: ¡Padre, Padre!**

Todos tenemos diferentes imagenes acerca de Dios. Las imagenes que tenemos de Dios vienen de diferentes experiencias, las expectativas, y las ideas que tenemos de Dios.

Es esta la imagen que tienes de Dios? Un Dios con barba, viejo? Un Dios que te castiga cuando hacés mal, o te premia cuando haces bien? Que imagines de Dios en tu vida te hacen sentir miedo?

La imagen del buen Pastor- Un Dios que es el Principe de la Paz?

Piensas en Dios como un legislador?

Para ti es Dios un misterio?

La fuente de vida?

Es Dios alguien en quien confías?

Que puede hacer contigo lo que quiere?

Un amigo?

Es la imagen que tienes de Dios ahora diferente de la que tenias cuando eras niño?

THE IMAGE OF GOD FOR ME
(LA IMAGEN DE DIOS PARA MI)

Draw or describe the way you imagined God
Dibuja o describe la imagen de Dios

As a little child (cuando pequeño)

As a Teen ager (cuando adolescente)

A little older (cuando grande)

Today (hoy)

GROUP ACTIVITY
The God Who Loves Us
March 16, 2001

Leader: Guide the discussion and mention several times that God really does love us.

WE have seen that sin weakens our relationships both God and with others. Original sin, or our human weakness, is a very real part of our humanity. But God is a God of love y God invites us to return home.

The group work consists of a study of the two sons in the Prodigal Son Story (Luke 15,11ss). You will try to understand their actions and their attitudes and how these affected their relationship with their father. Please keep in mind the following:

- a. Why was the Prodigal Son able to return to his father? Describe all the things that made possible his return>
- b. Why has the other brother unable to forgive? Describe his actions and attitudes.
- c. The Father represents God's love for us. If God loves us, why is it difficult for us to return home?

ACTIVIDAD EN GRUPOS
El Dios que nos ama
9 de marzo de 2001

Lider: facilitar la discusión del grupo y recordar durante la discusión que Dios que nos ama.

Hemos visto que el pecado nos aleja de Dios y de los demás. Es el resultado del pecado original, o la debilidad que es parte de todo ser humano. Pero Dios es un Dios de amor y el nos invita a regresar a casa.

El trabajo en grupos consiste en estudiar a los dos hijos de Lucas 15, 11ss para analizar sus acciones y actitudes a la luz de su relación con su padre.

- a. Recordando el hijo pródigo, porque pudo regresar a su casa? Describan todo lo que hizo posible que regresara a la casa.
- b. Recordando el hermano del hijo prodigo, porque no pudo aceptar ni a su hermano ni a su padre? Describan todo la realidad de este hijo.
- c. Que es la diferencia entre la relación que los dos hijos tuvieron con su padre.
- d. El padre representa la relación¹⁰ de Dios con nosotros. Si Dios nos ama, porque nos hace difícil regresar a casa?

Questions for Discussion

In your life and/or ministry, have you encountered other people with different views of God?

What do they say about God?

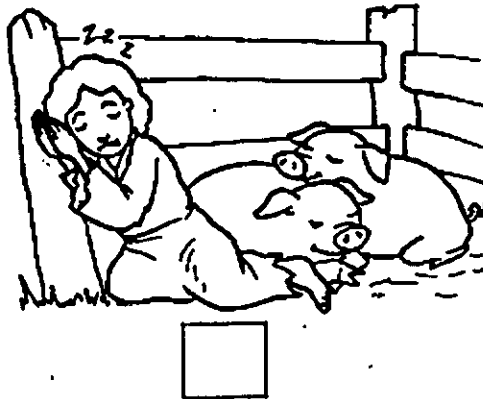
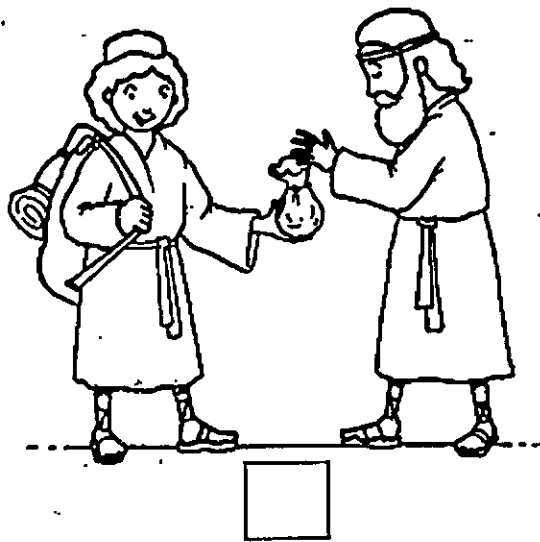
Where do you think they received their views on God?

As brothers and sisters in Christ, and as Christian ministers, how can we help others to change their images of God?

CHAPTER 11

Jesus Forgives Us

Can you retell the story from your textbook of the forgiving father? Number the pictures in the correct order. Then use the pictures to tell another person the story.



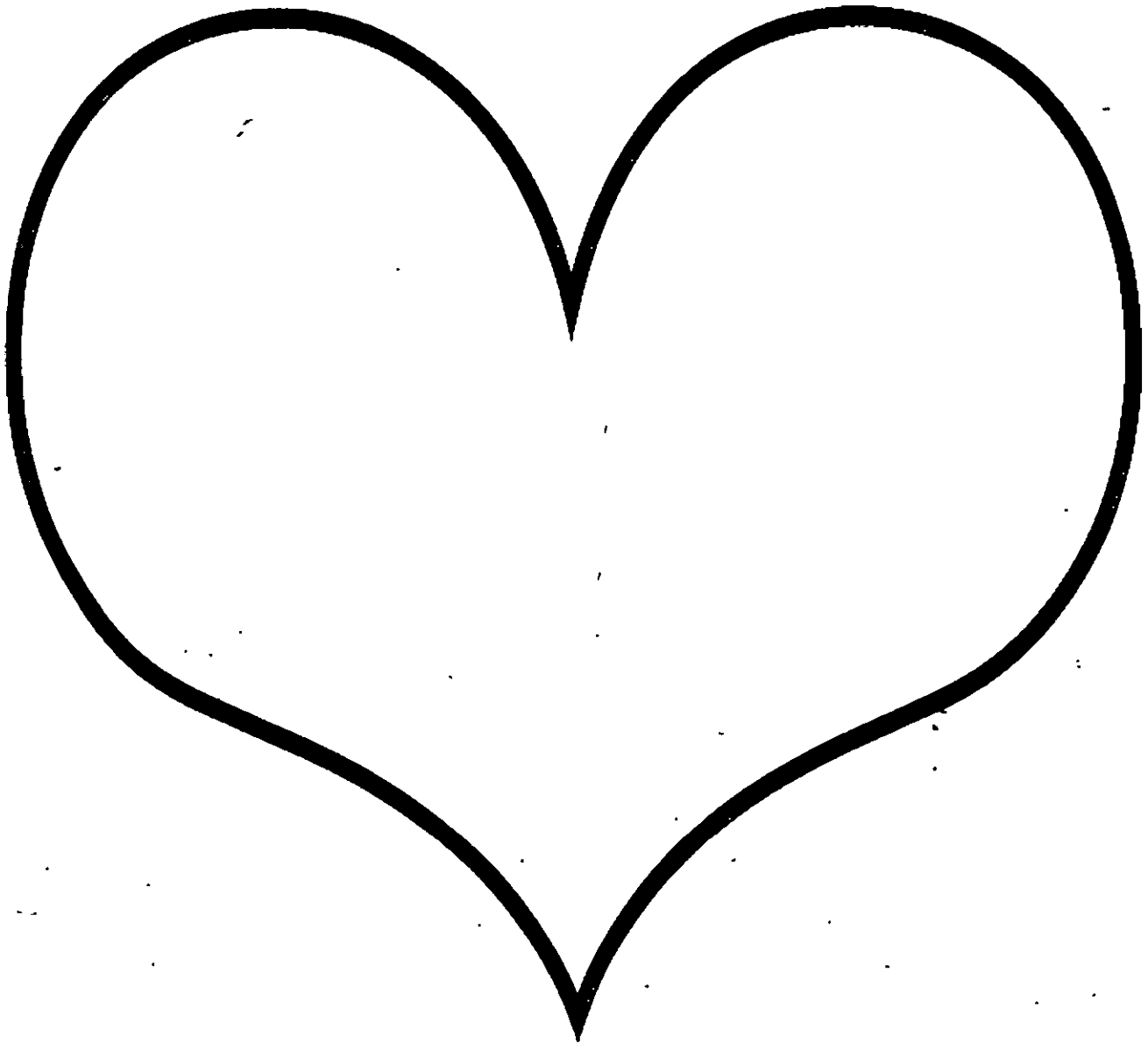
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CHAPTER 11

Jesus Forgives Us

God always loves us. He wants us to show that we are sorry for hurting others. God wants us to make up for what we have done. He is full of mercy, or loving kindness. We can choose to ask for forgiveness. God's mercy and forgiveness are always there for us.

Draw a picture of yourself showing mercy to another.



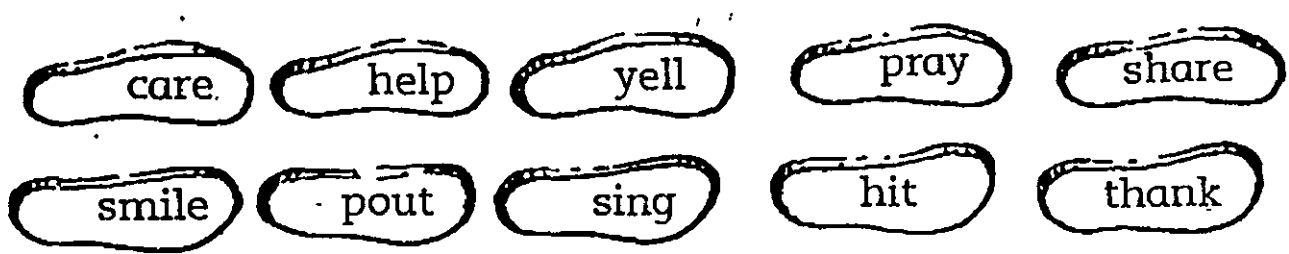
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CHAPTER 18

We Can Choose

I will follow Jesus.

Color the footprints that tell you ways to follow Jesus. Cut and paste these footprints behind Jesus. Be careful, some words will not help us follow Jesus. Throw these footprints away.



RECALL

What is free will? What do we call some of God's laws?

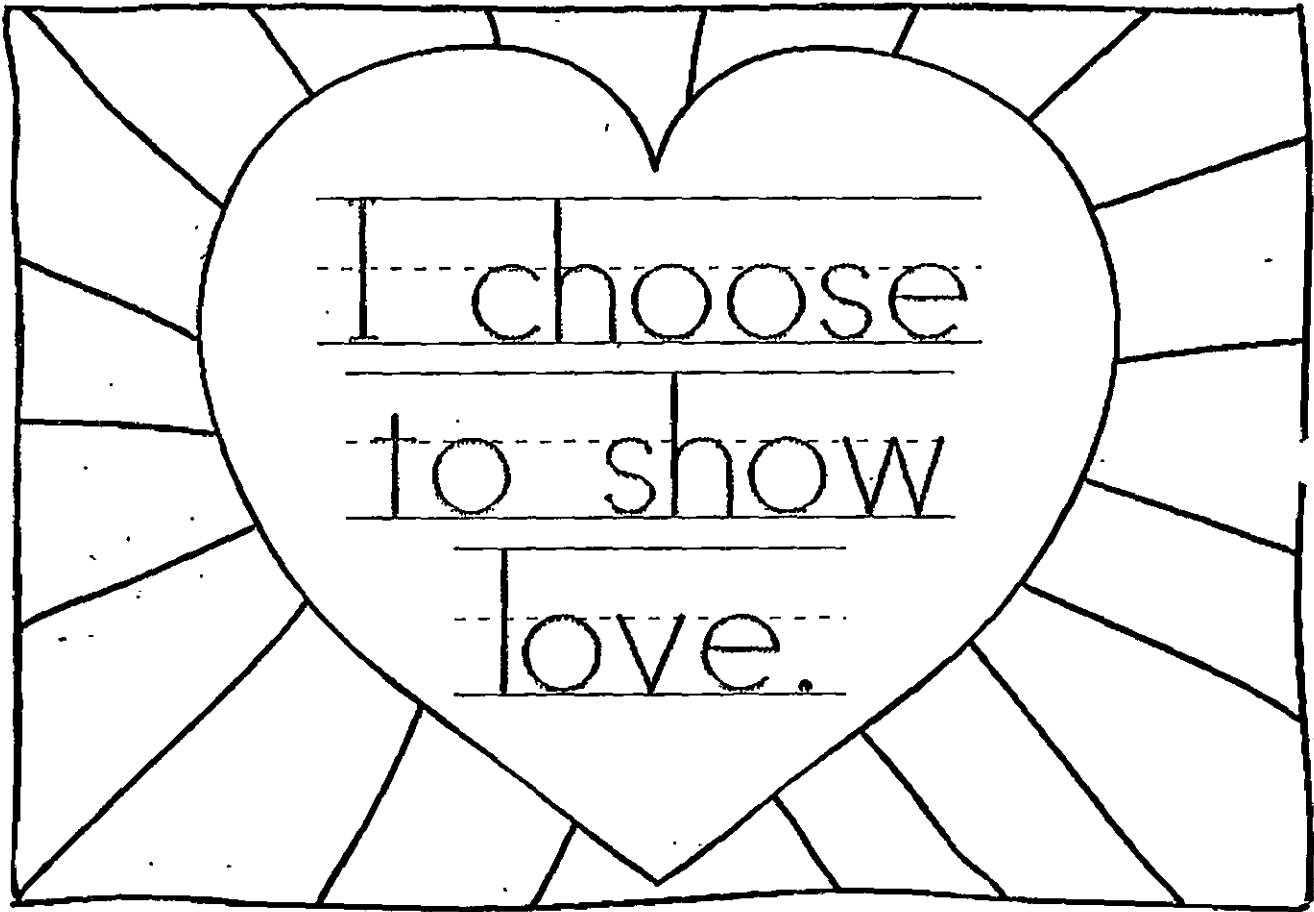
THINK AND SHARE

Why do you think God gave people free will?



CONTINUE THE JOURNEY

Trace the words. Color the rest of the picture.



WE LIVE OUR FAITH



At Home Talk about family rules that help you make loving choices.

In the Parish When you go to Mass this week, ask God to help you make good choices.



God our Father comes to meet us in order to accept us and give us His friendship. We feel at home with Him. We wish we will never have left his home. Let us learn to ask for forgiveness and to forgive. Let us learn to love, without conditions, without asking how and why.

Let us learn to open the house of our friendship to everyone that knocks and is looking for warmth, understanding, and help. In this way we will imitate our Heavenly Father who forgives everyone.

Through Jesus, God our Father is always ready to forgive us, for this we thank him saying: **Father we thank you**

- Because you make us feel your mercy.
- Because you help us be merciful and compassionate
- Because you always give us your salvation and friendship
- Because you called us to be instruments of reconciliation
- Because you love us, forgive us, and welcome us back

We thank you Father for pouring so much goodness into our hearts. Grant that we may always be in the home of your friendship. We do not want to step outside your home. Grant that we may always be happy with you. May our celebration with you never end, because we want to live always at your side. We ask this through your Son Jesus Christ our brother, who lives and reigns with you forever and ever. Amen

Blessing

**El Señor es compasivo y misericordioso.
The Lord is kind and the Lord is merciful.**

(x2)

**I pray to you oh Lord,
for the time of your favor, oh God
in your great kindness, answer me
with your constant help,
answer me oh Lord
for bounteous is your kindness
in your great mercy turn toward me.**

**El Señor es compasivo y misericordioso.
The Lord is kind and the Lord is merciful.**

**Yo soy un pobre malherido,
Dios mío, tu salvación me levante,
alabaré el nombre de Dios con cantos,
proclamaré su grandeza
con acción de gracias.**

**El Señor es compasivo y misericordioso.
The Lord is kind and the Lord is merciful.**

A Prayer Asking for Forgiveness

Merciful and gracious God, we come before you this evening to ask for the gift of your forgiveness in our lives.

Forgive us, Lord, for the times we have turned away from you.
For the times when we've lost our focus on you.
For the times we've used your name in vain.
For the times we haven't worshipped you with our whole mind and heart and soul.
And for the times when we've failed to see your face in those around us.
For the times we've chosen other goods over you.
And for the idols we've created in our lives.
We ask for your forgiveness, O Lord.

Forgive us, Lord, for the times we have turned away from others.
For hurting our parents.
For fighting with our brothers and sisters.
For the words we've said which have hurt others.
And for the things we've done which have made others turn away from us.
We ask for your forgiveness, O Lord.

Forgive us, Lord, for those secret things we've done
which make us turn away from you and others.
For the lies we've told,
For the things we've taken that aren't ours.
For the rumors we've spread which hurt others' reputation.
For our superstitions which keep us from wholly trusting in you.
For the times we've blamed you for death or hardship.
We ask for your forgiveness, O Lord.

Psalm 51

Have mercy on me, O God.
In your goodness, wipe away my sins.
Thoroughly wash me from my guilt,
and of my sins cleanse me.

SOME THOUGHTS ABOUT GOD'S LOVE AND OUR WEAKNESS

In the story of the Prodigal Son (Luke 15,11-32), Jesus teaches us about the love of God, the reality of Sin, and the struggle to make choices. The story shows clearly the effect of sin in our lives and our relationships. In the story, the Father represents God and his love, the two sons speak to us about ourselves and our struggle to relate to God.

The Church teaches that God loves us and that from the moment of birth we are graced by God and that we are creatures made in the image and likeness of God. This places us in a special relationship with God. It means that God, who is love, created us because of love. The very love that created us has a claim on us and inclines us to choose good. We always choose to do what is good, even though sometimes the good is only apparent and is in fact a decision that leads us away from God which is what we call sin.

God's love for us is perfectly manifested in Jesus. He is the model and teacher of the plan of God and he is all good. Jesus invites each of us to be his disciples and to do the will of the Father. We were created with the ability to choose. We have the freedom to choose to live a life of love or to choose apparent good which weakens our relationships with God and others. Although we are invited to choose to love, we sometimes make choices which lead us away from love (sin).

As creatures, we live in a world that is affected by Original Sin and Social sin. Original sin is a weakness that often leads us to make bad choices. Social Sin is the evil that exists in the structures of society and the weaknesses of our brothers and sisters. Because of it we are tempted and influenced, under the guise of good, to make choices that lead us away from God..

We have been graced by God's love but in our weakness we sometimes choose to do things that contradict that love. God calls us to live in relationship with him, with others and with our world and with our decisions we decide how to live that relationship.

As human beings, our basic challenge is to choose God and his message. This is the guiding principle of our lives and is based on the law of love written in our hearts and minds.

- The command to love is intended to guide our choices and actions. God invites us to choose to love and be loved and thus strengthen our relationship with him.
- The process of deciding how to act is one that requires a certain maturity based on knowledge about God and his teachings. Our actions express the level of maturity and love that we have achieved.
- Our actions also express our values, principles and convictions. We distinguish good and bad actions based on whether they lead us closer to God or further from God.
- Sin is any action that weakens our relationship with God and others. Each person is responsible for the choices made. What we call sin, is a choice made freely, responsibly, with correct knowledge.

- a. Knowledge means that we understand the teachings of Jesus and the Church and have the ability to determine how our actions affect our relationships.
- b. Freedom means that we consciously make a choice to act. There may be other influences but we are free to choose and thus we are responsible for our decisions.

Many of us have learned about sin as mortal or venial actions that affect our relationship with God. We have learned that certain actions are wrong but often we do not know why and thus we make a list of the "bad things" we have done. The focus is more often on the thing we did than on how what we did affects our relationship with God. This caused us to learn to confess certain actions or certain sins, seek absolution and thus feel good. Sin is about relationship and often we did not see it in that way.

Today the church speaks to us in different terms. Sin is still very much a part of the human experience. Confession, Sacrament of Reconciliation, is still very much a part of our faith life.

What has changed is the way we understand sin. It is about moving toward or away from God. It affects our relationships with God and others.

Instead of confessing a list of sins, we are encouraged to discover the basic weaknesses we have and make an effort to change them. We want to change our attitudes and actions in such a way that our life is more in harmony with God and others. The Sacrament of Reconciliation is an expression of God's love for us and invites us to a new way of living. It emphasizes renewing bonds of love and invites us to continue on the journey that began at our birth.

Exercise: Review the past week.

1. What drew you closer to God, your family, and others? Choose one thing and explain why.
2. What separated you from God, your family, and others? Choose one thing and explain why.
3. What positive and negative attitudes, habits or actions most influence your daily decisions?
4. What principles guide the decisions you make?
5. What could you change that would help you live a closer relationship with God, your family, and others?

The Sacrament of Reconciliation

Cristo Rey Catholic Church
Lenten Program 2001

The Christian life is a journey of "conversion" or turning toward God and others. For this reason, Lent is a special season within the Christian year for reflecting on God's grace which calls us to conversion, to turn toward God and one another. All our Lenten practices should assist us in this journey of turning.

We know that we can't turn toward God unless God first calls us and grants us the grace of conversion. God always takes the first step, turning toward us and assuring us that our sins are forgiven. Only then do we recognize our need to turn toward God and others. One way we ritualize our turning toward God and others is through the sacrament of reconciliation.

The Church today speaks more of the "sacrament of reconciliation" than of "confession." The confession of sins is only one part of the journey of reconciliation.

Reconciliation involves more than the scrupulous recitation or "confession" of a list of sins. The name "confession" was applied to the sacrament only after many centuries when the sacrament had become a private act between a priest and the penitent, rather than being the act of the entire reconciling community. At that time, the focus shifted to making a "right" confession.

Today, the Church desires to recapture the more ancient notion of "reconciliation," viewing confession as only one step in the entire sacramental process. Besides, what we really "confess" through the sacrament is our faith in a loving and merciful God who forgives our sins!

"Reconciliation" comes from the Old Testament idea of atonement for sins. Saint Paul also speaks of reconciliation as the healing of our relationship with God and others. Through the sacrament of reconciliation, God seeks to restore us to harmony and friendship with God's self and with each other.

Interestingly, the word "reconciliation" comes from a Latin word "concilium" which means "eyelash." Through "reconciliation," we turn again and are "eyelash-to-eyelash" with God and others!

The sacrament of reconciliation is especially appropriate during the season of Lent. Lent is a time of conversion, a time of turning toward God and others. The sacrament of reconciliation is also a journey of conversion and turning. The sacrament, like the season, can be a true encounter with God, the Father of Mercies, who forgives. It can also help us to reorient ourselves to our brothers and sisters whom we've offended through sin.

The journey of Lent allows us to unfold the sacrament of reconciliation over time as we reflect on our sinfulness and the graciousness of God. In the ancient Church, the sacrament of reconciliation took place at the end of the Lenten journey. The journey of reconciliation climaxes with Easter joy and new life!

The Parable of the Prodigal Son (Luke 15) presents God as a merciful Father who hosted a great feast to celebrate the return home of his son. In reflecting on the sacrament of reconciliation, it might be helpful for us to recall the embrace and pardon of the father in the parable. We might also imagine the joy of the son who was welcomed home. He

was likely surprised by the completely unexpected welcome on his father's part. Imagine the son dancing with joy at his own "welcome home" celebration!

What would it take for us to be filled with a similar joy when we hear the promise of forgiveness granted through the sacrament of reconciliation?

For this reason, the sacrament of reconciliation must be more than the mere sharing of a laundry list of sins, more than the completion of a symbolic penance, more than the praying of a few prayers.

The sacrament of reconciliation should help us to reflect on how we turn away from God and others through sin. It should also help us discover the ways in which we can continue to turn toward God and one another, seeking forgiveness and forgiving others.

Questions for Reflection:

What do I believe about the sacrament of reconciliation? How do I feel about the sacrament? How often do I approach the sacrament?

Where do my ideas about the sacrament come from? Why do I feel the way I do about the sacrament? Why do I "go to confession"? What are the consequences of my current beliefs and feelings toward the sacrament?

How do the gospels and our Christian tradition challenge my beliefs and feelings about the sacrament of reconciliation?

How would I like my approach to the sacrament of reconciliation to be different? What will I do to approach the sacrament in a way that brings me closer to God and others?

APPENDIX G
SESSION COMPONENTS

CRISTO REY SCHOOL OF RELIGION
FAMILY CATECHESIS
EVALUATION
November 3, 2000

Please complete the following statements as a FAMILY:

1. THE BIBLE is the _____ .

2. We learned about the different IMAGES of JESUS by

3. We have seen several SYMBOLS such as WATER, LIGHT, WOODEN CHURCH. Briefly explain what you learned from the symbol of:

WATER: _____

4. What do you understand by 'DOMESTIC CHURCH'? Explain:

5. Which is the main Church celebration when we participate as 'THE BODY OF CHRIST'? Explain: _____

CATECISMO FAMILIAR * REPASO: SACRAMENTOS *

Apellido Familiar _____

Febrero 9, 2001

Nombre y Grado de sus Hijos: _____

INSTRUCCIONES: Marque con una "X" la respuesta correcta.

1. ¿Cuál es el primer sacramento que recibimos?
 Confirmación Bautismo Eucaristía
2. ¿Cuáles son los Sacramentos de Iniciación?
 Bautismo, Reconciliación, Eucaristía Bautismo, Santas Órdenes, Matrimonio
 Bautismo, Confirmación, Eucaristía
3. ¿Qué Sacramentos nos dan nuestro primer encuentro con Jesús y nos inician en nuestra vida como Cristianos?
 Sac. de Servicio Sac. de Sanación Sac. De Iniciación
4. Si queremos experimentar la presencia y acción de Jesús en los Sacramentos, necesitamos:
 Hacer un esfuerzo para entender los símbolos: lo que significan y lo que representan
 Tener fe en Dios y vivir en su presencia
 Las dos anteriores
5. ¿Por qué es mejor **NO** separar los Sacramentos como se hacía en el pasado?
 Porque tienen una función especial y dependen el uno del otro
 Porque es más fácil celebrarlos
 Tal vez no tendrían valor si los separamos
6. Cuando recibimos los sacramentos de sanación, de servicio y de iniciación ...
 es más bonito que los tengamos juntos
 nos hacen más fuertes y más felices
 además de ser encuentros con Cristo, tienen efectos especiales sobre nosotros.
7. La Gracia es:
 Es el nombre de una niña Es la vida de Dios en nosotros
 Es blancura, sin ninguna mancha
8. Los Sacramentos aumentan nuestra amistad con Jesús y,
a) queremos recibir los 7 Sacramentos al mismo tiempo
b) se celebran en comunidad, no en privado
c) afectan nuestra relación con otros
 a y b b y c a, b y c
9. ¿Qué cambia un signo natural y humano en un símbolo religioso?
 la presencia de Jesús el agua bendita actuar naturalmente
10. Escriba algo que haya aprendido en este curso y que no esté incluido en este ejercicio.

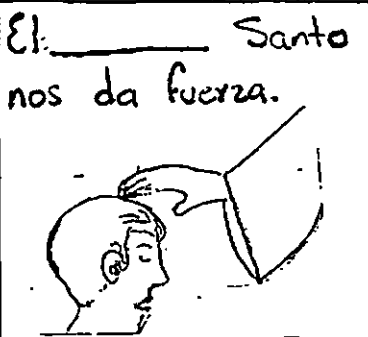
Signos

Sacramentos de _____



Tenemos _____ nueva en Cristo. El Espíritu Santo nos da _____

El _____ Santo nos da fuerza.



Estamos enviados a esparcir la _____ de Dios.



_____ se da a sí mismo a nosotros como alimento.

Acciones



Palabras

"Yo _____

"(Nombre), estás sellado _____

"Cuerpo _____

 "Sangre _____

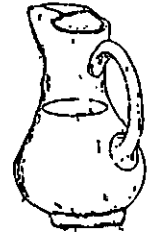
Their use throughout time

In the *sacraments*, we meet Christ through words and signs. They are signs and celebrations of God's power and love. They are Christian signs that tell us Jesus is present in special ways. The signs are

something that can be seen, heard, touched, tasted, or smelled. Each sacrament has signs that are things we know in everyday life. Bread, water, oil, words, hands – all these things become a sign of God's love and grace.

For each of the signs listed below, try to come up with the reason why these signs have been used throughout time.

1. The sign of water
Original purpose:



2. Anointing with oil
Original purpose:



3. The sign of bread
Original purpose:



4. The joining of rings
Original purpose:



5. The shaking of hands
Original purpose:



6. The use of keys
Original purpose:



7. The laying on of the hand
Original purpose:



PISTAS

Llene los espacios en blanco para encontrar las respuestas correctas. Cuando una línea tenga abajo un número, copie la letra en el espacio marcado con ese número en el cuadro al final de la página. Cuando termine, los cambios mostrarán un mensaje de Jesús. Ya hemos puesto la primer letra del mensaje.

En Misa, el vino se convierte en la s a n g r e de Jesús.
19 3 11

El tercer sacramento de iniciación es la Santa E u c a r i s t i a.
2 18 16

En Misa, el p a n se convierte en el Cuerpo de Jesús.
5

Le llamamos el Cuerpo y la Sangre de Cristo al Bendito S a c r a m e n t o.
7 12 9

La Eucaristía nos da la gracia de ser m i e m b r o s fieles de la Iglesia.
15 10 14

Jesús tomó el pan y dijo "Este es mi c u e r p o."
6 13

La Santa Eucaristía es el sacramento más i m p o r t a n t e de todos.
17 8

El Mensaje de Jesús:

"H a g a n e s t o en m e m o r i a m i a."
1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19

IGLESIA CATÓLICA CRISTO REY
FORMACIÓN FAMILIAR * HOJA DE TRABAJO

ENERO 12, 2001

1. Los Sacramentos son encuentros personales con Jesús, pero necesitamos símbolos para poder lograr el encuentro. ¿Por qué?

2. Hay tres grupos de sacramentos. Escribe el nombre de cada grupo y los sacramentos que los integran.
 - A)

 - B)

 - C)

3. Explica cuál es la razón por la cual se clasifican los sacramentos.

4. ¿Qué tiene que hacer uno para poder apreciar los símbolos religiosos y así por medio de ellos lograr una experiencia con Dios?

Dios nuestro Creador

INSTRUCCIONES: Conteste las siguientes preguntas en sus propias palabras.

1. Honrar y mostrar respeto por toda la creación es una forma de expresar mi agradecimiento a Dios. ¿De qué otras formas doy gracias a Dios?

2. Cuando no honro ni muestro respeto por la creación, cómo me siento _____

3. ¿Cómo vivimos, mi familia y yo, lo que proclamamos en el Credo? Queremos honrar a Dios, pero no estamos seguros cómo hacerlo en nuestra vida diaria. ¿Qué podemos hacer para hacer de la oración y la alabanza parte de nuestra vida diaria, especialmente al asistir a Misa el fin de semana?

4. Con tu familia comparte una lluvia de ideas sobre los dones de la creación por los que se sienten especialmente agradecidos. Enlisten sus ideas y expliquen por qué es importante.

Don - Talento	¿Por qué es importante?

5. Dios hizo la creación, hizo todas las cosas y a todos los seres a su forma. Comparta en familia qué es especial sobre cada miembro de la familia o sobre alguna otra maravilla de la creación.

Dios mío, ayuda a nuestra familia a mostrar agradecimiento y a alabarte por la creación. Ayúdanos a servirte empezando por respetar y honrar todas las cosas que hiciste por amor para nosotros y para nuestro beneficio.

INTEGRANDO LA FE EN LA FAMILIA

9 de noviembre de 2001

1. Quales son los simbolos que usamos para presentar el Espiritu Santo? Porque se usa estos simbolos?
2. Lean el texto de Hechos 2,1-5. De este texto cuales son las conclusiones que pueden aplicar a su vida espiitual?
3. Tienen una experiencia fuerte de la acción del Espiritu
4. Cuales son señales que El Espiritu Santo esta actuando en la vida de uno?
5. Hechos 2,42-46: Este texto habla del efecto del Espiritu Santo en la Comunidad Primitiva. Existe todavia esta realidad en la Iglesia?

La primera comunidad

- ⁴² Acudían asiduamente a la enseñanza de los apóstoles, a la convivencia, a la fracción del pan y a las oraciones.

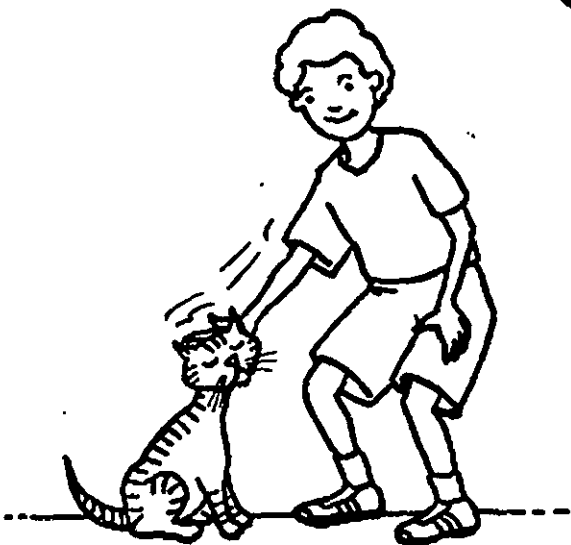
⁴³ Toda la gente sentía un santo temor, ya que los prodigios y señales milagrosas se multiplicaban por medio de los apóstoles. ⁴⁴ Todos los que habían creído vivían unidos; compartían todo cuanto tenían, ⁴⁵ vendían sus bienes y propiedades y repartían después el dinero entre todos según las necesidades de cada uno.

⁴⁶ Todos los días se reunían en el ² Templo con entusiasmo, partían el pan en sus casas y compartían sus comidas con alegría y con gran sencillez de corazón. ⁴⁷ Alababan a ¹ Dios y se ganaban la simpatía de ⁰ todo el pueblo; y el Señor agregaba cada día a la comunidad a los que quería salvar.

CHAPTER 21

Sacraments

Circle and color the pictures below that show signs of God's love.

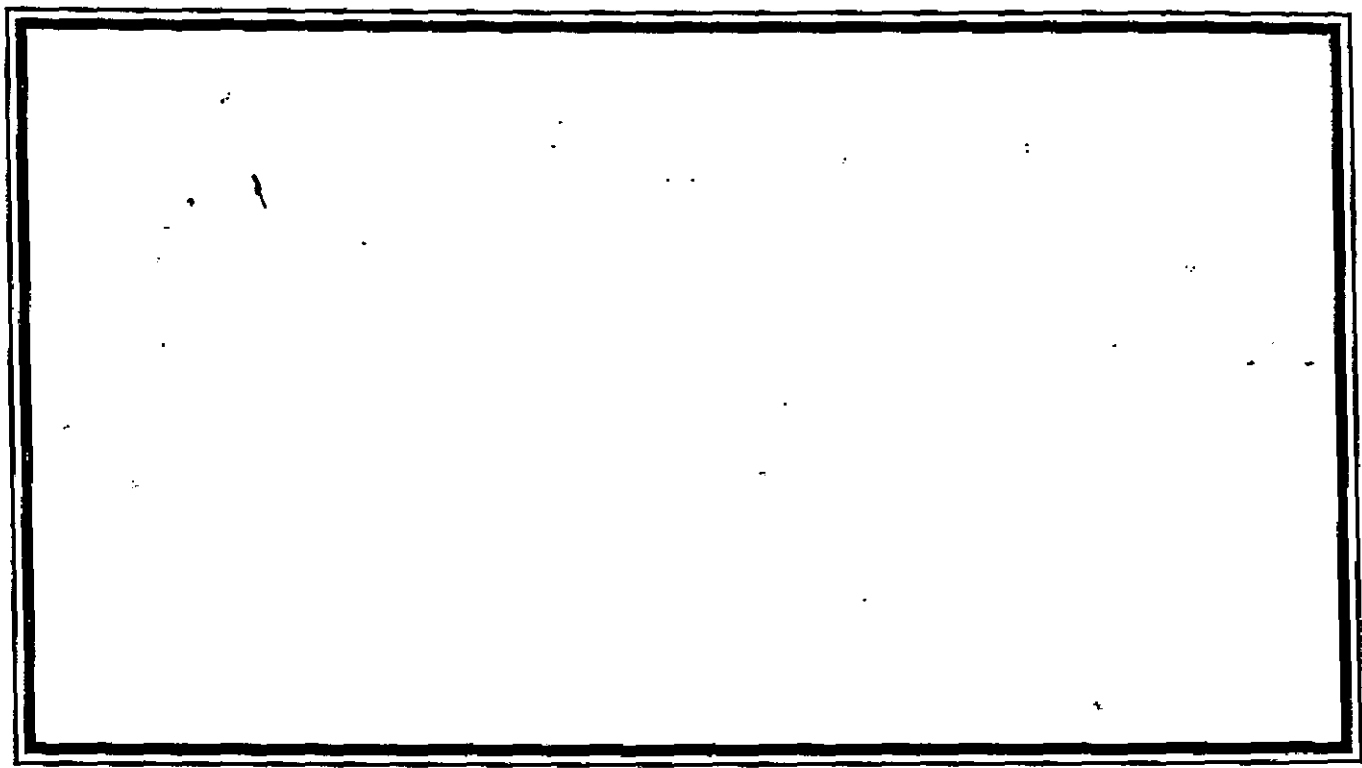


Name _____ Date _____

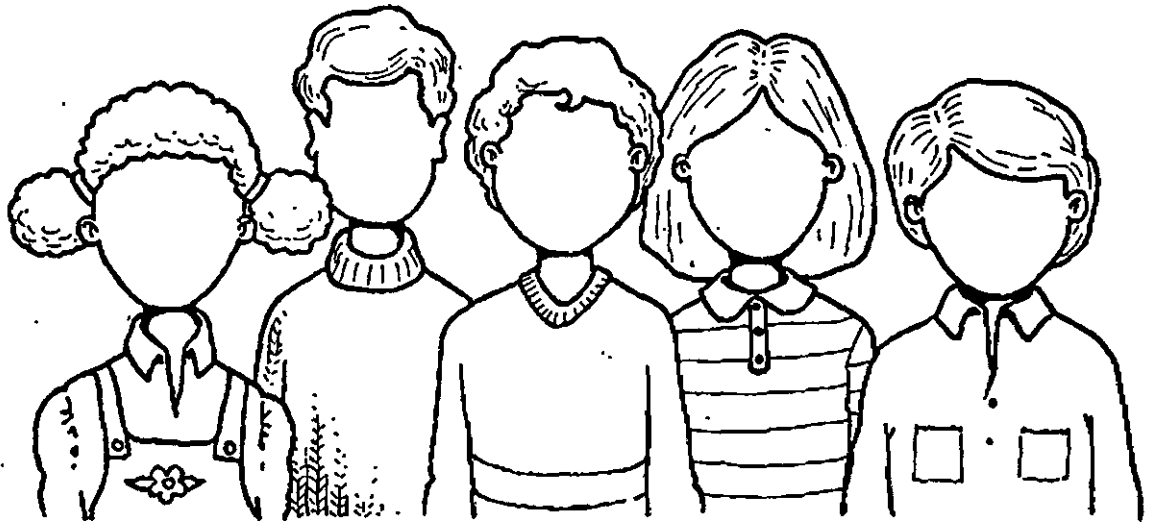
CHAPTER 23

Family Meals

God gives us food to eat. We share our food with people we love. Here is a picture of my family sharing food.



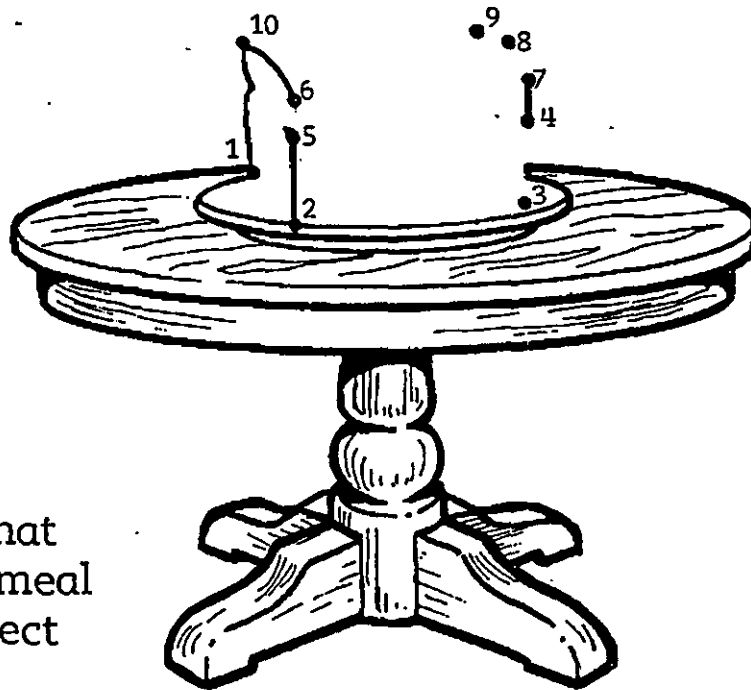
When God's family shares the food Jesus gives us, Jesus is with us in a special way. Draw faces on the people you know who receive the Eucharist, Jesus, in your church.



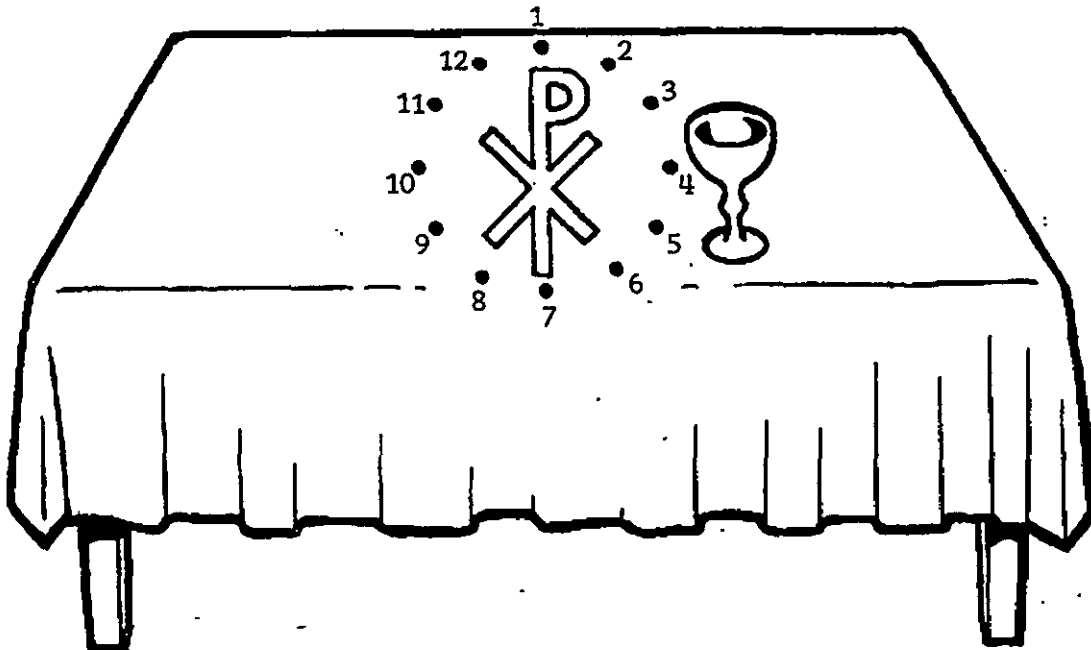
CHAPTER 23

Family Meals

Here is a table for a meal in your home.
Connect the dots. Is this food served at
your home?



Here is a table that
is ready for the meal
in church. Connect
the dots to find
Bread for God's
family.



Una Historia de Jesús

El Sembrador

Un hombre salió a sembrar semillas.
Las semillas cayeron en muchos
lugares.

Unas cayeron en el camino.
(Los pájaros se las comieron)

Unas cayeron entre las piedras.
(No tenían raíces, se secaron)

Otras cayeron entre las espinas.
(Las semillas no crecieron)

- Otras semillas cayeron en tierra buena. Crecieron y crecieron y dieron mucho fruto.

Los que seguían a Jesús le preguntaron, ¿Qué nos quieres decir con esta historia”?

- Jesús les dijo,

“Esta historia nos habla de los que oyen hablar del Amor de Dios. Lo que el sembrador siembra es la palabra de Dios.”

Muchos escuchan a Dios, pero:

Unos no creen.

Otros la reciben pero en tiempos difíciles la abandonan.

Otros se preocupan más del dinero y de otras cosas.

Pero los buenos hacen lo que Dios les pide. Hablan de Dios a otros y comparten el amor de Dios con los demás.

YOU ARE THE CHURCH AT HOME

Baptism brings all Christians into union with God. Your family life is sacred because family relationships confirm and deepen this union and allow the Lord to work through you. The profound and the ordinary moments of daily life—mealtimes, workdays, vacations, expressions of love and intimacy, household chores, caring for a sick child or elderly parent, and even conflicts over things like how to celebrate holidays, discipline children, or spend money—all are the threads from which you can weave a pattern of holiness.

Jesus promised to be where two or three are gathered in his name (cf. Mt 18:20). We give the name *church* to the people whom the Lord gathers, who strive to follow his way of love, and through whose lives his saving presence is made known.

A family is our first community and the most basic way in which the Lord gathers us, forms us, and acts in the world. The early Church expressed this truth by calling the Christian family *a domestic church or church of the home*.

This marvelous teaching was underemphasized for centuries but reintroduced by the Second Vatican Council. Today we are still uncovering its rich treasure.

The point of the teaching is simple, yet profound. As Christian families, you not only belong to the Church, but your daily life is a true expression of the Church.

Your domestic church is not complete by itself, of course. It should be united with and supported by parishes and other communities within the larger Church. Christ has called you and joined you to himself in and through the sacraments. Therefore, you share in one and the same mission that he gives to the whole Church.

You carry out the mission of the church of the home in ordinary ways when:

- You **believe** in God and that God cares about you. It is God to whom you turn in times of trouble. It is God to whom you give thanks when all goes well.
- You **love** and never give up believing in the value of another person. Before young ones hear the Word of God preached from the pulpit, they form a picture of God drawn from their earliest experiences of being loved by parents, grandparents, godparents, and other family members.
- You **foster intimacy**, beginning with the physical and spiritual union of the spouses and extending in appropriate ways to the whole family. To be able to share yourself—good and bad qualities—within a family and to be accepted there is indispensable to forming a close relationship with the Lord.
- You **evangelize** by professing faith in God, acting in accord with gospel values, and setting an example of Christian living for your children and for others. And your children, by their spontaneous and genuine spirituality, will often surprise you into recognizing God's presence.
- You **educate**. As the primary teachers of your children, you impart knowledge of the faith and help them to acquire values necessary for Christian living. Your

example is the most effective way to teach. Sometimes they listen and learn; sometimes they teach you new ways of believing and understanding. Your wisdom and theirs come from the same Spirit.

- You **pray together**, thanking God for blessings, reaching for strength, asking for guidance in crisis and doubt. You know as you gather—restless toddlers, searching teenagers, harried adults—that God answers all prayers, but sometimes in surprising ways.
- You **serve one another**, often sacrificing your own wants, for the other's good. You struggle to take up your cross and carry it with love. Your "deaths" and "risings" become compelling signs of Jesus' own life, death, and resurrection.
- You **forgive and seek reconciliation**. Over and over, you let go of old hurts and grudges to make peace with one another. And family members come to believe that, no matter what, they are still loved by you and by God.
- You **celebrate life**—birthdays and weddings, births and deaths, a first day of school and a graduation, rites of passage into adulthood, new jobs, old friends, family reunions, surprise visits, holy days and holidays. You come together when tragedy strikes and in joyful celebration of the sacraments. As you gather for a meal, you break bread and share stories, becoming more fully the community of love Jesus calls us to be.
- You **welcome the stranger**, the lonely one, the grieving person into your home. You give drink to the thirsty and food to the hungry. The Gospel assures us that when we do this, they are strangers no more, but Christ.
- You **act justly in your community** when you treat others with respect, stand against discrimination and racism, and work to overcome hunger, poverty, homelessness, illiteracy.
- You **affirm life** as a precious gift from God. You oppose whatever destroys life, such as abortion, euthanasia, unjust war, capital punishment, neighborhood and domestic violence, poverty and racism. Within your family, when you shun violent words and actions and look for peaceful ways to resolve conflict, you become a voice for life, forming peacemakers for the next generation.
- You **raise up vocations** to the priesthood and religious life as you encourage your children to listen for God's call and respond to God's grace. This is especially fostered through family prayer, involvement in parish life, and by the way you speak of priests, sisters, brothers, and permanent deacons.

No domestic church does all this perfectly. But neither does any parish or diocesan church. All members of the Church struggle daily to become more faithful disciples of Christ.

We need to enable families to recognize that they are a domestic church. There may be families who do not understand or believe they are a domestic church. Maybe they feel overwhelmed by this calling or unable to carry out its responsibilities. Perhaps they consider their family too "broken" to be used for the Lord's purposes. But remember, a family is holy not because it is perfect but because God's grace is at work in it, helping it to set out anew everyday on the way of love.

Like the whole Church, every Christian family rests on a firm foundation, namely, Christ's promise to be faithful to those he has chosen. When a man and a woman pledge themselves to each other in the sacrament of matrimony, they join in Christ's promise and become a living sign of his union with the Church (cf. Eph 5:32).

Therefore, a committed, permanent, faithful relationship of husband and wife is the root of a family. It strengthens all the members, provides best for the needs of children, and causes the church of the home to be an effective sign of Christ in the world.

Wherever a family exists and love still moves through its members, grace is present. Nothing—not even divorce or death—can place limits upon God's gracious love.

And so, we recognize the courage and determination of families with one parent raising the children. Somehow you fulfill your call to create a good home, care for your children, hold down a job, and undertake responsibilities in the neighborhood and church. You reflect the power of faith, the strength of love, and the certainty that God does not abandon us when circumstances leave you alone in parenting.

Those who try to blend two sets of children into one family face a special challenge to accept differences and to love unconditionally. They offer us a practical example of peacemaking.

Families arising from an interreligious marriage give witness to the universality of God's love which overcomes all division. When family members respect one another's different religious beliefs and practices, they testify to our deeper unity as a human family called to live in peace with one another.

We share the pain of couples who struggle without success to conceive a child. We admire and encourage families who adopt a child, become foster parents, or care for an elderly or disabled relative in their homes.

We offer our heartfelt sympathy and support to those parents who grieve at the death of a child due to illness, stillbirth, or the violence so prevalent in our society today.

We honor all families who, in the face of obstacles, remain faithful to Christ's way of love. The church of the home can live and grow in every family.

In our pastoral ministry, we have listened to many families: to husbands and wives, to estranged spouses, to abused and abandoned spouses, to single parents, and to children. We know that all families long for the peace, the acceptance, a sense of purpose, and the reconciliation that the term *church of the home* suggests. We believe that with prayer, hard work, understanding, commitment, the support of other families, parish priests, deacons and their wives, and religious and lay pastoral ministers, and especially with God's grace, the church of the home is built in ordinary homes, in your family.

Reflection Questions

- Reflect for a moment on your life as a family. Do you recall a time when you felt God's presence in your midst?
- Why do you think this was so?
- What was happening?
- Recall one or more instances where you experienced being *church*, either in the home or outside of it. What was the outcome?

Signs and Symbols

What is a sign or symbol?

We have seen how television presents images of certain products and a voice without a face says, "This is the reality". Afterwards, they project a kind of weird image of the same product and a voice affirms: "This is the artist's view". Subsequently the "deformation" obeyed what the artist intended to emphasize that seems more significant to him.

Something similar happens with music: sounds and silences, artistically combined, create melodies that communicate the authors feelings and emotions. The world needs a real artist –musician, painter, poet - to capture more deeply the non-accountable and more difficult realities that are also harder to define scientifically.

The poet, the musician, and the liturgy not only communicate a message, but also invite us to live an experience: the poem, the melody, and the rituals open a new world that goes beyond our superficial senses.

To understand the liturgy better, we need to talk about **signs** and **symbols**.

A **sign** is a reality perceived through the senses, showing another reality that may or may not be understood immediately. It may be anything that wakes in our mind the idea of something else. For example, the smoke is a sign of fire; blush is a sign of embarrassing; crying is a sign either for happiness or sadness; footsteps on the floor are a sign that somebody walked there; a stoplight in green tells us that we can walk or drive, but if we see the red light we must stop. There are many road signs that tell us about speeding, curves, danger, etc.

A **symbol** is an object or gesture chosen by humans to represent moral or intellectual concepts: the flag and the national anthem represent a country and that is why we respect them. Logotypes represent institutions; a greeting and a hug represent our affection or a congratulation.

In the expression, "You must gain bread with the sweat of your brow", the bread represents nourishment in general; the sweat is the effort demanded by work.

WORK CLUES

1. Our Lord used signs to produce spiritual and corporal effects. Read this passages and explain which sign Jesus used in each passage:

Mk. 7: 33-34 Jn. 13: 4-10 Mt. 8:15 Jn. 9: 6-7 Mt. 8: 3 Mt. 8: 26

Conociendo a Jesús

Más que una visión infantil

Es común para los niños pensar en los sacramentos como "cosas" que hacen los sacerdotes —como la vacuna que el doctor da a sus pacientes para prevenir la viruela, las vitaminas que la gente toma para estar bien, o el dulce que sale de la maquina tragamonedas. En cada sacramento el sacerdote da la gracia. La propia fuerza y ayuda de Dios. Es por eso que la gente participa en los sacramentos para recibir la gracia de Dios.

Algunas veces los niños conectan la idea de la magia con los sacramentos. Cuando el sacerdote dice ciertas palabras mágicas, cuando hace ciertos gestos mágicos y cuando usa ciertos objetos mágicos, puede hacer que Dios nos de poderes especiales. Por ejemplo, el agua del bautismo nos limpia del pecado. En la Misa el pan y el vino se convierten en el cuerpo y en la sangre de Cristo. Los votos matrimoniales convierten a dos personas en una familia.

Estas visiones de los sacramentos son solo eso: visiones de los niños. Las visiones en sí están incompletas y, hasta cierto punto incorrectas. Esta situación no es culpa de los niños, ni de los papás, ni de sus maestros de religión. Es solo que los niños tienden a ver todo en formas concretas "ver y tocar."

San Pablo escribió que convertirse en adulto en la fe significa hacer a un lado las ideas infantiles. La fe adulta significa descubrir lo que realmente está pasando o cuando nos congregamos con otros para alabar y orar (ver 1 Corintios 13:11) Descubrir el "qué" y el "por qué" de los sacramentos es parte de este desafío adulto.

Desafortunadamente, algunas personas nunca desarrollan sus ideas infantiles respecto a los sacramentos. Por alguna razón no forman un entendimiento adulto de lo que son los sacramentos o por qué son importantes. Y por eso la gente se queja, "no gano nada yendo a Misa," "Mi confirmación no hizo nada por mi," o "no veo por qué tengo que ir a Reconciliación." Sin darse cuenta, todavía están usando un acercamiento infantil a los sacramentos.



Esta es una definición de **sacramento**: "Un sacramento es un *encuentro personal* con Jesús a través de la Iglesia."



UNA VISION ADULTA

Hemos discutido las formas en que muchos niños ven los sacramentos. Pero ¿qué es exactamente una vision adulta? ¿y cómo crecemos en este punto de vista?

La gente con fe adulta visualiza los sacramentos como encuentros especiales con Dios. En cada sacramento ellos ven a Dios como el Padre, el Hijo y el Espíritu Santo. En lugar de ser una "cosa", cada sacramento es una celebración y expresión de su amistad con Dios.

Como probablemente sepa de su propia vida, la amistad es una relación especial. Los amigos comparten un lazo básico de amor y confianza que no importa qué pase, no se acaba. Por este lazo, los amigos se relacionan unos a otros en diferentes formas en diferentes situaciones. Piense en sus propias experiencias de amistad. En ocasiones usted se involucra para animar y ayudar a su amigo. Otras veces simplemente disfrutan estar juntos. Cuando la amistad se lastima, usted tiene que perdonar y ser perdonado para seguir adelante.

El punto es este: En una amistad o en cualquier otra buena relación, hay un lazo básico. También hay situaciones especiales que hacen de esa necesidad, una forma especial de actuar o de relacionarse.

Ser Cristiano -un discípulo de Jesús- significa tener una amistad o relación especial con Jesús. También significa compartir un lazo de amistad con los otros discípulos de Jesús. (Tu amistad con Jesús te hace miembro de una comunidad de discípulos conectada a ambos, a Jesús y a otros discípulos.)

Para la gente con fe adulta, los sacramentos celebran diferentes aspectos de una constante y especial relación. Los Sacramentos (otra palabra para la comunidad de discípulos) son la forma principal que la Iglesia tiene para relacionarse con Jesús y mantener la relación viva y fuerte. En este sentido, entonces los sacramentos son acciones entre amigos. Cada sacramento es una oportunidad para encontrarse con Jesús directamente.

**LAS RIQUEZAS DE CRISTO SE
COMUNICAN A TODOS LOS
MIEMBROS (IGLESIA) A TRAVES
DE LOS SACRAMENTOS.**



PRAAYER

Song: God Is Building a House (Words Adapted by Rev. Carey Landry).

God is building a House.
God is building a House.
God is building a House that will stand.
He is building by His plan
With living stones of Woman and Man.
God is building a House that will stand.

1. Christ is Head of this House.
Christ is Head of this House.
Christ is Head of this House that will stand.
He is Lord, He is King,
And His praises we will sing.
Christ is Head of this House that will stand.

2. We are part of this House.
We are part of this House.
We are part of this House that will stand.
We are members of His Body,
And in Him we are made one.
We are part of this House that will stand.

Leader: Let us begin our time together with the sign of our faith,

All: In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Leader: We turn our attention now to God, who lives among us in a spirit of love.
Mindful of this let us pray together.

All: Lord you created us for yourself and our hearts are restless until they rest in
You. Please show us how to love you above all things, with our whole heart
and soul, because you are all good and worthy of all love. We love our
neighbor as ourselves for the love of you. Teach us to be practical about loving
one another in you and for you and as you desire. Amen!

PROCESSION

Process with the Bible, and candle. (Play an Alleluia). At the place of enthronement the Bible is given to the person who reads the Gospel. Kiss the Bible and lift it overhead before reading from it.

GOSPEL READING

Mark 12: 28-34

PRAYER (FAMILY CATECHESIS- SYMBOLS)

PARENTS:

**GOD OUR LOVING CREATOR,
YOU GIVE US NEW LIFE
DAY AFTER DAY,
AND THE SIGNS OF YOUR PRESENCE
ARE ALL AROUND US.**

**FROM THE BEGINNING,
YOUR SPIRIT BREATHED ON THE WATERS,
AND THROUGH THE AGES,
WATER HAS BEEN A SIGN
OF YOUR SAVING LOVE AND CARE.**

CHILDREN & TEEN-AGERS:

**The signs are something
that can be seen, heard, touched,
tasted, or smelled.
We have many symbols that tell us
Jesus is present in special ways.**

**Dear Jesus, You used ordinary things
as signs for us to understand.
You used water, bread, oil, wine,
and the laying on hands
as signs that will remind us
of how Your love and grace will be on us.**

PARENTS:

**DEAR LORD, EVERYTIME WE SEE THE BIBLE
WE WILL REMEMBER THE YOU ARE TALKING
TO US THROUGH YOUR WORDS.**

ALL:

**WE ARE GLAD WE ARE LEARNING THAT
OUR FAMILY IS A DOMESTIC CHURCH.
BE WITH US AT ALL TIMES, LORD JESUS,
AS WE TRY TO MAKE ALL EFFORTS
TO MAKE EVERYONE BE HAPPY AND AT PEACE
WITH YOU AMONG US. AMEN.**

Dear God,

ALL: We thank you for the signs of love, understanding, and patience you are continually blessing us with.

Parents – Help us Lord not to forget that we, as parents, must remember that not only do children need discipline and love, but they also need our example as adults which we must try to demonstrate with a caring behavior.

Children and youth: We have the right to expect love, guidance, discipline, and respect from our parents and elders.

Dear Jesus, help us remember that, in turn, we must obey and respect them while they share their love with us, their experience of God, their fears and hope.

Help us remember, Lord, that we must help our parents and elders in their needs and accompany them in the way of holiness.

We pray for them as they do for us.

Parents – Lord, we pray for the parents who are to be faced with all the responsibilities of parenting by themselves.

We want to welcome you to help them find what they need for a good family life.

We want to offer them the loving friendship that is a mark of our Christian tradition.

Lord, for the parents who are divorced and widowed, help them to know that

Your love for them is ever present and does not come to an end.

May we help them realize that there is a home for them within our parish and community of faith.

ALL: Thank you dear Lord, for your great love for each one of us. **AMEN**
Mary Help of Christians, Pray for us. In the Name of the Father....

ORACION DE LA NOCHE

1. Muchas veces nuestra familia está tan ocupada que hay veces que durante el día no tenemos tiempo de estar todos juntos. Pero ciertos días como en los cumpleaños, son tan especiales que todos queremos estar en casa para celebrar con música y comida, especialmente a la hora de la cena.

2. Cuando comemos juntos, estamos compartiendo la comida que nos dá la vida. Durante la comida conversamos, y platicamos nuestras penas y alegrías. Rezamos juntos y pedimos a Dios que nos bendiga y que nos ayude a saber cómo amarnos.

3. La Eucaristía es una comida especial. Nos reunimos como comunidad Cristiana para ser alimentados con el Pan de Vida y la copa de salvación. Vamos a Misa a recibir a Jesús, el regalo que el Padre nos dá. Y sabemos que Comunión significa "unión con."

TODOS: Jesús, Tu vienes a darnos Tu vida y Tu amor
en la Sagrada Comunión.
Enséñanos que al recibirte en ese Sacramento,
nos unimos a Ti más íntimamente
y nos unamos a todo ser humano.

Te pedimos, Jesús,
que el mandato que nos dejaste
de amarnos unos a otros como Tú nos amas,
lo hagamos nuestro.

Queremos seguirte amando
y a estar atentos a servir a los demás
como Tú nos diste la muestra
Tú, O Señor, nos dejaste dicho:
'Que nos Amáramos unos a otros
como Tú nos amas'.

Que a las personas que nos vean en el trabajo,
en la escuela, en la calle o en otras reuniones,
les recordemos Tu mandamiento:
de 'amarte sobre todas las cosas
y al prójimo como a nosotros mismos'.

Te alabamos, Te bendecimos,
te damos gracias por tu inmenso amor. Amen.

APPENDIX H

PHOTOS

LARGE GROUP ACTIVITIES



Families join in the closing song of a session.



Father Larry Mattingly gives the introduction to a session.

LARGE GROUP ACTIVITIES



Father Larry Mattingly guides a family activity.



Sr. Emma Stefanoni leads a slide presentation for the introduction of a session.

USE OF SYMBOLS



Families experience the impact of various symbols.



Families bless themselves with the symbol of water, during the celebration of the Waters of Baptism.

USE OF SYMBOLS



Families work on constructing a penitential symbol, the cross.



Families take home a symbol of the presence of Jesus, the Light of the World.

FAMILY SHARING



Families enjoy lively interaction during sharing time.



Families are asked to discuss serious matters during sharing time.

FAMILY SHARING



A father listens attentively to his son.



A family works together to answer some questions.

AGE APPROPRIATE ACTIVITIES



Sr. Emma Stefanoni leads children from Kinder through Second Grade in a presentation of the Parable of the Sower.



Sr. Guadalupe Medina shares Scripture with young people from Seventh through Twelfth Grade.

AGE APPROPRIATE ACTIVITES



Children dress in costume to reenact the Annunciation.



Sr. Sylvia Castillo talks with children in Third through Sixth Grade.

TEAM MEMBERS



Fr. Larry Mattingly, pastor of Cristo Rey Parish, Austin, Texas



Sr. Emma Stefanoni, Project Coordinator

TEAM MEMBERS



Sr. Guadalupe Medina, Youth Minister



Sr. Sylvia Castillo, DRE

TEAM MEMBERS



Fr. Jayme Matthias, Resource Person

APPENDIX I
WRITTEN EVALUATIONS

EVALUATION OF FAMILY CATECHESIS PROGRAM at Cristo Rey Parish

How many sessions did your family attend? Circle one number:

1 2 3 4 5 6

Answer the following questions on scale of 1 to 10, ten being the highest (best, or always) and one being the lowest (worst, or never). On the lines write any comments you have regarding that question.

After attending "Integrating Faith in Family" how well does your family communicate with each other?

1 2 3 4 5 6 7 8 9 10

Do you pray daily together as a family at home?

1 2 3 4 5 6 7 8 9 10

Do you spend quality time with your family daily?

1 2 3 4 5 6 7 8 9 10

Has "Integrating Faith in Family" helped you to appreciate your faith and grow in prayer?

1 2 3 4 5 6 7 8 9 10

How has family catechesis "Integrating Faith in Family" been profitable to you and your family?

What do you understand by the Domestic Church?

What have you learned from sharing your Faith Story and hearing others share theirs?

How did you feel about the presence and work of the team that lead the family catechesis?

Of everything that you experienced, what activity or prayer experience was most helpful to you and your family?

EVALUATION OF FAMILY CATECHESIS PROGRAM at Cristo Rey Parish

How many sessions did your family attend? Circle one number:

1 2 3 4 5 (6)

Answer the following questions on scale of 1 to 10, ten being the highest (best, or always) and one being the lowest (worst, or never). On the lines write any comments you have regarding that question.

After attending "Integrating Faith in Family" how well does your family communicate with each other?

1 2 3 4 5 6 7 (8) 9 10

We are learning together, therefore we hear the key words, phrases when we need to talk.

Do you pray daily together as a family at home?

1 2 3 4 5 6 7 8 9 (10)

My wife and I have practiced daily prayer since our young days therefore this just makes our habit that more meaningful.

Do you spend quality time with your family daily?

1 2 3 4 5 6 (7) 8 9 10

Quality? With 7 children there's always a lot of commotion @ home - lately I have decided to pick up each of my children early from school and we hang out by ourselves for several hours. Has "Integrating Faith in Family" helped you to appreciate your faith and grow in prayer?

1 2 3 4 5 6 7 8 (9) 10

Yes - because it re-enforces to our children what we they have always heard @ home, and this makes our family prayer time that more meaningful.

How has family catechesis "Integrating Faith in Family" been profitable to you and your family?

It helps us think to gether as a family -

What do you understand by the Domestic Church?

We are it!

What have you learned from sharing your Faith Story and hearing others share theirs?

That we are not the only ones that are struggling -

We are in the middle of our spiritual war.

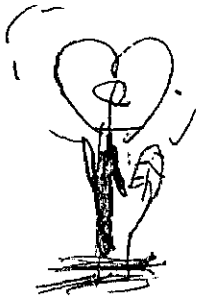
How did you feel about the presence and work of the team that lead the family catechesis?

We are so ever grateful for their presence and they willingness

to journey with us and among us.

Of everything that you experienced, what activity or prayer experience was most helpful to you and your family?

The break out sessions where we are group by age and share about our experiences



Be Faith

EVALUATION OF FAMILY CATECHESIS PROGRAM at Cristo Rey Parish

How many sessions did your family attend? Circle one number:

1 2 3 4 (5) 6

Answer the following questions on scale of 1 to 10, ten being the highest (best, or always) and one being the lowest (worst, or never). On the lines write any comments you have regarding that question.

After attending "Integrating Faith in Family" how well does your family communicate with each other?

1 2 3 4 5 6 7 8 9 10

Do you pray daily together as a family at home?

1 2 3 4 (5) 6 7 8 9 10

Do you spend quality time with your family daily?

1 2 3 4 (5) 6 7 8 (9) 10

Has "Integrating Faith in Family" helped you to appreciate your faith and grow in prayer?

1 2 3 4 5 6 7 (8) 9 10

How has family catechesis "Integrating Faith in Family" been profitable to you and your family?

By ~~learning~~ participating in family catechesis our family
learns together, we hear the same discussion so that
later we can discuss what was presented

What do you understand by the Domestic Church?

That as a family or as an individual we are the Church
when we ~~are~~ return to our homes, neighborhoods, work,
schools, anywhere we go we are messengers of God.

What have you learned from sharing your Faith Story and hearing others share theirs?

Everyone has a story to tell, and that we have an obligation
to be understanding and not judgemental.

How did you feel about the presence and work of the team that lead the family catechesis?

The team is a very necessary part of the family catechesis -
they were patient, understanding, approachable, articulate,
creative, pleasant and tireless.

Of everything that you experienced, what activity or prayer experience was most helpful to you and your family?

Liturgy of the Eucharist - gave us a better understanding
and why this part of the Mass was the most important
part of Mass.

EVALUATION OF FAMILY CATECHESIS PROGRAM at Cristo Rey Parish

How many sessions did your family attend? Circle one number:

1 2 3 4 5 6

Answer the following questions on scale of 1 to 10, ten being the highest (best, or always) and one being the lowest (worst, or never). On the lines write any comments you have regarding that question.

After attending "Integrating Faith in Family" how well does your family communicate with each other?

1 2 3 4 5 6 7 8 9 10

Still need to improve on resolving conflicts

Do you pray daily together as a family at home?

1 2 3 4 5 6 7 8 9 10

We pray individually due to differing bedtimes & schedules. Mostly pray as a family at dinner time

Do you spend quality time with your family daily?

1 2 3 4 5 6 7 8 9 10

Can make many improvements

Has "Integrating Faith in Family" helped you to appreciate your faith and grow in prayer?

1 2 3 4 5 6 7 8 9 10

Not so much in prayer, our biggest growth has been in our understanding of our faith

How has family catechesis "Integrating Faith in Family" been profitable to you and your family?

Better behavior from the younger kids during mass.

What do you understand by the Domestic Church?

The Domestic Church is represented by our family, and our family's place role in the community.

What have you learned from sharing your Faith Story and hearing others share theirs?

That we all have similar needs and wants and can all benefit in various ways from a better understanding of our faith.

How did you feel about the presence and work of the team that lead the family catechesis?

I see a lot of preparation and effort in every lesson.

Of everything that you experienced, what activity or prayer experience was most helpful to you and your family?

Our study of the sacraments.

EVALUATION OF FAMILY CATECHESIS PROGRAM at Cristo Rey Parish

How many sessions did your family attend? Circle one number:

1 2 3 4 (5) 6

Answer the following questions on scale of 1 to 10, ten being the highest (best, or always) and one being the lowest (worst, or never). On the lines write any comments you have regarding that question.

After attending "Integrating Faith in Family" how well does your family communicate with each other?

1 2 3 4 5 6 (7) 8 9 10

Do you pray daily together as a family at home?

1 2 3 4 (5) 6 7 8 9 10

Do you spend quality time with your family daily?

1 2 3 4 5 6 (7) 8 9 10

Has "Integrating Faith in Family" helped you to appreciate your faith and grow in prayer?

1 2 3 4 5 6 7 8 9 (10)

How has family catechesis "Integrating Faith in Family" been profitable to you and your family?

It has helped us have a better understanding of our faith, find meaning to the whole celebration of mass. Our family relationship with each other have improved, but above all our relationship with Jesus as a family and individually.

What do you understand by the Domestic Church?

Prayer in the family a family relationship with Jesus.

What have you learned from sharing your Faith Story and hearing others share theirs?

I has strengthened our faith.

How did you feel about the presence and work of the team that lead the family catechesis?

I feel they are doing a great job giving us lots of information that we can practice at home to strengthen our family life and faith.

Of everything that you experienced, what activity or prayer experience was most helpful to you and your family?

The symbols we have been taking home with us each session keep reminding us of our faith and remind us to try to practice more often.

EVALUACIÓN

DEL PROGRAMA DE CATEQUESIS FAMILIAR

Parroquia de Cristo Rey

¿Cuántas sesiones asistió su familia? Circula un número:

1 2 3 4 5 6

Contesta las siguientes preguntas en escala del 1 al 10, siendo diez el número más alto (mejor, o siempre) y siendo el uno el más bajo (peor, o nunca). En las líneas escribe cualquier comentario que tengas tocante a esa pregunta.

Después de haber asistido a las sesiones de "Integración de Fé en Familia," ¿Hay mejor comunicación familiar entre ustedes?

1 2 3 4 5 6 7 8 9 10

¿Rezán juntos diariamente en casa como familia?

1 2 3 4 5 6 7 8 9 10

¿Toman tiempo diariamente para estar juntos en familia?

1 2 3 4 5 6 7 8 9 10

¿Te ha ayudado el programa de "Integración de Fe en Familia" a apreciar tu Fe y a crecer en oración?

1 2 3 4 5 6 7 8 9 10

¿Cómo le ha beneficiado a usted y a su familia la catequesis familiar, "Integración de Fe en Familia"?

He visto más unidad y más interés por parte de mis hijas en asistir a estas sesiones.

¿Qué entiendes por Iglesia Doméstica?

Iglesia doméstica es el hogar, integrado por los padres e hijos siendo Cristo Jesús el centro de nuestras vidas.

¿Qué es lo que has aprendido compartiendo tu historia de Fe y oyendo a los demás compartir la suya?

He aprendido que la iglesia Católica es riquísima en tradiciones y que compartiendo nuestra fe creemos todos juntos y así nos damos cuenta que realmente ~~somos~~ un solo cuerpo, una sola iglesia.

¿Qué piensas de la presencia y el trabajo del equipo que guía la catequesis familiar?

Creo que somos muy afortunados de tener un equipo de "primérisimas". Un sacerdote con tanta experiencia y sabiduría y 3 hermanas religiosas que con su carisma, amor y preparación hacen un trabajo excelente.

De todo lo que has experimentado, ¿qué actividad o experiencia de oración fue de más ayuda para ti y tu familia?

He experimentado tantas cosas buenas, pero creo que lo que más ^{me} ha ayudado es saber que Dios me ama como soy y que no es como yo pensaba que Él siempre estaba viendo mis pecados y castigándome por ellos.

Sister
Emma

EVALUACIÓN

DEL PROGRAMA DE CATEQUESIS FAMILIAR

Parroquia de Cristo Rey

¿Cuántas sesiones asistió su familia? Circula un número:

1 2 3 4 5 (6)

Contesta las siguientes preguntas en escala del 1 al 10, siendo diez el número más alto (mejor, o siempre) y siendo el uno el más bajo (peor, o nunca). En las líneas escribe cualquier comentario que tengas tocante a esa pregunta.

Después de haber asistido a las sesiones de "Integración de Fé en Familia," ¿Hay mejor comunicación familiar entre ustedes?

1 2 3 4 5 6 7 8 9 (10)

Compartimos mas nuestros pensamientos.

¿Rezán juntos diariamente en casa como familia?

1 2 3 4 5 6 7 8 (9) 10

Damos gracias mas seguido al Señor de los que nos da dia con dia.

¿Toman tiempo diariamente para estar juntos en familia?

1 2 3 4 5 6 7 8 (9) 10

Si vamos a caminar o de paseo y mirar tele juntos.

¿Te ha ayudado el programa de "Integración de Fe en Familia" a apreciar tu Fe y a crecer en oración?

1 2 3 4 5 6 7 8 9 (10)

Se nos a da comprension para cuando hay tiempos dificiles.

¿Cómo le ha beneficiado a usted y a su familia la catequesis familiar, "Integración de Fe en Familia"?

Nos sentimos bendecidos y nos comprendemos más como familia y hay más unión.

¿Qué entiendes por Iglesia Doméstica?

Que nosotros somos la iglesia y lo que nosotros practicamos, hacemos la iglesia

¿Qué es lo que has aprendido compartiendo tu historia de Fe y oyendo a los demás compartir la suya?

Que Dios trabaja de muchas maneras y siempre está con nosotros y nunca nos deja solos.

¿Qué piensas de la presencia y el trabajo del equipo que guía la catequesis familiar?

Es un estudio Son muy inteligentes y nos ayudan a comprender y crecer en nuestra fe católica. Saben mucho y saben compartir su sabiduría con los demás.

De todo lo que has experimentado, ¿qué actividad o experiencia de oración fue de más ayuda para ti y tu familia?

Cuando tuve una accidente tuve las fuerzas para seguir con las actividades de día con día y saber que Dios es muy grande por la vida que nos da. La vida es muy importante porque tenemos fe para ser fuertes en tiempos buenos y malos.