

Don't forget that every Christian is gifted with faith and can spread the word of God. In other words, we have to examine the level of our Commitment and live what we sing.

***“Take my will, and make it Thine; it shall be no longer mine.
Take my heart, it is Thine own; it shall be Thy royal throne.
Take my love, my Lord, I pour at Thy feet its treasure store.
Take myself, and I will be ever, only, all for Thee.”***

FOR THE CHILDREN

Read and discuss the parable of the talents with the children.

Look at our talents and make prayers of thanking and offering them to the Lord.

Teach children about accepting our differences and how we can serve God and one another.

Decide on an action of service to God and to neighbor, now and for the future.

FOR TEENAGERS (*Shared Christian Praxis*)

My Present Action: *What is being observant? What are my talents?*

My Story and Vision: *Have I used my talents? Do I have a plan or vision?*

Church's Story: *What does the Church offer, what does it teach us?*

Church's Story and My Story: *How do I with my talents fit into the Church?*

My Vision and Church's Vision: *How do I envisage working with the Church for the building of the Kingdom?*

RCIA and CATECHISM OF THE CATHOLIC CHURCH (CCC)

Christ's family, the Church, uses its talents like a good wife, with ever readiness to love and to serve. With the gifts that God has given us, we are to love and serve his people. 'At the evening of our lives, we shall be judged on our love' (CCC.1022). "And to pursue service of other people rather than seeking power over them."⁽ⁱ⁾ In writing about St. Francis of Assisi, Chris Neville OFM reminds us how the Gospel exposes the abuse of power and makes possible the service of others.⁽ⁱⁱ⁾

⁽ⁱ⁾ NEVILLE Christopher OFM. **Francis of Assisi - Call to Freedom**. JenSet. Durban, RSA. 2009. p. 32.

⁽ⁱⁱ⁾ *Op. cit.* p.33.

LIFE EXPERIENCE

I am told the story of a faithful shepherd who dreamed the richest man in the kingdom would die at midnight. He hastened to his wealthy landlord to warn him of his impending death. The landlord just laughed but taking no chances, went to the doctor and got a bill of health, and even went to the priest to pray for him, just in case. That night, still feeling uneasy, he stayed awake. In the early hours of the morning, the doorbell rang. Downstairs, was the shepherd's daughter crying. She told him that her father had just died at midnight. Then the landlord knew who was the richest man in the **Kingdom**. Had he experienced the Lord, as did St. Francis, in the least of his brethren, viz. 'the poor?'⁽ⁱ⁾

⁽ⁱ⁾ NEVILLE Christopher OFM. **Francis of Assisi - Call to Freedom**. JenSet. Durban, RSA. 2009. p. 87.

LITTLE ANGELINA

Jed, Angelina's uncle, who was a sailor, would sing to his Angel, "Angelina please take down your concertina." Apart from pictures, Angelina never saw a real concertina, nor for that matter a real angel. Or did she see an angel without knowing it, *videat, nescit (i)* when she looked in the mirror?

(i) OVID. *Metamorphoses* III.430. LOEB CLASSICAL LIBRARY. Vol.III. Harvard University, Mass. 1986. p154.

IMPORTANT WORD: **Rule of the Kingdom** (Matt.25:29)

"To everyone who has, more will be given...but he who does not have, even what he has will be taken away" (Matt.25:29). This seemingly unfair ending to the parable of Jesus is a natural law, of the Kingdom and of business. If you use what is given, you will gain more. A natural law and law of the Kingdom is, whatever is given, big or small, use it or lose it. '*Spiritus est actus*' says St. Thomas Aquinas. Where there is the Spirit there must be action.

Set goals to increase whatever you do. Make sure, St. Paul says, that whatever you do, do it for the glory of God (Col.3:17). This is the key to success in the Kingdom of Heaven. One day many Christians will experience remorse for the lost opportunities of sharing their gifts and the life of Jesus with others.

Watchword: **"Well done, good and faithful servant"** (Matt.25:21)

Hebrew: 

Ken ha'eved hatov vehane'eman.

Greek: +Λ, *≡Λ8, ∇(∇2, 6∇4 B4Φ9,.

Eu, doule agathe kai piste.

Latin: **Euge, serve bone et fidelis.**

Portuguese: **Bem esta, servo bom e fiel.**

French: **C'est bien bon et fidele serviteur.**

Afrikaans: **Mooi so! Jy is 'n goeie en getroue slaaf.**

Zulu: **Wenze kahle, sikhonzi esilungileyo, esithembekileyo.**

Xhosa: **Ngxatsho ke, sicaka sam esilungileyo, esithembekileyo.**

Sotho: **Ke hantle, mohlanka ya kgabane, ya tshepahalang.**

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CATECHETICS

Lesson 47:

CRITICISMS OF THE CATECHISM OF THE CATHOLIC CHURCH

POSITIVE POINTS

- Answers the need for a point of **reference** for local catechisms.
- What is fundamentally important about the 'new catechism' is the **truth** it is presenting and expressing.
- It is to be seen as an important **document** of the Church to stimulate and enlighten Christian thinking.

- Bernard Haring CSSR, a great spiritual and moral theologian, emphasizes its most profound and wonderful treatment on **prayer**. Prayer is given in the last section of the catechism.
- Over six hundred pages of the Catechism are set out to show us the **way** to develop our **relationship** with God.
- The Catechism, it is stated, is primarily a **guide** for bishops and for those who teach the faith.
- The new catechism is commended as a “**treasure-house** for the faith,” says David Mcloughlin (*Tablet*).
- It encapsulates the religious **insight** and wisdom of the Christian **Tradition**. It attempts to get us back to the sources.
- It goes beyond **polemics**, with regards to schism and reformation, to the Scriptures, early writings and great liturgies.
- It presents itself, not as a document of a local Church but of a **world Church**. It does not impose any specific method of teaching but gives categorical content.
- It is open to the liturgies and **spiritualities** of the Eastern Church.
- It sees itself as a potential **bridge** between East and West.
- It claims the fullness of **Catholic Tradition**, dealing with scriptural, liturgical and patristic **sources**.
- It claims to be written in the spirit of dialogue of **Vatican II**.
- Allows us to discern **new meanings** in old passages.
- It is a **statement of faith** that calls forth a response of faith.
- It recognizes art in catechesis. Revelation and beauty go together. For example, it portrays an ancient image of the Blessed Virgin Mary taken in the catacombs. There is a Byzantine depiction of Christ. There are also African and Aborigine portrayals, and modern art and so on.
- Not only does it refer back to the early creeds and professions of faith, but also to later sources, such as Ecumenical Councils, Canon Law, the saints and doctors of the Church.
- The content is clearly listed and can be easily studied.

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