

LOCAL CHURCH MEMBERS IN SERVICE OF THE CHURCH

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The candidate affirms that this is his own work both in conception and execution.

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DEDICATION

I dedicate this dissertation to my father and mother, A.J. Ngcobo and D.M. Khanyile, respectively

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A B S T R A C T

This study examines the decline of the quality of Christian life and suggests religious education as the answer to the problem. Religious education will be an effective method for the improvement of Christian life. Key terms used in this study are defined. The previous work done in the field of religious education is reviewed.

A religious education programme is proposed. The structure of a programme with the aim and the objective setting is treated and it looks at the training and resources of both human and spiritual. The implementation of the teaching and training religious education. The study concludes with the recommendations and the proposals for the changes and improvements of seminary training and suggestion about what could be done to improve the situation.

I N D I K I M B A

Lomsebenzi ucwaninga ukwehla kwezinga lempilo yenkolo yobuKristo bese uphakamisa imfundiso yenkolo njengekhambi lalenkinga. Imfundiso yenkolo ingaba indlela enomphumela wokuthuthukisa impilo yobuKristo. Amagama asemqoka, asetshenziswe kulomsebenzi achaziwe. Nemisebenzi eyingcosana eyabhalwa maqondana nemfundiso yenkolo yobuKristo ihlolisisiwe.

Uhlelo lwemfundiso yenkolo yobuKristo iphakanyisiwe. Uhlaka lohlelo olunenjongo nezifiso ziveziwe, kwacubungulwa nezindlela zokuqeqesha abafundisa ezenkolo, kwabhekwa nobukhona babantu abangasebenza lomsebenzi, kanye nezinto ezodingeka ekufezeni lomsebenzi wezokoMoya kaNkulunkulu, ukuze kufezeke lomsebenzi okufundisa nokuqeqesha abazofundisa ezenkolo yobuKristo. Lomsebenzike uvala ngeziphakamiso kanye nezincomo zoguquko olungenziwa ukuthuthukisa indlela yokuqeqesha kwezikhungo eziqeqesha abeFundisi bakusasa, nezincomo zokuthuthukisa isimo esibukeka singalungile.

A B B R E V I A T I O N S

C.E.....	Christian Education
Ch.....	Church
Ch.of Eng.....	Church of England
C.R.E.....	Christian Religious Education
N.T.....	New Testament
O.T.....	Old Testament
P.....	Page
R.E.....	Religious Education
R.C.C.....	Roman Catholic Church
TV.....	Television
W.C.C.....	World Council of Churches

OLD TESTAMENT

Deut.....	Deuteronomy
Exod.....	Exodus
Ezek.....	Ezekiel
Gen.....	Genesis
Hos.....	Hosea
Isa.....	Isaiah
Jer.....	Jeremiah
Lev.....	Leviticus
Pr.....	Proverbs
Ps.....	Psalms
1 Sam.....	1 Samuel
2 Sam.....	2 Samuel
Wis.....	Wisdom

N E W T E S T A M E N T

Ap.....Apocalypse

Col.....Colossians

1 Cor.....1 Corinthians

2 Cor.....2 Corinthians

Eph.....Ephesians

Gal.....Galatians

Heb.....Hebrews

Matt.....Matthew

1 Pet.....1 Peter

2 Pet.....2 Peter

Phil.....Philemon

Phili.....Philippians

Rom.....Roman

1 Thess.....1 Thessalonians

2 Thess.....2 Thessalonians

1 Tim.....1 Timothy

2 Tim.....2 Timothy

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CHAPTER 1

INTRODUCTION

The present study hopes to appeal to the consciences of all the faithful especially the local Catholic parishioners. Its aim is to examine the decline in faith quality among local Catholic Christians, and its implications for religious education.

Msgr. John Unger, writes:

Quality religious education is a balance of information, formation and transformation. Through it, we can shape and change attitudes and behaviors to better reflect the mind and mission of Jesus Christ (1995:2).

The study is based on the following assumptions: If people are helped to understand God better, they will love Him better and be encouraged to serve Him through His Church and through their parish activities. Catholics will know their God and Church better if they are taught their faith. The most effective and enduring teaching of faith is through an organised religious education programme.

A religious education programme will be successful when it is established on both diocesan and parochial levels. Thus it will be understood and taken seriously, and it will be able to appeal to most parishioners.

In establishing a religious education programme, the focus will be on the young adults, people of ages from 20-30 as the best

target-participants to be trained as religious education catechists or teachers.

There are two main reasons for choosing young adults as trainees for catechists: they are the most educated group in our parish and they are capable in many ways. They can come for training, and learn faster than the older adults, and they will probably live longer in the parish.

The problem is: though some of our Catholics still come to Church on Sundays, the Church is not overfull as one would expect in spite of the huge numbers of baptisms we have every year.

Statistics tell us that the number of ministers in this area decreases year after year. However, very few young people come forward to choose this vocation to be ministers. One particular parish, which was established a hundred years ago has not seen anyone taking up this vocation.

The number of marriages celebrated in this area decreases year after year. The attitude of our Catholics towards sacraments and service in this parish is degenerating generation after generation. Very few people take sacraments, especially the sacrament of reconciliation, which is confession. They think they know the teaching of the Church.

It is hoped that religious education will change parishioners' attitudes if they know more about God, Jesus, the Holy Spirit and

the Church. Some know vaguely and do not realise the need to respond to this purpose of God, meaning worship and service.

A well developed Christian education, which is a proper religious education programme, may assist our parishioners to become genuine and serious about the Christian life.

This study will draw from the following resources: the Catholic teaching of Vatican II and the teaching of educators such as E.R.C. Miller, M.J. Lee, J.H. Westerhoff, J. Hofinger and T.H. Groome.

The emphasis will be placed on the need to establish a religious education programme in our diocese, at the parish level and the training of the catechists to teach our parishioners.

The following are the methods that will be used to conduct the study. Pastors of the neighbouring Churches will be visited for discussion on the issue. Selected interested people and some parents will also be approached for discussions.

Some centres with a religious education programme, and some countries known for their advanced religious education will be visited. Retreats, reflections and meetings will be used with the intention of preparation for the study.

The organization of the study will be as follows: It will begin with the introduction of this study, followed by chapter 1 which

treats the definitions of terms, the statement of the problem, the biblical imperatives, the aims and objectives, the hypothesis, the methodology and strategy.

Chapter 2 is the review of previous work done in this field. The selected authors consulted are W. M. Abbott, T. H. Groome, J. Hofinger, J. M. Lee, R. C. Miller, J. H. Westerhoff, and H. W. Burgess, H.W..

Chapter 3 looks at the physical and personal material needs of Church members. The spiritual needs are met by the Holy Spirit, the trained leaders, catechists and religious teachers.

Chapter 4 considers the parish members' responsibilities to preach and to teach the mission Jesus gave to His followers. It takes into account the parishioners' involvement in their parish activities and the parishioners' responsibilities for the upholding of human dignity.

Chapter 5 deals with the training of church members for service. It looks at the biblical examples of God's call to service of Abraham and the disciples of Jesus. It looks at the aims, objectives, purposes and methods of religious education. It looks at the necessity of training church members to enhance their knowledge of faith and Christian life. It also provides a sample training programme.

Chapter 6 deals with the recommendations for church leaders. It also gives a few recommendations for the seminary and college training of ministers and pastors. It suggests that each diocese or region should establish a religious education programme. The conclusion and the bibliography bring the study to a close.

Very little, if any at all, has been done to examine decline of faith quality with a view to improving approaches to religious education. It is hoped that this study will be a valuable contribution to the solution of the problems itself. It is also hoped that the study will provide stimulation for a more extensive examination of the problems and their solution.

1.1 THE DEFINITION OF TERMS

1. "Baptism" is a sacrament by which we are incorporated into the Christian Church. Baptism also cleanses us from original sin. The word 'baptism' is from a Greek word which means 'to dip' or 'to immerse'. Through this sacrament a person is washed and purified and made a child of God (Komonchak 1987:77).

In most churches, through this sacrament people become members of the church. They become holy people who are expected to build the Body of Christ. The baptised are baptised in the name of the Father and of the Son and of the Holy Spirit. Thus they become the children of God and are sanctified in the Holy Spirit.

Those baptised form one family of God, the community of God, the Church. Baptism is administered by affusion or sprinkling. It is

also done by immersion, when the entire body is dipped in water.

Some churches use only water, while others use salt, candles and holy oil. Some baptise in the church building, while others baptise in the river. Some churches baptise only people who are personally able to accept the faith. Some even baptise infants. Those baptised belong to Christ and the Spirit of God is in them (1 Cor. 12:12-13, Komonchak 1987:77).

2. "Catechesis" This is from a Greek verb which means to 'resound' or 'echo'. It is traditionally used by the Catholic Church. It means that Christian instruction is completely under the control of the church hierarchy. Catechesis is the ministry of the church in which the Word of God is proclaimed (Komonchak 1987:161, Sutcliffe 1984:60).

The church bases catechesis on Scripture, tradition, liturgy and the teaching of the church. In the early church, catechesis was used for adults only. It is concerned with the growth in Christian faith, and love and knowledge of God. When the Catholic Church speaks of catechesis, reference is made to the Christian instruction in faith (Groome 1980:26-27).

3. "Charisma" It is a Greek word meaning 'gift' or 'favour'. Paul used the term as the gift of the Holy Spirit (1 Cor. 12:7). That is why a charismatic person is said to possess the Spirit (Komonchak 1987:180).

God's gift is given to anyone chosen by Him for building up the Body of Christ. Therefore it is a supernatural gift. Paul says it is given for the common good. Charisma are not given for the benefit of the individual. It is not for personal glorification. It is given for the help of the members of the church. Signs of those with the charisma are prophecy and other gifts such as faith, healing, prophecy or tongues (1 Cor.12:8-11, Komonchak 1987:180).

4. "Christian Education" This is an education about Christian faith. Christian education is not religious instruction or religious education, and not even Christian instruction. It is an education about all matters concerning Christianity (Sutcliffe 1984:67, Groome 1980:24-25).

Christian education does not only confine itself to Christian doctrines. As a whole Christian education may include religious education. Christian education is an education about Christianity. It makes us aware of the love of God and Jesus (Sutcliffe 1984:67).

5. "Church" Two Greek words are used to describe the church, one means 'belonging to the Lord'. The other word means the assembly of the people. The Greek verb is 'ekkaleo' meaning 'to summon' or 'to call out' (Komonchak 1987: 185-186).

Thus the Church is to be a community of those who confess Jesus Christ as Lord and Savior, who ratify that faith by baptism, and who manifest the Kingdom of God as preached by Jesus, by proclaiming in word, celebrating in sacrament, and living in deed the Kingdom already and the Kingdom promised (Groome 1980:46).

The church is the people of God who are baptised. It is a community of believers. The church is the mystical Body of Christ (1 Cor. 3:9, 1 Pet.2:5). Sometimes the church is referred to as sacrament or as the Temple of God (2 Cor. 6:16, Eph. 2:21-22, 1 Pet. 2:5). Sometimes it is the visible structure of the Kingdom of God. Sometimes the church is said to be the bride of Christ (Eph. 5:22-29).

6. A "Disciple" is a pupil who follows his teacher with the intention to learn from him. The prophets and wise men had their disciples. Eliseus was a disciple of Elijah (Kings 19:19). Isaiah, Moses and others had their disciples (Isa.8:16, Pr. 1:8, 3:1). Sometimes we read of the disciples of God (Isa.54:13, Jer. 31:31).

Those who acknowledged Jesus as their master were said to be disciples of Jesus. In the Gospels the twelve are referred to as disciples of Jesus, as well as the seventy-two whom Jesus sent on the mission (Matt. 22:16, Mk. 2:18, John 1:35, 3:22, 9:28).

The disciples of Jesus were distinguished from those of the Jewish leaders. Jesus' disciples were called to come to Him (Mk. 1:17, John 1:38-50). They were expected to develop a relationship with Him (Mk. 8:34, John 12:26). Jesus' disciples were God's disciples, and when Jesus taught His disciples, it was God Himself teaching them (John 6:45).

7. "Evangelization" is a complex activity. Evangelization

constitutes the essential mission of the church. She is there to evangelize, meaning to proclaim by teaching and preaching the Word of God. The church is there to reconcile sinners with God and people with people. Evangelization is the proclamation of the Good News of the Reign of God (Luke 4:43).

The evangelization by the church means taking the Good News to all the nations. The purpose of evangelization is mainly to bring about internal change or conversion in the individual. The church evangelizes when she seeks converts.

A. "Pre-evangelization" means making contact for the first time with the people. The evangelizer comes and lives among the future Christian, and helps them, by being a good example. After that will come service, for instance, when the evangeliser establishes schools, hospitals, clinics, technical instruction or catechesis (Nichols 1978:26).

B. "Re-evangelization" takes place when a country was evangelised, and Christian faith was formerly flourishing but for some reasons has come to a halt. People may become indifferent to the Christian faith. Perhaps it is because secularism is too strong or because of atheism (Nichols 1978:16). In such a situation the church may turn to re-evangelization for the redemption of the situation. It is a kind of renewed proclamation of the Gospel. It is re-evangelization directed not only to some sections of the people, but to the whole nation.

Evangelization can be performed in many forms, ranging from teaching, preaching, building and providing examples of Christian life and prayers.

8. "Family Ministry" This is an education geared to evoke the involvement of parents and family members in whatever the Church does to one of the church members. Parents are primary teachers of Christian faith, though not in a professional sense. The family is a vital part of the church community.

Family ministry can be performed in a number of forms. For instance, parents and some members of the family can be involved in a sacrament such as baptism, communion and confirmation. It may terminate in family eucharist or feasting.

Family ministry may produce children who love the church and their Christian faith. Parents will realise their responsibilities in the church towards their children. They will be aware of the necessity to participate in their parish activities. This will eventually arouse love and trust between the families in a parish and their minister. They will work harder to improve their parish after they realise that the parish is their own and that they will benefit from it.

9. "Hypostatic Union": 'Hypostatic' is the Greek word meaning 'personal'. 'Hypostatic Union' is similar to 'Incarnation'. Therefore, 'Hypostatic Union' means the mysterious union of the divine nature and the human nature in the Person of the Word of

God. God in Jesus became a man like us in all things but sin. The Word of God, the second Person of the Blessed Trinity united to Himself a human nature and the divine nature (John 1:14, Baker, 1982:60).

10. "Indoctrination" is the influencing of others in religious education, and it is used when the indoctrinator wants to make a person accept a controversial doctrine without noting that it is controversial.

Indoctrination does not allow a person to use intellect and questioning but causes him to act emotionally. In other words a person would accept a doctrine, or believe a thing he does not fully understand.

It is forced influence, associated with reward and punishment. One point is intentionally isolated from another point which might shed light on the issue, so that the judgement is dimmed. Timothy Line writes as follows about indoctrination.

At bottom, indoctrination is rigid: constructive, conservative, conformative, and acquiescent behaviour strictly enforced. No need here to worry about being adaptive or responsive. Indoctrination is authoritarian, simplistic, and iron-ribbed (1988:149).

11. "Lay ministers are those who, in spite of not being ordained, perform some ministries in the church. Everybody is called to witness to Christ, but not all people are ordained. The church selects a few capable unordained men and women to perform some

church ministries. The ministries may be singing, reading, working in the hospitals and attending to the community's needs.

The so-called 'extraordinary ministries' can be performed by unordained ministers, for instance, distributing holy communion. Whenever performed by an unordained minister, they are termed 'extraordinary ministries', and the agent is called the 'extraordinary ministers'.

The director of a church, or the bishop of a diocese is usually the one, after consultation with the congregation concerned, to grant the permission to those individuals wishing to perform the ministries. However, when performed by ministers ordained for those ministries, they are just ministries.

12. "Ministry" comes from a Latin word meaning 'the office'. In Greek the word means 'serving' and 'attending' upon someone (Komonchak 1987:65). Ministry is any form of Christian activity by the church members to assist the church community. Christian ministry is an extension of the church's unique mission of proclaiming the Good News.

The church has both ordained and unordained ministers. All baptised members of the church have the duty to perform some ministries according to their charisma. Some are offices like apostleship (Eph. 4:11). Others are services like teaching and preaching (Rom. 12:7-8).

13. "Mission" The term 'mission' is derived from the Latin word, meaning 'sending'. It is everything the church does in the service of the Reign of God. Mission refers to all missionary activity like preaching the Gospel to every nation. When one is out to evangelise it could be said he has gone out for a mission (Komochak 1987:664).

The Son of God and the Holy Spirit were sent on a mission, to reconcile God and man. The church is missionary by nature because the church continues the mission of Jesus Christ (Abbott 1965:585).

14. 'Real Presence' It is a Catholic doctrine, where the Catholics believe that Jesus is really present in the sacrament. It is difficult to define and describe, but Catholics believe this reality, that God is present in a number of ways and everywhere, in everything. But in the Holy Eucharist His presence is a special one.

By this expression is meant that the true Body and Blood, soul and divinity of Christ are really and substantially present under the Eucharistic species, that is, the appearances of bread and wine which remain on the altar after the Consecration (Baker, 1983:229).

15. A. "Relative Mystery" is one that will be understood in our glorified state in heaven when we shall have the face-to-face vision of God (Baker, 1983:116).

B. "Absolute Mystery": is the mystery which cannot be understood even after it has been revealed, for example, the mystery of the Incarnation, or the 'Hypostatic Union' of No 9, above.

16. "Religious Education" This term places the emphasis on education in religion. It can be Christian religion or any other religions such as 'Buddhism' or 'Hinduism'.

Religious education is not controlled by any single church. Religious education does not require conversion. Religious education is a technical term for religious educational activities which combine instruction, counselling and administration (Lee, 1971:54).

17. "Reign of God" is the 'Kingdom of God'. The preference to use the form 'Reign of God' is because 'Kingdom of God seems to be unpopular among some females. They tend to object to the term 'Kingdom of God' as leaning towards addressing males exclusively.

'Reign of God' will satisfactorily accommodate everybody's feelings. In the Old Testament God's reign over Israel was taken as the 'reign of Yahweh' (Isa. 52:7, Ps.93:4).

Jesus mentioned that the 'Reign of God' is His (Luke 22:28-29). The 'Reign of God' or of heaven was a central theme in Jesus' ministry and preaching (Matt. 4:23, 9:35).

1.2 THE STATEMENT OF THE PROBLEM

The gravity of the problem is more threatening than it appears. The core of the problem is the declivity of the quality of Christian faith. It might deceive us if we judged the stance of Christianity by merely considering the rapid growth in church membership in a few denominations.

Without being cynical and scurrilous about this matter, I propose a look at the Catholic denomination in the province of KwaZulu/Natal. This is an area of about 26397 square kilometres. It lies between the Tugela river and the Black Umfolozi river. To the south is the Indian Ocean, on the north is the Pongola river.

The population was estimated at 844 000 in 1988. This is a fairly Christian area. In 1981 the number of Catholics in this area was 52844. Four of the thirty parishes of the Catholic Church have been closed down.

Our Church receives about 500 hundred new members a year. This includes young children who are born from the Catholic families within the Church. Some converts come from other denominations.

In the same breath we observe that the number of marriages decreases by five couples per a year. While we do not have new people becoming ministers, the majority of our active pastors are above 60 years, and they cannot retire and leave parishes alone. The following table contains the statistics relating to Catholics from 1988-1993.

FIGURE 1 DIOCESAN STATISTICS

YEAR	CATHOLICS	MARRIAGES	MINISTERS
1988	66418	64	35
1989	66514	59	38
1990	67210	53	37
1991	68102	53	38
1992	70351	46	38
1993	72198	42	37
TOTAL	72198	42	37

Most of the church buildings were built thirty years ago and they are not overflowing on Sundays. Many of these buildings seat about two hundred people. One local church seats four hundred, but it is not full every Sunday. The baptismal registers have 2600 names. The names in the baptismal registers increase, while the number of marriages declines steadily, and the number of ministers is static.

Attendance at worship and special celebratory services is declining in the congregations. Few young people bother to attend worship services, nor do they care about gathering for prayer, either in the church buildings or elsewhere. They do not participate in the main parish activities.

The whole attitude of worshippers has changed considerably for

the worse. Some of the active ones attend church services for different reasons other than to adore and glorify God. I facilitated the youth clubs of our church, and coordinated associations and preached at retreats and missions in most parts of South Africa from 1977 to 1992.

Having been trained in spiritual direction, I have some experience in directing retreats. I also served in recruiting for ministerial vocations. I believe these experiences give me a fair idea of what is generally going on in our church.

Secularism is encroaching upon the church. Church objects and places such as the Bible, chalice, altar, tabernacle, cross and crucifix, which were previously respected or feared as consecrated and therefore sacred, are nowadays irreverently touched and handled.

There are various causes for the decline of the quality of Christian faith. Believers are not aware and do not realise the necessity for Christian education and personal involvement in Christian faith.

They think all depends on the minister. In the past the ministers did not ask for the involvement of the laity in church matters, especially in education. It always remained the responsibility of ministers and nuns.

In order to remedy such a situation, we require a suitable

Christian education to be established. We also need the conviction and certainty as to who is to assume the responsibility for Christian education. Those who are to be educators must be trained in Christian education.

1.3 BIBLICAL IMPERATIVES

Religious teaching was present at the first revelation of God at the beginning of salvation history. God Himself was the first teacher. Revelation was the teaching of God, informing His people about the whole truth of existence (Deut. 6:4-7). In turn God ordered parents to teach their children faith and knowledge of divine things (Deut. 11:19).

God wants His teaching to be known by His creation (Deut. 6:7-9). But as for the method of teaching, God left it to the people themselves to choose what they judge applicable and effective for their situation (Matt. 28:20, John 14:18).

God requires that teaching and learning must take place in all truth. His people are responsible for God's truth to be known by the nations (Deut. 6:6-7, 11:19).

Therefore teaching religious education is biblical (Deut. 6:1, 31:19, Matt. 28:20). God charged parents and other believers and ministers with the duty of teaching truth. All true prophets were teachers of the truth of God (Exo. 24:3, Hos. 4:1, Jer. 28:8). God Himself taught through the mouths of the prophets (Jer. 36:4).

The Word of God came to the people through prophecies. Although some were false prophets (Eze. 13:3-4), the genuine prophets maintained a consistency in their teaching because they were inspired by the one divine Spirit (Joel 3:1-2). God is the teacher par excellence. He taught His people to know the law and to fear Him.

Jesus Himself was the teacher par excellence in the New Testament. During His public life, teaching was the essential aspect of His ministry. Jesus taught in the Temple (Matt. 21:23, John 7:14). He taught in the synagogues (Matt. 4:23). Jesus was teaching every day at many places (Matt. 26:55).

Jesus taught with authority and brought the law into perfection (Matt. 5:17, 13:54). To His hearers He made a good impression. He spoke and acted like a prophet and He made the message of God genuine (Mk. 1:27, 11:18, Matt. 7:29).

He said His teaching was not His own but that of His Father (John 7:16, 8:28). He passed on the teaching to His apostles and disciples. He commanded them to continue with His mission of proclaiming the gospel to all nations, and making other disciples (2 Tim. 1:11, Matt. 10:7, 28:19). The Apostles took the mission of Jesus and taught in His name (Acts 4:18).

The object of teaching in religious education is the proclamation of the message of salvation. Therefore we should teach in the name of Jesus. In the religious education ministry we are

continuing the mission of Jesus. He is THE teacher through the Holy Spirit (John 16:13-15).

1.4 AIM AND OBJECTIVES

The aim of this study is to teach, train, motivate and equip church members to be sensitive and alert to the claims of the Christian life and the spiritual and material needs of their neighbours. The objective is to develop a kind of religious education which will help stem the decline of faith.

The objective of religious education is to instruct the members to know God, Jesus Christ, the Holy Spirit and the church.

The objective of this study includes the edification and teaching of the church members, to assist them to learn about God, His truths and laws. Believers should know and understand what they believe, and know the reasons why they should serve God.

The purpose of this religious education study is to develop a Christian education which will bring the church members to understand that they have a problem in their area of religion, and that it should be solved.

The objective does not claim that faith can be generated only by religious education. However, religious education is meant to create a climate conducive to belief.

A structure of religious education which will cover the whole diocese or region is necessary. The objective of religious

education is to instruct the members to know God and Jesus Christ, the Holy Spirit and the church.

The objective of Christian education is to motivate the Church to see that each congregation has an ongoing Christian education programme. If a congregation hopes to grow and mature in faith, it needs to educate its members in faith.

Some say faith is not taught but caught. James M. Lee stands firm on the point that, 'whatever learnt, can be taught'.

Throughout my professional career I have repeatedly asserted as a pedagogical dictum that anything which can be learned can be directly taught, and furthermore, anything which has been learned at one time or another has been directly taught at one time or another (1985:629).

With regard to this point, James M. Lee brings to our attention that substantive content should not be treated separately from structural content in religious instruction. Because a person or pedagogical programme which does that would easily end up in chaos.

If the substantive content and the structural content are thrust in opposite direction, then one will win out over the other, or pedagogical chaos will ensue (1985:627).

People can learn about God, wonder about the mysteries of God and think about Him. Thus they can better decide to accept Him or not, and they can decide on their own if they desire to commit themselves to love and serve Him or not.

During the teaching process itself, practical and concrete points

of Christian life should be addressed. In other words, Christian living lessons should not only deal with the theories of Christian living, but must encourage the practice of Christian living itself.

1.5 HYPOTHESIS

When religious education is taken seriously, the quality of the Christian faith will improve.

1.6 METHODOLOGY AND STRATEGY

In research and preparation for this study, various methodologies and strategies were adopted. Pastors of different denominations were visited, to seek their consent to approach and talk to their followers about the issue of teaching religious education.

Most of them were very co-operative in this matter; some even went out of their way to prepare the people beforehand to show me how things were organised in their particular congregations.

In other cases permission was given to observe how religious education was conducted in their Sunday Schools. These Sunday Schools included those associated with the Methodist Church, the Baptist Church, Congregational Independent Church and the Church of England.

It was interesting to meet and talk with pastors who are also parents. It was enriching to have had discussions with male and female pastors of various cultures and traditions, from India,

Philippines, Japan, Korea, Malawi, Taiwan, U.S.A. and England. Some clergymen have established religious education programmes in their parishes.

Some refer to Bible lessons, or religious instruction or pure catechism lessons as religious education, yet very few priests apply proper religious education in the Catholic Church in South Africa.

Some people in particular areas and at particular times use church schools or Sunday Schools as their tools for religious education.

In this research many people were met who are concerned about religious education. This includes educational officials, parents and catechumens.

Parents and church leaders are experiencing a daunting situation as far as young people's participation in Sunday attendance and worship is concerned. Parents and leaders express the urgent need for a tremendous amount of improvement and development in the area of religious education.

Religious educationists, evangelists, missionaries, professional and competent persons who had the proclamation of the gospel at heart shared views and opinions with parishioners who have long as well as short-term experience in religious education.

The reasons for failure and success in religious education were also examined and different factors were found to have contributed to failures and successes. In this parish a proper religious education was lacking, and children were only prepared before receiving a sacrament.

Articles on religious education, newspapers and church newsletters were read. Courses and seminars on religious education were attended. Radio programmes on religious education were audited.

In the United Kingdom, they have 'The Church Related Education Programme' of Selly Oak Colleges, and in the States, there are 'Religious Education Programmes' in many dioceses. In Birmingham in Alabama, I found the 'Religious Education Press' and 'The National Association of Coordinators of Religious Education. These were visited to observe how they operate.

Teachers of religion were organised and encouraged in our denomination, to enthuse them to teach religion to children and adults. Retreats and meetings were arranged and religious education lessons taught to the teachers of religion. There was sharing and encouragement of the voluntary teachers of religious education to seek more knowledge on the subject.

Teachers were helped to practise teaching adults and children catechumens. Sermons on religious education were also preached. To rouse ministers and train people in matters of religious

education, they were reminded about their crucial roles of teaching faith to their followers, and to everybody who wanted to know about God and Jesus. This interest was spread among many active church members.

CHAPTER 2

REVIEW OF PREVIOUS WORK DONE IN THIS FIELD

2.1 ABBOTT, W.M.

Abbott reports on the Vatican II emphasis on religious education. Christian religious education is first presented as the main responsibility of the parents and the family. According to Abbott, parents are responsible for teaching their children Christian faith.

In the family, parents have the task of training their children from childhood to recognise God's love for all men. Especially by example they should teach them little by little to show concern for the material and spiritual needs of their neighbour. The whole family life, then, would become a sort of apprenticeship (1965:518).

Abbott refers to Deuteronomy:

Teach them to your children and say them over to them, whether at rest in your house or walking abroad, at your lying down or at your rising (Deut. 11:19).

The council teaches that the education of children is both the right and the duty of the parents. Both father and mother have the same duty to teach Christian education to their children. They must do this in words and deeds as examples will speak louder than words.

It is the duty of parents to bring up holy children. Children too are responsible to facilitate matters for their parents to become holy.

As living members of the family, children contribute in their own way to making their parents holy. For they will respond to the kindness of their parents with sentiments of gratitude, with love and trust. They will stand by them, as children should when hardships overtake their parents and old age brings its loneliness (1965:252).

Parents in a Christian family participate in the Church's duty, and thus they participate in God's covenant. Their marriage is also extended to their 'marriage' to the Church (Eph. 5:24-25) and her ministries, especially the teaching of God's commandments to believers. But parents must fulfil their teaching duty in a loving manner. Husband and wife must always bear in mind that they are first to communicate faith to their children.

Training for the apostolate should start with a child's earliest education. In a special way, however, adolescents and young adults should be initiated into the apostolate and imbued with its spirit (1965:518).

This must be done with the greatest care. And it must be an education which allows and opens up the children to grow in faith. It must be an education in Christian faith which encourages children to explore their faith and find out more on their own.

Parents have the right and duty and the task in the education of their children in Christian faith. Therefore they must see to it that children are exposed to the right faith. This is a mandate the parents received from God.

Since the family is a society in its own original right, it has the right freely to live its own domestic religious life under the guidance of parents. Parents, moreover, have the right to determine, in accordance with their own religious beliefs, the kind of religious education that their children are to receive (1965:683).

Besides parents, leaders of the Church have the co-responsibility of educating children and other faithful in faith. It is also the responsibility of leaders of the Church to teach the ignorant

Christians sound faith.

In exercising their duty of teaching, they should announce the gospel of Christ to men, a task which is eminent among the chief duties of bishops. They should, in the power of the Spirit, summon men to faith or confirm them in a faith already living (1965:404).

It is the task of the Church leaders to help the faithful to find the ways and means of escaping their ignorance. They must teach them ways of knowing the truth about God and Jesus Christ. It is the responsibility of the leaders in the Church to select and present the correct doctrines to people.

The bishops should present Christian doctrine in a manner adapted to the needs of the times, that is to say, in a manner corresponding to the difficulties and problems by which people are most vexatiously burdened and troubled (1965:405).

Church leaders are also responsible for pedagogical methods. Every Church member has the right to the gifts of the Holy Spirit so that he can take his part responsibly in truth, in the ministry of teaching (Eph. 4:11, John 4:23).

Thus, indeed, he may grow into manhood according to the mature measure of Christ and devote himself to upbuilding of the Mystical Body (1965:640).

As Christians have the duty to teach others, so also the unbaptised have the duty to learn and know about God.

Therefore this holy Synod reminds pastors of souls of their acutely serious duty to make every effort to see that all the faithful enjoy a Christian education of this sort, especially young people, who are the hope of the Church (1965:641).

Upon reading Vatican II Documents by Abbott, it surfaced that Christian education's principal teacher is the Holy Spirit. No true Christian teaching and learning can possibly happen without the Spirit. He alone is the Spirit of truth and wisdom.

2.2 GROOME, T.H.

Groome kept the term 'Christian' in the phrase 'Christian Religious Education' because he believes that 'Religious Education' is distinct from 'Christian Religious Education'. For Groome religious education is an education in religions in general, including Christian religion. But Christian education is a study specifically of Christianity (1980:24).

By 'shared praxis' Groome's term emphasises knowledge as the core issue in Christian religious education. This is a kind of knowledge of God and Jesus that can generate a Christian lifestyle. It is a knowledge that is critical and reflective.

Christian religious education by shared praxis can be described as a group of Christians sharing in dialogue their critical reflection on present action in light of the Christian story and its vision toward the end of lived Christian faith (1980:184).

Groome believes that if we were to do a study of Christian religion within the perspective of religious education, there would be a necessity to specify that it is a study specifically of Christianity as a religion, thus it is a Christian religious education.

Groome agrees with those who say there can be no learning if the

learner does not reflect actively on what he learns.

Promoting critical consciousness ("conscientization") that disposes people to act and arise from reflection on their historical experience is essential to his praxis approach (1980:176).

Groome says he agrees with Paulo Freire that ignorance and sin are kinds of oppression in the terms of Paulo Freire and his colleagues. That is why Groome, like many other Christian educationists, teaches that Christian learning is the liberation of intellect, mind, spirit and the whole personality. Groome identifies learning with his praxis knowledge.

Aristotle's understanding of the 'three ways of knowing' is where we can most profitably turn to trace the meaning of praxis...These he called 'theoria', 'praxis', and 'poiesis' (1980:153).

Groome believes that learning is liberation because it liberates a person physically, intellectually and spiritually. A religiously educated person is a free individual. He is free intellectually when that education has managed to remove his ignorance. This is a learner who does not only 'cram what he learns, but engages in critical research for knowledge. He is spiritually free because when he knows what sin is, he can try to avoid it.

Groome teaches that Christian religious education is about leading people out of ignorance, towards an opportunity to respond to God's kingdom. It helps the learner to know God and Jesus Christ. An educated Christian demonstrates it in his style of daily life (1980:145).

According to Groome's teaching one of Christian religious education's purpose is to convert each individual and also the whole community and society. Christian religious education is about transformation of persons to make them Christ-like in many ways. It causes them to be critical and conscious about their lives as Christians. Lifestyle for Groome is generated by cognition (1980:149).

Christian religious education is concerned with facilitating the way for people towards maturity in Christian faith and Christian life. He believes that it deepens the praxis knowledge. People can act better with knowledge of their Christian faith (1980:221).

With Christian religious education, one can identify intellectually which are God's activities or which are not, in one's life. In this way it clarifies the will and commands of God.

Groome thinks this knowledge strengthens a person intellectually and enables him to feel capable of applying his gift in faith. Christian religious education helps the mind, liberates it from social burdens and makes it think freely.

Groome refers to Augustine's concise work on education, written about sixteen hundred years ago, 'De Catechizandis Rudibus'. Augustine was already talking about catechetical points relevant to our present time. He advised teachers to love and trust their students. A teacher should alter his teaching style to avoid

boredom. He should make his material suitable to the learning capacity of the students.

Groome quotes Augustine advising the deacon Deogratias to teach his students with love, and saying:

"He to whom you speak by hearing may believe, and by believing may hope, and by hoping may love." There the epistemological assumption is obvious: oral instruction leads to believing first and then to Christian living (1980:).

He believes that Thomas Aquinas refers to Christian praxis in the fourth chapter of his 'Summa Theological'. Aquinas argued that:

Faith and charity are related in the life of a Christian as closely as matter and form. In this sense we can say that for Aquinas the Christian life is to be a life of Christian praxis, a knowing/believing that is embodied in Christian lifestyle (1980:160).

Groome sides with the Hegelian praxis rather than with the Aristotelian one.

It is in this Hegelian tradition that I take up again the story of my own understanding of praxis as knowledge (1980:162).

Groome agrees with Hegel that theory is not separated from practice praxis.

Second and more important, he rejected the separation of theory and praxis as a false dichotomy. They belong together in fundamental unity, because praxis is the actualizing of Geist and theoria is human consciousness of the rational ingredient in Geist's self-actualizing (1980:164).

He is practical and wants Christianity actualized in Christian life.

If an educational activity is to be faithful to this

insight of Hegel, then it must hold lived experience and the consciousness that has arisen from lived experience in previous generations (1980:164).

He would not accept theorising in faith without actions. He is conscious that human beings are responsible in faith. To Hegel's philosophy of human participation in Geist's activity, Groome comments as follows:

But such an arrangement robs us of human responsibility within history. So while there is some resemblance, Hegel's Geist is not the God of the Kingdom whose action and calls for action and whose gift calls for our response (1980:165).

Geist is a term used by Hegel, and refers to an all-powerful and encompassing Spirit. Geist is the guiding force of all creation (1980:162). Groome thinks Hegel combines the Greek, the Jewish and the Christian concept of God.

Groome admits that he draws his insight of 'shared praxis' approach to religious education from Habermas' point of the knowledge-constitutive interests of the knowing subjects (1980:174). Constitutive knowing is that knowledge which stems from people's engagement in the world.

In rejecting the sole critical-reflection of Habermas, Groome states:

I favour the more obvious emphasis given by both Aristotle and Marx that the end of praxis is more praxis. In other words, within religious education the critical reflection on action that is shared in dialogue (shared praxis) must be the consequence of human freedom (1980:175).

Groome believes that within creative imagination critical reflection is again in danger of leading to a debilitating negativism (1980:175). Thus he agrees with Paulo Freire's critical praxis. Freire believes and teaches that education is never neutral (1980:176).

He also speaks about affective domain, not only about the cognitive as erroneously interpreted by some educationists.

Critical reflection engages both the rational and the affective capacities of the human person...in the praxis critical reflection is an affair of both the heart and the head (1980:187).

By 'dialogue' he means that two important actions must be present: telling and listening. Dialogue is very important in religious education, but it does not mean that the educator cannot use a variety of pedagogical techniques including lecturing (1980:189).

Dialogue is different from discussion. To affirm this point, Groome quotes from Freire:

Dialogue is the encounter between men, mediated by the world, in order to name the world...If it is speaking their word that men, by naming the world, transform it, dialogue imposes itself as the way by which men achieve significance as men. Dialogue is thus an existential necessity (1980:202).

Groome believes that we could sometimes change the religious education principles of starting with the learners' experience. He starts with an exercise in imagination instead of experience (1980:224).

He agrees that the environment should be conducive to Christian religious education (1980:225). His shared praxis approach could take approximately ten-minutes, though it should be the attitude of the educator that is important for the situation at hand. The creativity of the teacher or leader plays an important role in a class of Christian religious education (1980:227).

Groome reminds us that:

Teacher training programs for Christian religious educators need to be as concerned with theological formation as with educational development (1980:228).

Groome teaches that liturgy and education each have their primary purpose. Sometimes Catholic parishes make educational programmes geared to celebrate the sacraments. However, Christian education should prepare people to participate in the liturgical and sacramental life of the Christian community (1980:231).

2.3 HOFINGER, J

Hofinger has written a number of scholarly books on catechesis and religion. His books include the following: 'The Art of Teaching Christian Doctrine: The Good News and Its Proclamation' published in 1957 by the University of Notre Dame Press, and 'Teaching all Nations' published by Burns and Oats in 1961.

Hofinger's article 'The Catechetical Sputnik' which appeared in 'Modern Masters of Religious Education', published in 1983 by Religious Education Press was used as the basis for this study of his views.

Hofinger believes that religious education must first of all take place in the family. He states that he cannot help but reflect on his experience of religious education in his family. He thinks his religious education at home was healthy, effective and helpful to him (1983:9).

Before he started to learn about God at school and from books, he had already learnt much from his family. He believes this shaped him in his faith at that time. He mentions that he found God within his family (1983:9).

Christian parents are a blessing to a child. These parents, in turn, also reflected their own good Christian parentage which brought them up soundly in faith. Relatives and neighbours also assert religious influence on children in a good Christian environment.

Coming from a good Christian family, Hofinger passed through a sound Christian schooling. He met good religious educators who are remembered not only for their high standard of teaching in religious education, but also for their parental love. The pastor of his parish was an outstanding religious teacher and a man of God.

Hofinger was taught by pastor teachers who were most highly qualified religious teachers. Some of these pastors were blood relations of his. He grew up in a Catholic Christian environment.

He felt the call to be a kerygmatic teacher long before he heard about this Greek term 'kerygma'. He says he had a very vague understanding of what religious education was when he was a young student. But afterwards, by the grace of God, this became clearer to him. 'Kerygma' means the proclamation of the Good News. He is therefore a kerygmatic theologian. He taught, announced and preached the Good News.

I wanted to become above all a zealous priest, and I already had the perception that my proper place for priestly work would not be in parish work but some teaching position and work with young people...I did not know the term 'kerygmatic' but what I had in mind was clearly in the line of kerygmatic theology and catechesis (1983:15).

He was fortunate to have eminent scholars as his religious teachers. For instance, Joseph Jungmann was a famous catechetical and liturgical scholar and a professor in the Catholic schools. Jungmann influenced and helped Hofinger in developing love and enthusiasm of catechesis.

Hofinger makes a clear distinction between teaching and educating in the field of religious education. He thought too much teaching was overshadowing education, at least during his time (1983:19).

Hofinger was blessed by the opportunity of preparing for his doctoral degree in religious education in an environment conducive to that kind of work. His first mentor was Joseph Jungmann, whom he regarded as his model of a Christian scholar, a teacher and author with deep faith.

He approached religious education from the historical perspective. He believed that history provides a valuable basis for religious education as it enables us to learn from both achievement and failure of the past. Approaching religious education from this particular approach can be very meaningful (1983:22).

Hofinger agrees with the strong emphasis of the Catholic Church that religious education is an education geared to life. In simple terms, we cannot say a person with a weak faith is religiously educated. Faith is an appropriate way of responding to God's revelation. When he was teaching at St. Joseph's, a Chinese missionary seminary in Peking, he observed the badly neglected kerygmatic theology and religious education provided for the students who were preparing themselves for priesthood. In other words, seminary education emphasised a stronger doctrinal dimension at the expense of the educational dimension of the learning process.

The scholastic approach of those times lacked the indispensable kerygmatic dimension (1983:26).

Hofinger contributed much in religious education content, especially in the area of the doctrinal and spiritual formation of the religious education teachers. He believes that religious education does not only concern itself with doctrinal content:

I was always aware that religious education requires much more than the communication of doctrinal content (1983:27).

He believes that surroundings or the environment play a crucial role in the learning of faith (1983:27). His highest learning experience in the field of religious education occurred during many religious education conferences. He also realised the contribution Vatican II teaching made on the subject of religious and catechetical education.

One of the most important catechetical contributions of Vatican II is its description of authentic faith (1983:31).

He could feel the satisfaction of service which the church provided when he worked in catechetical education (1983:31).

2.4 LEE, J. M.

Lee authored many religious education books and has contributed articles in books, magazines and newspapers. His main work is the trilogy 'The Shape of Religious Instruction', (1971), 'The Flow of Religious Instruction', (1973) and 'The Content of Religious Instruction' (1984).

In an article, 'To Basically Change Fundamental Theory and Practice' in 'Modern Masters of Religious Education' Lee says he 'breathes, eats, drinks and sweats' religious education throughout the day and night (1983:254). All his apostolic work is religious education. His whole spiritual life is enriched by his work in religious education.

He does not fear to express his conviction or views explicitly and frankly, if not forcefully. He is not shy of being unique and

individual with his personal points of view. He has developed a strong stand against his opponents.

This essay will be highly personal and quite frank because this is the way I am. The views which I express in this essay are very individual and candid ones, and thus represent my own perceptions of the persons, events, institutions, and forces which I have encountered over the years (1983:254).

The schools and institutions which contributed positively and negatively to Lee's religious education, are "Coindre Hall", and "Brooklyn Preparatory High School", "Venard Seminary" and "Maryknoll College" (1983:262). He examined their perspectives and theories in a constructive way.

Lee is not only concerned about negative and positive views of people and institutions in religious education, he also reflects and delves into the crux of religious education.

His personal experience has led him to advocate that parents should assert a positive influence on their children. He believes parental influence is not only important, but that it is the primary influence because it lasts for life.

The first institution that someone attends has a great influence on his life. Lee's childhood experiences are still fresh in his mind.

This powerful influence perdures to this day, not just in my personality configuration, but also in my religious education apostolate (1983:256)

What and how he thinks is obviously influenced by his family life. Schools, seminaries and universities which he attended, made him the man he is. Even when he was working as a teacher, Lee went on learning.

From them, and also from the other faculty including the many inferior faculty under whom I studied, I acquired certain basic principles and foci which have since taken their place among the fundamentals of my own approach to education (1983:275).

This is the fulfilment of the religious education idea that a teacher is both a teacher and a learner.

He became aware that the standard was too low in the field of higher religious education when he was doing research for his doctoral degree in education. This was a clear sign that he demands a very high standard at the professorial level in religious education. He demands the every professor of religious education should have a clear theory with regard to his approach in teaching religious education (1973:51)

When he reflects on the "will of God", he does not envisage it floating alone there in the air above us. The very effort of a person is imbued by the will of God.

The successes in my apostolate are a consequence of the grace of God working through my personal strengths and weakness and are felicitously mobilized for the successful accomplishment of an apostolic task (1983:322).

Lee says the more religious educators research and work on their theories, the more the Holy Spirit cooperates with them

(1973:322). He was influenced to develop his social-science approach to religious education when he was teaching at St. Joseph's College (1983:283). This was because he later believed that theology was not the queen of other sciences, as it was taught before. This promoted his theory of a social-science approach in teaching religious education.

'Social-science' is a generic term collecting some disciplines like anthropology, economic, education, geography, history, law, political science, psychiatry, psychology and sociology to name a few. The social-science approach is an approach that utilizes pure and applied research. Social-science approach is crucial for religious education because it explains, predicts and verifies.

By this term it is meant that social-science theory is capable of doing what every adequate theory must necessarily do, namely, to explain why a particular religion teaching practice works or does not work, to predict which religion teaching practice will or will not work, and finally to verify whether or not a learner actually learned what the religion teaching act was designed to teach that person (1989:53).

He experienced and learnt many things at St. Joseph's College where he wrote his first book and became convinced of the social-science approach in teaching religious education.

Though the nuns who were teaching there were conservative, he appreciated their standard of teaching. Their approach to teaching girls was geared to produce real scholars.

This Lee advocates, especially in the field of religious education. He believes it is inadequate for teachers of religious

education to merely have a basic knowledge of doctrine.

He says the Vatican II Council documents constitute one of the basic sources of religious education. According to Lee religious education is central to the Church's mission of the proclamation of the Gospel (1988:37).

Lee comments in his first book of the trilogy:

The proclamation theory of religious instruction holds that the announcing or heralding of the Good News of salvation represents the primary and basic variable involved in the modification of the learner's behaviour along religious lines (1973:188).

At Notre Dame University, Lee established a doctoral programme in religious education with the intention of upgrading this department.

He is clear about the three dimensions of religious education, namely, religious instruction, religious counselling and religious administration. Religious instruction seems to be central in the teaching of Jesus. We read of Jesus who was more of a teacher than a preacher.

Jesus himself was first and foremost a person who functioned as a priest and as a religious educator; he did not function as a theologian. To be sure, dogmatic theology and practical theology constituted as essential ingredient in Jesus's pedagogical activities, much as theology forms an indispensable component of the work of any religion teacher (1971:248).

Lee says teaching and learning are both very important for religious education. Therefore there is no point arguing about which is more crucial than the other. Many religious teachers and professors try all sorts of things because they fail to see teaching-learning as central in religious education. They wonder which is central: 'method' 'content' 'teacher' or 'student'?

Lee developed the social-science approach in teaching religious education to help both the teacher and the learner. He wanted to make religious education teaching academical and accepted by the church and satisfactory to the religious education teachers.

He wanted an educator of religious education to develop a theory. It is not enough to speculate about what they think and imagine, there must also be thorough research and an intelligently developed theory, which must be constructed on facts and correct findings.

Above all theories, there must be a macrotheory. Religious education cannot progress without a macrotheory carefully worked out.

A macrotheory is the most fundamental explanatory/predictive/verificational basic of any area of human endeavor (1985:753).

Lee laid a foundation for 'The social-science approach' to religious education teaching as well as providing an exposition of it. He gives us the foundation of the social-science approach and the structural and substantive content. By 'structural content' he means 'the teaching-learning process' and by

'substantive content' he means 'subject matter'.

His social-science approach to religious education is grounded on natural law which he always respected. The theological approach is not concerned with natural law, according to Lee (1971:292). Theology fails to provide all the answers. It tends to offer unreal and 'spooky' explanations, in Lee's estimation.

There is nothing more effective than being told that he is operating in an unknown, mysterious terrain to scare a person off. Yet all too often it is emphasized that the religious instruction act is a mystery (1973:203).

He thinks that by macrotheory he has created a totally new field as it had never existed before. He says he was breaking tradition in religious education, but he denies that he is a rationalist.

The most important feature of the trilogy, a feature which permeates every volume and every chapter, is that it seeks to provide a fundamental macrotheory for the religious instruction act. Previously, the theoretical macrotheory underlying the religious instruction act was theological macrotheory (1985:752).

He distinguishes between 'religious education' and 'religious instruction'. 'Religious education' is primarily a teaching and learning programme and includes activities like 'religious instruction', 'religious counseling' and 'religious administration' with the aim of providing religious education.

On the other hand 'religious instruction', 'religious counseling' and 'religious administration' are all parts of religious education. There can be no religious education without these three attributes.

The term 'instruction' is from a Latin word 'instruere' meaning to arrange for something to take place.

The word 'instruction' is derived from 'instruere': 'to set up' 'to put together' to build into' 'to arrange'. Thus instruction can be seen as the arrangement of those situations and conditions which will most effectively facilitate desired learning outcomes in an individual (1971:8).

Instruction has a sense of teaching, but proper instruction consider learning as well. A good teacher will not go on instructing without seeing to it that learning is taking place.

Instruction, then, is identical with teaching. Instruction, is typically carried out in some sort of formal program such as in a school, although this is not always the case... Instruction, therefore, is not a pejorative term to be used in disparaging contradistinction to the more fulsome term education; rather, it is a technical term used in pedagogical parlance to indicate a specific type of education activity (1971:8).

What comes across strongly is the importance of both teaching and learning. He does not want to say that only one individual word or concept, such as teacher or student, method or content, is more important than others. Each of these are of equal importance in his theory (1973:99). Teaching is very important in learning and education. There can be no formal learning and education without teaching.

Without dichotomization, teaching in religious education is both an art and a science. It is neither art nor science alone.

As an art teaching is the appropriate application of science to the exigencies of a particular situation... Teaching is the enfleshment and exercise of a science (1973:216).

Teaching is a practice irreplaceable for facilitating learning. However, teaching is a cooperative art-science. A cooperative art is one which is practised together with an interactive agent. In the case of religious education the important agents are student, teacher, environment, subject matter and the desired outcome.

Teaching as an art-science demonstrates that the facts of learning and the facts of teaching are both indispensable in the instructional act (1973;217).

2.5 MILLER, R. C.

This study is based on Miller's article 'How I became a religious educator-or did I? 1983 in, 'Modern Masters of Religious Education' M. Mayr (Ed) (65-86). Miller believes that religious education is a powerful tool for enhancing Christian life among the Church members and that it helps to build the Church. He recalls his experience of his father's work as an Episcopal pastor. He watched his father's achievements and failures in religious education. Education was always at the centre of all that his father's Church's ministry and daily activities entailed.

He felt that he was exposed to a very good education. He experienced many activities in the church educational ministry. His engagement in teaching religion started very early. At first it was more practical than theoretical. He remembers that they used:

'The Christian Nurture Series', a closely graded approach based to some extent on the view of Horace Bushnell (1983:65).

Since Miller's father had no acolytes, Miller became a jack-of all trades during his early adolescence at his local church. That is where he also gathered some experience and influence. During his high school years, he also taught a sixth-grade class of boys. This made Miller keep in contact with Sunday School activities and thus with religious education programmes.

This continuing association with a good Sunday School during these years has led me to the conclusion that religious education can be effective in cases because it has been. At their best, good programs prepare children and young people, and sometimes their parents and other adults, for a life of Christian conviction and action (1983:66).

When Miller was already a theologian, he wrote in his book 'The Clue' (1950) that theology is in the background, but faith and grace in the foreground (1983:70). Miller trusts fervently in the love of God. This surfaced clearly after his wife had died of polio (1983:71). He believes that theology, faith and religious education enrich faith and trust in God's love (1983:71).

He believes that God is present even in troubles, and he chooses not to remove them. Sometimes with God's help trouble may be bearable but not pleasant (1983:71).

Miller's work tries to bring together theology and religious education, faith and life. He believes that he achieved his aim, namely to make people translate their faith to life.

I was seeking to answer the question posed by the Shelton Smith-Harrison Elliot dialogue, and my book brought my interests in theology and religious education together. I succeeded in describing a theory of Christian education practice that was both theologically acceptable and educationally helpful to many people (1983:70).

He also tried to bring theology to education while at the same time remaining theological (1983:70).

He understood that religious education is practical. It is not a topic of study but of doing. He was a doer, not a talker. In religious education he learnt more by doing than by studying and discussions (1983:720). The people he knew were engaged in religious education (1983:72).

It is fitting that Miller is a promoter of the ideology that faith should be brought to life. For him, religious education is essential to stimulate faith and to assist believers to put it into practice in life. Quoting H. Richard Niebuhr, he says:

H. Richard Niebuhr had used the phrase, 'the theory of practice', for an understanding of the relation of the more academic studies in the seminary and the application of Christian insights to daily living (1983:85).

Miller puts action at the centre of everything and worship belongs at the centre of response and experience in religious education. Worship is faith in action and deeds.

At the centre of the theory and practice of Christian education, there is a vision, and our response to that vision is the experience of worship (1983:86).

He thinks that in trying to manipulate theology and Christian education, we find ourselves engaged in the Church's mission of teaching faith. Christian education was always his first choice.

Christian education was a top priority when I was a child and I see no reason to change now (1983:86).

He is an ideal disciple of Christ and a lover of Christ who proclaims His mission.

2.6 WESTERHOFF, J. H.

I used two articles Westerhoff wrote on religious education. One is 'A Catechetical Way of Doing Theology' 1982 in Religious Education and Theology' N.H. Thompson (Ed). (218-242). The other article is 'A Journey into Self-Understanding' 1983 in Modern Masters of Religious Education' M. Mayr (Ed) (115-134).

John Westerhoff regards himself as a parish priest concerned with the training of future ministers (1983:120). He believes therefore that religious education should play a major role in the training of future priests or pastors or well as all Christians in their faith. He viewed this as follows:

I therefore suspect that I will continue to be a generalist, a priest-practical theologian flitting from interest to interest, problem to problem, concern to concern using my creative imagination and charisma to inspire and stimulate others to make the theoretical and practical contributions I might wish I could make and then find my satisfaction (1983:120).

He has a special concern about catechetical issues and is involved in practical theology.

Practical theology in its catechetical expression is two-dimensional. It looks to historical, foundational, and systematic theology and to the process of catechesis (1982:219).

He is modest and doubts whether he manages to live up to the required degree of competence as a pastor, husband, father, teacher and scholar. He feels that there is still some room for his development in all these areas.

He feels that some of the things that he does, are done only because he is driven to do them. He declares that he still has an internal struggle.

That event was kept alive in my unconscious mind through many years and on occasion, mostly in dreams and once in a vision, surfaced to haunt me (1983:120).

He never regarded himself as a scholar in the field of religious education. He feels that he can only contribute by stimulating and encouraging others to accomplish all these things. Westerhoff sees this as the reason why most of the compliments that he receives come from students who have already contributed something to religious education due to his help.

I am not, nor will I ever be a scholar. In fact, I never expect to make a scholarly contribution to the discipline of religious education... at best I may influence stimulate, or encourage others to do so, and if I do that I will be satisfied and indeed proud (1983:116).

At college he learnt many things about liturgy, care, spiritual healing and counselling of people. He learnt about leadership, preaching, teaching, especially religious education (1983:122).

Faith is caught by participation in the activities and the life of the Church. The life of the Church is expressed in worship, liturgy and the life of the community. All these go far beyond the classroom activities.

When Westerhoff was a parish minister, he realised the absolute importance of what could be termed 'the informal hidden curriculum' in a congregation. He observed that a tremendous amount of learning takes place when adults, children and other groups are together, either for worship or special prayer (1983: 126).

He was engaged in a church ministry of education in a big parish. His parishioners worked hand-in-hand with their vicar. They divided the parish into wards and groups. Sometimes they organised small groups or families for weekend activities.

We developed extended programs for parents before and after a baptism, a two-year integrated confirmation program, a lengthened marriage preparation program, a program for our commuters in the business community, and many others (1983:127).

All programmes were geared to the church educational ministry. Their major aim was to transfer faith to life in their church community. This atmosphere they encouraged in all institutions, such as families, schools and the parish churches. Organised educational programmes proved to be more interesting than their church school. This was their alternative because they had large numbers of people and limited resources.

The methods mentioned above, Westerhoff practised even in his new parish as pastor of the 'First Congregational Church' on the campus of William College in Williamstown, Massachusetts (1983:127). This is where he became a lover of Christian nurture. He believed strongly that sharing and dialogue among the parishioners were absolutely essential. This method easily brought faith to life.

Westerhoff expresses this idea as follows:

Catechesis assumes life in a community Christian faith, the church, the family of God, a visible, historical, human community called to convert and nurture people in the gospel tradition so that they might live under its merciful judgement and inspiration, to the end God's will is done and God's kingdom (community or government) comes (1982:221).

Here is another comment which shows his strong belief in putting faith in action:

At our baptism we are made Christians, incorporated into this story and vision, and are bound to an ever renewable covenant: To devote ourselves to the apostles' instruction and the communal life, to the breaking of bread and the prayers (1982:223).

About the church Westerhoff says:

The responsibility of the Church is to be a living sign and advocate of that gospel (1982:242).

Westerhoff's work advocates that church members must have the Christian faith that provides them with knowledge and understanding that will enable them to apply their faith to life. The power of faith is best manifested in actions.

He believes that we cannot separate education, worship, evangelism, social action and the church's ministry (1983:129). He cautions that in the process of trying to reform Christian faith, we must not overlook theological education, otherwise we would hardly achieve what we want to bring about in religious education (1983:130).

One cannot reform theological education without a reformation of the clergy's attitude towards religious education. Reforming the attitude of men and women aspiring for ordination to the pastoralia can be done at the training stage, for instance, at seminaries or colleges. One can achieve nothing in reforming the function but leaving the agent behind.

When Westerhoff decided to be a priest in the Episcopal Church, he changed his views about the liturgy, sacraments and the priesthood. He believes in scripture and tradition working hand-in-hand.

With them I hold as my authority the teaching of the Church (Scripture and Tradition), reason and experiences of the Holy Spirit, but most of all I understand life sacramentally (1983:133).

His background left a mark in his life, which easily flows into his work. He is clear about his advocacy for faith to be put not only into words but mostly into deeds (1983:134). He avoids emphasis on theory alone, but stresses practice.

Liturgical and pastoral theology attracted much of his attention. And to whatever he proposed, he did not want to give a closed-ended answer.

2.7 BURGESS, H. W.

Of Burgess's work, I read his book; 'An Invitation to Religious Education' (1975) published by Religious Education Press, in Birmingham, Alabama. I also used his article, 'In Quest for the Connection: Toward a Synapse of Theory and Practice' in 'Modern

Masters of Religious Education' (1983).

Burgess tells us that he was brought up in a small missionary church of a small denomination (1983:184).

He believes his church was expelled from the Anabaptists, for its being too liberal. Their establishing of a Sunday School he counts as one of their sins leading to their expulsion. Burgess admits that not all who have gone through Sunday Schools lead a healthy Christian life (1983;184).

Burgess worries about finding students at college level who seem not only unable to understand, but who are also blank-faced, unresponsive and silent in the class. The Sunday Schools where they came from were so proud of having produced such highly motivated Christians, while at the Christian college they are spiritually lifeless.

He comes to the conclusion that many of these students had not been properly taught in their local Christian education classes. He wonders whether this suggests that the tradition and method in which he was trained needed a profound revival (1983:185).

The answer which came immediately into his mind was: of course, Sunday schools and religious educational institutions, like colleges and seminaries, need considerable renewal. This is necessary, so that Christian education will come to understand itself and what it is all about. It is necessary to understand

both the culture of man and the church's life.

Burgess is an 'educationist' proper (1983:184). An educationist is a scholar who is a specialist in religious education and who has written scholarly books and articles.

He discusses four theoretical approaches to religious education.

It should be obvious that while these four approaches (the traditional theological, the social-cultural, the contemporary theological, and the social science) appear to be distinct and significantly different, that it is misleading to imply that in and of themselves they are necessarily discrete. The actual boundary lines between them are sometimes not absolutely clear and, more importantly, there are often areas of correspondence between (and among) them (Burgess 1983:181).

'The traditional theological approach' which is primarily concerned with the communication of a divine message and 'the social-cultural approach' which is concerned with progressive educational theories and liberal theology. This is sometimes referred to as an 'educational approach' since it is educationally unsighted rather than theologically conceptualized.

The third approach is 'the contemporary theological approach' which focuses upon an organic relationship between religious education and the Christian community. Here theology is considered normative. He also discusses the fourth approach, 'the social-science approach' This is rooted in the teaching-learning theory. The main proponent of this approach is J.M. Lee (1975:15).

According to Burgess there are many scholars who propose different categories of explaining religious education theories. Campbell Wyckoff proposed six units: Objectives, scope, content, process, personnel and timing. Xavier Harris proposed five: Aim, teacher, student, curriculum and method. Gordon Chamberlin has four proposals: context, relation between education and theology, objective and process. Nicholas H. Beversluis has three: the school's religious vision, the major learning goals and required subjects. J. M. Lee has four: the student, the teacher, the environment and subject matter (1975:10).

Burgess himself is of the opinion that we may have six categories: aim, content, teacher, student, environment and evaluation. He does not claim that his categories are exhaustive (1975:11).

He believes that we can be more effective in religious education when we pay attention to both theory and practice (1975:166). He proposed the meshing of theory and practice (1975:167).

Though Burgess is of the opinion that the social-science approach is the best, he sees that there are no specific differences between the four theoretical approaches (1975:167).

Burgess, like other educationists, thinks the social-science approach seems to deviate more from the other three approaches, namely the theological, social-cultural and educational. However, they do not differ categorically.

He wants to raise the standard of religious education up to the professional level. By utilising the available scientific methodologies, and introducing more efficacious changes in religious education (1975:168), he wants to encourage educationists to contribute and work together in order to find the relationship between theory and practice in religious education. The theological or social-cultural approach working alone will not be able to develop religious education as a field or as a profession on a higher standard (1975:169).

He thinks a lot of energy has been wasted when writers fight over their differences. For a long time there was no cooperation between the scholars of religious education. They were busy attacking and defending theories (1975:170).

Burgess suggests that religious educationists could devise an effective teacher training programme and curricula (1975:170). He thinks the problem does not involve applied theology, but rather the teaching and learning process.

Thus the program fundamentally is not one of either basic or applied theology, but rather one of the teaching-learning process (1983:177).

There is a tremendous need to develop a foundation for teaching Christian religious education. Burgess, who believes in experience rather than speculation, sees himself as a practical individual (1983:178).

He showed concern about his students' comfort while they were sitting in a classroom. This sounds like St. Augustine, who said

that in a religious education classroom, students should sit comfortably.

I was faced with a temptation to attempt a quick, practical solution to the problem of how to teach those "group 3" students in my "Christian Foundations" course-or at the very least to get them to move into a more comfortable posture (1983:178).

He also respects Lee's synthesis of religious teaching in terms of four categories. These are: environment, teacher, learner and subject matter. He believes that if a Christian religious educator thinks in those ways, he would think better (1983:182).

He looks at the spirit in the classroom. Sometimes one finds that students slump in their chairs and stare at the teacher with blank faces and with an uninvolved attitude. This atmosphere makes learning very hard to pursue. He calls this a kind of unconfessed murder of inquiring mind (1983:182).

Sometimes an attitude of playfulness in the classroom can produce positive results. A playful climate could be going on in a classroom concurrently with the teaching-learning process. For example, he dramatises a lesson, or presents it as a game. Such a situation needs not only an intelligent teacher, but a very experienced facilitator of learning (1983:182).

If a teacher is an able predictor, he could judge that if he wanted to achieve this or that result, he should apply one or another approach. As the teacher is the planner and the leader in a classroom, he is able to produce the desired outcome. If the

teacher, who is the facilitator of learning is a failure, the whole process in the teaching of religion fails before it starts.

All that the teacher influences: the aim, attitude, preparedness, physical posture and even the way he is dressed, assists in the teaching process.

If the enthusiasm of the teacher fails to balance with the enthusiasm of the students, learning will not occur smoothly. It is immaterial how simple or how complicated the subject matter is.

There is a tremendous need to develop teaching in Christian religious education. I share this opinion with Burgess, namely that a Christian religious education teacher must have clarity in his mind with regard to the concepts: aim, content, teacher, learner, environment and evaluation (1975:11).

With these concepts in mind, Christian education will be sound and effective. All other methods of teaching Christian education hinge on these concepts.

CHAPTER 3

THE NEEDS OF CHURCH MEMBERS

3.1 BASIC MATERIAL NEEDS

One can never dream of engaging in a successful educational programme of any kind without first assessing the problems and needs of the target participants. By nature Christian ministry is serving neighbours in need. We cannot possibly speak of a successful religious education programme if it does not address the needs of the people concerned.

It is fitting that a study such as this has to assess the physical and spiritual needs of our local church members, especially those connected with religious education activity.

If one does not start by assessing the people's needs, it will be impossible to help the people in educating them cognitively, affectively and practically. The core matter is to recognise and address the people's needs.

Adult religious education for the future must be holistic. It must address the needs and wants of older persons in our society (Vogel, 1986:121).

Ratcliff and Neff have this to say about goals in religious education:

But where do goals come from? Ideally they should come from the needs people have in a community. Need-driven goals are those that are most likely to be met and to have a significant impact upon others (1993:58).

3.1.1 PHYSICAL NEEDS

Since there are many human needs, this study will be limited to local Christian needs of young adults who are the target-participants. Everybody is a communal being and cannot survive in isolation. First and foremost, a child needs a family in which it is to be raised. His basic needs of food, shelter and clothes, are received from loving Christian parents, who also teach the child how to speak and behave as a human being.

The next person that a child needs is the teacher at school. To develop into a fully-matured person, but with unique personality, the child needs schooling. It is usually during the school years that a human being develops physically, mentally and spiritually. Aspects such as the use of a language, some aspects of human behaviour and other skills, develop well at school.

A person needs both public and religious education. Nobody however, can acquire things in isolation. A person needs to live with active and responsible people who will talk to him and who will demonstrate how human beings live and behave.

CLOTHES People need clothes to keep themselves warm and to maintain self respect. People need suitable clothes and clothes have become a symbol of human dignity. An important person likes to appear in his best clothes. Some want good clothes for competing with others, to show that they are the best. It has become a church custom that whenever people go to church, they put on their best clothes. Many would say: 'I cannot go to

church, I have no good clothes', when in fact they are too lazy to go to church.

Quite a number of youth go to church to use the opportunity to appear in their new clothes. In this study however, we are talking about people who need basic clothing to cover their bodies.

FOOD We all need food to live. What is important in needing food is that we fear when we see our provision of food running out. In other words, people suffer anxiety before starvation. This could definitely affect not only the behaviour of people but their faith as well.

When the supply of food is actually exhausted, people suffer all sorts of pains and sicknesses. In actual fact they could die a painful and slow death. Sometimes, starvation could cause people to steal in order to fill their empty stomachs.

This would surely influence the faith and the Church activities of a local congregation. Starving members of the Church are unable to perform well in Church since they are malnourished and most likely sick as well. It is not far-fetched to say that starving people can think less clearly and can therefore do things that are morally wrong.

In the area where I have done research, there are thousands of starving Church members. This is partially due to political

reasons, no employment, and ignorance, such as not knowing how to plough and raise crops. There is also violence which causes people always to be on the move. Sometimes their constant moving is the result of disasters such as droughts and storms.

MONEY It is very important to talk about the shortage of money as it is obvious that if one has money, one can do many things. When one is in need of so many things, it is because one has no money. With money one can buy and possess all the necessities of life.

All church members need money, and thus daily occupation involves things like planning and working to obtain money. In the process, God and church have no room, either in their thoughts or plans. They are always hoping that maybe tomorrow, if they try this or that they might earn enough money. Disappointment follows disappointment, and they are often left without a cent on hand.

We have seen that some needs project themselves through others. Being in need of money can lead to being in need of food. Some needs cover and shade others. When one need is removed, the next one surfaces. For instance, if unemployment is solved and a person starts to earn money, he may find that he is in need of protection for his money.

PROTECTION People also need protection. They need protection from shortage of food, water and shelter. They need protection against wild animals, cold, enemies, violence, weather and wars. They

need protection against injustices, ignorance, sicknesses and evil spirits. Some have things they need to protect, for instance, their humble homes, their few clothes, their few chickens, dogs and cats. Some would lose the little they have, e.g. vegetables in unfenced gardens are plundered.

SHELTER People need shelter from all sorts of natural weather conditions, wild animals and insects. A person was created to live in a sheltered environment, otherwise he will die of exposure. A person needs privacy, otherwise he will suffer embarrassment and insecurity.

Not to have a house of your own strips you of your human dignity and drives you to shame and to a feeling of not having protection from the loving God. Nobody in his senses would dare to go to Church and meet many people after spending a night under a tree or in a cave. This does not imply that my local church members sleep under trees or in caves, but they do live in extremely poor and unlivable huts.

WARMTH All people need warmth. Warmth could be the condition one finds when protected from cold, and warmth can also be a condition when a person is not exposed to all the stresses and depressions of modern life.

Warmth can be physical or spiritual. When one feels that the Lord is with him, he can experience warmth. Local members need both types of warmth. They live in a violence-torn country with

political insecurity, unemployment, poverty and many natural disasters.

In this study I consider the warmth desired by the church members to be first of all protection from starvation. Obviously, if their husbands and sons were employed, they will have money for building a good house and purchasing a heating system. But they cannot afford warmth since they are poor. Needless to say they cannot be good practising church members under so much stress. There is no time to meditate on the glory of God.

WATER is a necessity, but some people have to live on land without water. There are many reasons for the lack of water. Water scarcity sometimes occurs due to the huge numbers of people crowded together without a developed water system.

Ignorance sometimes leads to destroyed vegetation and land erosion. Shortage of water, as with food, can cause great suffering and also result in people losing their trust and hope in God.

3.1.2 PERSONAL NEEDS

Some needs are only personal wishes and they are therefore not proper needs. A person could live without some of these needs. Some are desired out of jealousy or greed, and in the true sense of the word they are not necessary for that particular person at that point in time. Some examples of true personal needs are 'education'.

BELONGING A person is a communal being and needs to belong to something, a group, a family, a church, a community or a society. This gives a sense of importance, recognition, identity and dignity. Church members need to feel and to be constantly reminded that they belong to a church, a congregation or a fraternity.

This does not only depend on being told that they belong to a certain church, but it must be that it is an established church with a membership and a recognised structure and constitution. They need to see that they have unrestricted scope in living out their membership.

If they gain that sense of belonging, it makes them feel that they are part of their church congregation. They feel that they must protect it, defend it, develop it promote and work for it. It is theirs, nobody else's. They love it, and are proud of it. If they are valuable members of their congregation it is because it is a valuable institution for them too.

EDUCATION enlightens a person and makes him look at things with a broader perspective and a clearer view. Education is needed in all walks of life. It is mostly in the area of faith that church members need education, otherwise they would never be in a position to see the need to participate in any church activities.

Even with a strong motivation, they are not able to see the wood for the trees. They are unable to see what comes first in the

ministries of the church or to choose the best method of doing things. Church members need education to understand who God is, and why He created people.

Church members need education to hear the teaching of the church and to read the Bible with understanding. They need education as a tool to interpret what they see around themselves in nature. It is true that secular education can assist in the promotion of religious education. It is also true that some of our local church members can hardly make any distinction between the two kinds of education, namely secular and religious education.

Church members need Christian education, not merely religious instruction. Under present circumstances, in our parish, children and young adults often receive 'religious instruction' in the process of trying to teach them or catechising them. In this parish we lack proper religious education. This is sometimes due to the limited time the children have for the preparation for reception of sacraments, or sometimes it is due to the ignorance of our untrained religious educators.

Usually this situation takes the children and those who are learning faith, only as far as the membership of a particular denomination is concerned, and no further. It is not an education in faith, which goes as far as educating the mind and the heart. People need to be educated in faith, not only instructed in faith.

Education combines both teaching and learning. Instruction can be given, but that does not necessarily mean that a person has learnt. In instruction we can indoctrinate, while in education we expose a person to learn on his own. What he has learnt becomes part of his personality.

IDENTITY AND RECOGNITION People want to be identified, not to be forgotten. Like all other people, church members too, want identity. A person wants to see and know that his name is represented in the society. Everyone likes to know that people speak well of him and that he is known by many people. People do not want to be taken generally, but to be known that they are unique persons.

Church members also want to be recognised when they do their share in the church. They do not like their contribution to the church community not to be noted with respect. If there are positions in the church, they too would like to see that they play important roles.

Unfortunately pastors in most cases want to dominate, and leave members of the congregation passive and watching. Especially when people realise that they should be doing something in their church. And also when people recognise that it is not only the pastor who has the talents or charisma.

Sometimes adults dominate the youth and play all leading roles in the church, leaving young people bored and uninvolved. Usually

men take over all key positions in the church, leaving women sitting as if they were children. In other cases people who are educated dominate and control everything, thereby frustrating the rest of the congregation.

The above mentioned points are some of the reasons why the attendance in the churches decreases year after year. This study is concerned with church members not coming forward to serve in the ministries of the church. But even those who dare come, often meet these disappointments and withdraw.

LOVE Everyone needs to be loved. This is naturally desired by all creatures. Proper love is very powerful. It can change even seemingly impossible situations and make them possible. On the other hand false love can be very dangerous and fatal.

People can never do a thing properly without love. Love controls the will and changes it. In faith, church members need love most, since all church activities are done in love. All creation was created out of God's love and all believers should and can only respond to God in love. According to St. Paul, whatever one does without love is worth nothing (1 Cor. 13:1-3).

Church members need love, because they cannot love God if they do not love their neighbours and themselves. Without love it would be impossible to love God and the church, or to perform church ministries.

Some church members lack that driving force, love, which supported Jesus to fulfil all the salvation services. It appears as if when church members feel and experience that they are not loved, they either withdraw their love or fail to love.

Before church members develop in love, preaching is in vain. They will not change even when they wish to do so. without love each member of the church will not be able to sense the need of his neighbour, let alone try to render help.

Church learders should first develop their personal love, which will encourage them to help their neighbours. How can a person who has no personal experience of love come to believe that it is good to love others?

RECREATION It is engagement in which activities that give creative balances in life. It provides the participants with a meaningful relationship. Recreation creates a better understanding among the members of the group. Recreation means 'recreate', that is, 'to create again'.

Participants can be renewed, for example, physically, mentally, emotionally and spiritually. For recreation to be effective, it needs a spirit of sincerity, love and commitment.

Activities of recreation can take any form from games, music, camping trips, picnic outings, sports events and dramatic events. Recreation is crucial for members of parishes with big or small

congregations. It can be one of the religious education teaching and learning strategies. Church members need recreation regularly.

REFLECTION There are many kinds of reflection in religious education enterprises, for instance; reflective faith, reflective teaching reflective learning. reflective discussion is concerned with reflective action in Christian faith. Church members need to constantly evaluate faith by examining their Christian life.

Reflection means that church members ponder about their faith; they look at their Christianity critically. They meditate, or contemplate, think about and study their Christian faith.

They examine what they do in their life as Christians and what is different in being a Christian believer. They look at themselves and try to recall what their main duties or responsibilities are as believers.

Reflection is absolutely essential for church members in their church ministry. Christian religious education and Christian life cannot be done without reflection.

A church member can reflect on his own Christian life or on the Christian life of the whole community of the believers. Reflection in the Christian sense of the word is always positive and constructive.

Church members need to grow always in their Christian faith. In order to continue this growth both in knowledge and action in faith, they need daily reflection on their lives and actions.

RESPECT People like respect and expect to be respected. But when a person wants to be respected, he must respect himself, so that people will see that person as respectable and, hence, respect him. A person who does not respect himself cannot respect others or even God.

Because church members lack respect they fail to respect and keep the commandments of God. Jesus says everyone who respects His commandments will be loved by both God the Father and Jesus (1 John 3:22-23, 7:16-18, Ap.14:12). God the Father and Jesus, will love him and come to dwell in him, and what he shall ask will be granted to him.

SELF-ESTEEM Each church member wants to experience esteem. They feel better when they are esteemed by other members and they see themselves as important people. They feel dignified and respected. They feel proud of themselves and desired by their fellow-members in their church or congregation.

Self-esteem is not only feeling good about oneself: it goes beyond that. Self-esteem is so powerful that it changes the person completely, for good. It is unlikely that a person of high esteem will not try to pull himself together to fit the esteem that others grant him. They will be far better off when they can experience this.

THANKFULNESS A person feels good if he is thanked after doing something useful. This attitude is often lacking in the local church. Many church members do and say important things, but few members of this congregation would say, 'Thank you'.

They are treated as if they were compelled to do those church service. Church members need to be thanked even if they are serving the ministries of their church. Other members should learn to thank each other and appreciate the service done by others.

3.2 SPIRITUAL NEEDS

Though we try to make this distinction between material and spiritual needs, people need both. Nobody can feel that one part of him, for instance, the material, is in need, but the spiritual part is indifferent. The whole person suffers no matter what part is in need.

To distinguish between the material and spiritual helps us to have a starting point. Sometimes it is most difficult to see which need has the priority.

3.2.1 THE HOLY SPIRIT

Church members need the Holy Spirit (Rom. 8:9). The Spirit will give them Christian life (Gal. 5:25). If the church members were living in the Spirit, there would be no need to remind, awaken, educate and preach to them. They would already be doing all that Christianity demands (Gal. 5:22).

Nobody can be a Christian without the Holy Spirit. There can be no life in Christ without the Spirit.

It is absolutely necessary that a person should have the Spirit of God in him if that person wants to live the Christian life. It is clear that all the complaints about Christian failure to witness to Christ and not living like Christ, are due to the lack of the Spirit of Christ.

It is obvious that before the church members try to do something else, they must first of all pray and invite the Holy Spirit. After receiving the Spirit they will know clearly what is right and wrong and what they are supposed to do (John 16:13).

3.2.1.1 BIBLE READING. Church members need to read the Word of God daily. Each Christian family should have a copy of the Bible and become accustomed to reading it during their prayer times. That would assist them to be familiar with the Word of God. All the norms of Christian life are clearly expressed in the Word of God the Bible. Even with a poor Christian education, basic knowledge of the Bible will help tremendously in the growth of faith.

Some of the passages in the Bible need no interpretation and explanation, as they are straightforward. All that is necessary is for the Bible to be read and known by the people of God. Church members need to read and experience the wonders and the wisdom of God.

The Bible plays a major role as it is the textbook of Christian religious education. Where people try to study theology, they must deal with the Bible, its history and Biblical theology. Church members at worship must also use the Bible, as there are powerful and meaningful prayers in the Bible.

'The British Council of Churches Consultative Group on Ministry among Children' noted this about the Bible:

It is only from the Bible that we know anything about the events of our Lord's life and death and resurrection or about the coming of the Holy Spirit to his first followers... The Bible provides the starting point for an answer (1990:28).

The Bible has both the decisive and the normative factor of Christian education. All Christian truths are recorded in the Bible. Things the Church tries to emphasise should be based on the Bible. The Bible is the way of life, and it helps us to know and to live in a Christian way.

Christian principles have the Bible as their source and reference. The Bible explains the meaning and the sense of Christian living. There can be no proper Christian way of living without reference to the Bible.

The Bible reveals God and the existence of Christian Mystery. It is the Word of God put into written words and church members need to experience God in the Bible.

Church members are more likely to obey and keep the commandments

of God if they know it, and the commandments are expressed in the Bible (Matt. 22:37-38, John 15:10).

It would be impossible to establish a church without the Bible. The norms of Christian faith and life are presented explicitly in the Bible and Christian faith is based on the Biblical perspective. In view of these points, church members are obliged to know the Bible.

To know the Bible is something more than knowing what the Bible says, more than the ability to recite biblical material, and more than knowing about the Bible (Gobbel 1986:43).

It would be very strange for a person to claim that he is educated if he does not know the Bible. There was a time when many people believed that biblical knowledge was the queen of all knowledge. Today there is definitely no religious educator who does not at least have basic knowledge of the Bible.

It is particularly important for church members to read and study, particularly important for parents to know the Bible for the purpose of teaching their children as it plays a crucial role in Christian education.

The foregoing considerations indicate that church members are in great need of some knowledge of the Bible, to enable them to know the Christian life commanded by Jesus. Bible knowledge will enable them to participate in the church ministries. All motivations, purposes and methods for participation in the church's activities are provided in the Bible.

3.2.1.2 CHRISTIAN EDUCATION is learning about God, Jesus Christ, the Holy Spirit and the church. It is included in religious education which is more comprehensive than Christian education, because it includes other religions, while Christian education deals with Christianity.

Christian education discusses and interprets the Bible, theology and truths about them. But Christian education does not take the Bible and other things as the end themselves; Christ is at the heart of the matter.

All church members, not only those preparing to be initiated into the church, need Christian education. It clears the minds and hearts of church members and enables them to understand and reflect better than before. Christian education enables the church members to explore their faith.

It empowers the members to appreciate their belief and improve their knowledge. One cannot relate to or love what one does not know.

Christian education is concerned with the formation and the transformation of the whole personality of a Christian. It looks critically at the life and growth of each person towards eternal life.

Christian education is concerned with the progressive transformation of the behaviour toward the character, values, motives, attitudes, and understanding of God Himself (Mayr 1988:201).

Christian education never concerns itself with the progress of an individual without relation to Christ, and relationship with other people. It always looks at a person from the perspective of the community, while dealing with him as an individual. If church leaders are serious about spiritual enrichment of their members, they would organise Christian education courses in all churches.

3.2.1.3 CHURCH BUILDINGS It must be clear that by 'parish' in our kind of situation, we mean a group of congregations and church buildings served by one parish organization.

Some church members need church buildings. If a group of believers have no church building of their own, they do not feel bound together as one community. They do not have one centre as a point of meeting. It is like having a family, father mother and children but without a house of their own. Without this they can hardly feel complete and independent as a family.

A house gives a sense and feeling of privacy, safety and security. It makes the owner feel protected, dignified and possessing something of value. Even if it is an empty house, the owner is proud of having a house of his own.

The same applies in the case of a church building, but also beyond that. A church building is a symbol of unity, a sign of belief and recognition. The members feel recognised by law and the society.

There is no group of believers who could obtain the right to build a church building if it is not a church or denomination recognised by the Government, and which is registered as a church. These negative factors would cause anxiety and a sense of feeling unrecognised and unimportant. Members would feel so insignificant that they would withdraw their membership from such an unrecognised church.

They need a church building in which they can meet, celebrate, worship and pray. Though preaching and singing could occur outdoors, it would hardly be possible to have proper liturgy in the open, given the South African weather.

Most of the sacraments demand a church building designed specially for their way of being celebrated, according to the traditions of the particular denomination. With the common idea of the church being a house of God, most church members feel that a church building should not be poorly built in structure. It should be well built in a place conducive to prayer and the celebration of liturgy.

Sacramental churches must have a tabernacle, in which they preserve the Blessed Sacrament. They believe Jesus lives there sacramentally in the tabernacle and listens to their prayers.

Without this feeling church members would not see the necessity of going into that church to pray even on the celebration days. They categorically say: 'Jesus is not there'.

One can hardly build a community of believers without a church building. Experience has taught the writer: If a minister comes to an area where he has not even a single member of his denomination, and puts up a church building, within no time, that church is initially filled to capacity with a congregation.

On the other hand, if a minister comes to an established congregation and demolishes their church building, within a very short time that congregation will have disappeared.

Sometimes a church building has a driving force of its own which encourages church members to become living and active. They sense love for each other and create a fraternity and start working to keep the place they love clean, beautiful and respected. They like to visit on Sundays and to pray, sing and celebrate in it.

Everyone would feel obliged to work hard to contribute something, whether it be in the form of money, or time, or labour for the betterment of this loved and holy place.

3.2.1.4 EUCCHARIST. Church members need the Eucharist regularly. One finds that due to a shortage of ordained ministers, most congregations go without the Eucharist for a lengthy time. It does not matter how often people attend worship; if they have no chance to break bread together, they will gradually lose the spirit of worship. The Eucharist spiritually recharges the church members.

The Catholic church has the doctrine of 'Real Presence':

By this expression is meant that the true Body and Blood, soul and divinity of Christ are really and substantially present under the Eucharist species, that is, the appearances of bread and wine which remain on the altar after the Consecration (Baker, 1983:229).

Not to have the Eucharist on a regular basis causes ones power of belief to corrode and diminish. The Eucharist enriches the soul and deepens it in faith.

We believe in the grace of God present in the Eucharistic worship. God is present everywhere around us and in us, but He and His grace are present in a completely different way in the Eucharist. This kind of presence can never be substituted in any other way.

In the light of this teaching as practised by certain denominations, church members cannot possibly do without the Eucharist. It is the basis on which they build their faith and keep it alive and active.

3.2.1.5 LOVE FOR GOD. Church members need love for God. In most cases they think they love God, yet in the true sense of the word very few Christians show signs of loving God. There are various reasons why people are baptised, besides the love for God. This is very clear from their behaviour and life-style.

In fact, they fear God more than they love Him. Maybe it is the result of the method adopted by the first missionaries, who

preached more about hell than heaven. If most Christians loved God, the world would be different. St. Paul clearly teaches the consequences of love (1 Cor. 13:4-8).

Some Christians are Christian only in name. Though it is true that we are not allowed to judge, but we know the signs of love from St. Paul and many other Bible texts (1 Cor. 13:4-8, 1Pet. 1:22-25, 1John 2:3, 3:10-15, 4:7-21).

One is inclined to conclude that many church members need love. Even the very fact that many Christians defend themselves when the comment is made that Christians do not love God enough, gives more evidence that are lying, because they do not like to admit their failure. Some have signs that prove the absence of love, but they deny it (1 Cor. 13:4-7).

Most Christians need to develop love for God and their neighbours. If church members loved God and their neighbours, God and Jesus would come and abide in them and they would receive all that they desire and ask for (1 John 4:7).

If this were the case, it would be far easier for the church members to follow Jesus and be His disciples and servants. Many of the church members would be competing in doing good for the Lord. However, those who might be trying to do good works in the church, merely do the minimum.

To love one's neighbour is to clothe the naked, console the

afflicted, bury the dead, visit the sick and the prisoners, and so on. Church members need to show that they have a living faith, by loving their neighbours. If they had love for their neighbours they would fulfill the moral demands and their obligations as Christians (Gal. 5:6, 5:22, 6:2, Rom. 13:8).

Possessing love would make it easier for church members to follow Jesus and be His disciples and servants. Many of the church members would be competing in doing good for the Lord.

3.2.1.6 PRAYER Church members need to pray a lot and they need the prayers of other so that they will be able to do God's will. Prayer is also commanded by Jesus who personally prayed and taught His followers how to pray (Matt. 6:9-13, Luke 11:2, 9) and He prayed His famous prayer (John 17).

The church's life starts in prayer and ends in prayer. The first community of the church during the time of the apostles was continually praying and praising God (Luke 24:53, Acts 5:12).

They need the help of the Spirit to persevere in their prayers and faith. The Lord promised them to grant them anything they will ask in prayer, that He will be present among those gathered in His name, if they pray: (Matt. 18:20).

By prayer, church members can conquer everything. They can pray for their church group to be active and helpful to the society around them. They need to pray for the suffering people in their

area. They need to pray for their sins and the sins of their neighbours. Prayer will help them to go a long way in the church ministries.

Where they cannot reach to help concretely, they need to send their prayers. There are many unloved, marginalised, unwanted, disabled people who need daily prayers. There are thousands dying without prayers and sacraments who all need the prayers of the church members.

3.2.1.7 SPIRITUAL BOOKS. Church members need spiritual books on the lives of saints, events and history of the early church members. At least in my church the absence of such literature has created a belief that spiritual reading is solely for the consecrated life of nuns and monks.

If one happens to find one spiritual book among a hundred families, one would find that it is in a foreign language. None would dare to open it, unless it has beautiful pictures to please their eyes.

Besides the Bible, church members need to read spiritual books and to meditate about the lives of the saints as in the Roman Catholic Church, and also biographies. They need to think and compare their lives and actions of those holy men and women. None of these books lack in interest. Church members need both the books and encouragement to read them.

Most spiritual writers write about saints who lived ten centuries ago and mostly from a Western background . Church members in South Africa would appreciate more recent literature, derived from their environment. There are enough holy men and women who share their culture.

There is no need to wait until a person dies, before writing about him. Writers in India are not waiting for the death of mother Theresa of Calcutta to write about her life and work.

3.2.2 LEADERS, CATECHISTS/TEACHERS. Whenever people gather as a group, they automatically need a leader who can take the lead and give them a sense of direction. Even if all members know the way and the direction, they need someone to say, 'Let us go this way'. In the church situation, they need a leader in the form of a pastor, a catechist or a teacher, as known in other religious traditions.

Church members definitely need leaders and catechists/teachers to lead and teach them Christian faith. They need someone trained to lead and to show others the right way. In some traditions they need one to interpret the church's teaching and the scriptures, otherwise nothing would get started.

3.2.2.1 CATECHISTS/TEACHERS. There is a great shortage of catechists or teachers of faith at present. Perhaps the amount of work demanded from one who wants to be a religious teacher.

There is also not much attraction since religious teachers are not well paid in our church.

Some churches may say, 'There is no need to pay teachers of religion, they are working for God and for their souls. They will be paid in the world to come'. Sometimes a church employs religious teachers under poor conditions and pays them a salary below the breadline. Some teachers have knowledge and skills to offer but the church leaders do not want to allow them to perform freely the work which they were trained for, or pay them adequately.

Church members need to be taught and educated and led to understand that they are now sons and daughters of God. They are also slaves of Jesus Christ. Therefore the faithful should serve Jesus Christ their master (Eph. 6:5-6, 6:9).

When Jesus freed the faithful from being slaves of sin, He made them sons of God like Jesus who is the Son of God (John 8:31-36).

Jesus taught that leadership goes together with service. Those who want to be leaders in the church, should realise that they will be servants in the church, just as Jesus did not come to be served but to serve others (Matt. 20:20-28). Church members need catechists or teachers who do not only give religious instruction, but who educate them in faith, and help them to internalise faith as part of themselves.

3.2.2.2 CHURCH ORGANIZATION. Church members need church organizations and clubs and committees, which meet regularly for discussion and activity. They need Bible groups, prayer groups, working groups and many church activities done cooperatively. Team work approach is more effective than those done by individuals.

Groups of friends or peers need to meet and together look at faith and church issues, encouraging and stimulating each other. Dialogue is a very powerful methodology to a better solution of problems.

Adults need other adults, to meet and try to sensitise each other in church matters. They can pick any topic relevant to their situation and discuss it. They may invite experts if desired. Parents could talk about their common problems regarding their children in relation to Christian faith.

Church members need to practise some devotions. This will activate them or stimulate them to co-operate and to participate in the ministries of the church. Devotions train and educate people to read more spiritual books and acquaint themselves with daily meditation.

Church members need signs and miracles to inspire them in their belief, seeing divine events taking place. The extraordinary happenings would make them think and realise that there is a transcendental existence. This causes them to ponder more on the

depth of God. Christians need to sometimes see the power of God.

3.2.2.3 TRUST, ENCOURAGEMENT. Church members need to trust in God. He is above all, and can do all things. There is nothing impossible for God. They must trust that as God loves them, He wishes to grant them all they request, provided that it will do them good. They must trust that God will never let them down.

Only faith can guarantee the blessing that we hope for or prove the existence of the realities that at present remain unseen (Heb. 11:1).

Church members need encouragement, for naturally everybody desires, when he has done something good, to hear a blessing or a word of encouragement to inspire him to do even more. This is nowadays often forgotten in our churches.

They need prophets who announce the Word of God, to keep them always on God's way. Prophets who will convey the Word of God as dynamic, active, creative, effective and saving message.

Church members need to be encouraged. How many people are baptised in our churches after they have been asked: 'Who impressed you by his examples, that you now feel like joining our congregation?' And do we let the member in question stand up and all clap their hands to thank and encourage him in his good work of evangelization? Church members need to be encouraged to go on trying to please the Lord in the church.

3.3 CONCLUSION

Basic material needs are physical and no human being can survive without them. None of these needs can be substituted for one another. They are absolutely essential, and are not merely needs of some individuals.

Each person needs these necessities, one way or another, no matter how poor he is. Most parishioners are in great shortage of these necessities. Even those that have some of them, often only have the minimum. Some people have these things only for a short time. In most cases they depend on charitable organisations, for instance, "Operation Hunger" and the likes.

Personal needs are not as urgently needed by the human body as basic needs, for example, food and water. Unlike the basic needs, personal needs are those things a person would wish to possess for satisfaction in a good life, for example, a beautiful car, high education, a big house.

Some personal needs are necessary to allow a human being to have a normal life and not a mere biological existence. Without love, education, identity and companionship to name but a few, a human being would not manage to live a normal life.

Spiritual needs are necessary in so far as a person is a spiritual being. As a person is created in the image of God and is called to holiness, he needs the Holy Spirit and spiritual help. Parishioners need spiritual riches.

The Spirit is needed to bind them together with Jesus.

They need Christian education to know God, Jesus, the Holy Spirit and the church. Spiritual books are sorely needed by the church members, since they help the members to experience lives of former believers, demonstrating to them how to live as a proper believer of Jesus. They need both the love of God and the love for God.

Prayer, worship, communion and the church buildings in which members can together praise their God are needed. Yet, surprisingly, there are thousands of Christians without church buildings. Christians need catechism books or any religious literature.

They need explanations and interpretations of both biblical and theological problems, but without help, what can they do? As a result their faith goes on shrinking and diminishing.

They need preachers to proclaim the word of God to them, whenever they meet to celebrate. They need prophets to teach the ways and demands of God.

They need saintly people who can give them examples and remind them to seek God at all times. People need signs or miracles to remind them of the teaching of Christ. Although Jesus told His followers not always to look for signs, He sometimes gave His followers signs (Luke 2:12, 11:29).

CHAPTER 4

THE RESPONSIBILITIES OF CHURCH MEMBERS

It is absolutely essential to include a section on the responsibilities of church members in a study such as this dissertation on religious education. It is to remind the local church members of their duties as believers.

These responsibilities originated from God. First of all, it is God in Jesus and the Holy Spirit who built the church. It is God who gives the responsibility of service to the local church members since it is God who enables them to believe (Rom. 1:6, 1 Cor. 3:6). God allocates positions and responsibilities in the church, such as apostles, prophets, preachers, teachers and others (1 Cor. 12:28).

Each baptised person has the duty to take a ministry in the church and do a service and also pass this mission to others down the generations.

You are the light of the world. A city set on a hill cannot be hidden. Nor do you light a lamp and then put it under a bushel basket; it is set on a lampstand, where it gives light to all in the house. So, too, must your light shine before others, that they may see your good deeds and glorify your heavenly Father (Matt. 5:14-15).

Christian ministry is based on the command of Jesus found in Matthew 28:18-20. The principal function of the church is to fulfil the mission of Jesus, namely to proclaim the gospel to all nations. All other responsibilities of the church are seen and understood well if they are viewed from the perspective of this major one.

To come to a clear understanding of the church's ministry, we should first discuss discipleship involvement. In the command found in Matthew 28, Jesus charged the church to go and make other disciples. There are two responsibilities merging in one command here, namely, to proclaim the gospel and to make disciples for Jesus.

The responsibility to proclaim the gospel may help us understand the responsibility to make disciples for Jesus. They are both related responsibilities of the church.

All authority in heaven and on earth has been given to me. Go, therefore, make disciples of all nations; baptise them in the name of the Father and of the Son and of the Holy Spirit, and teach them to observe all commands I gave you. And know that I am with you always; yes, to the end of time (Matt. 28:18-20).

Jesus talked to the people who were His disciples already. Jesus Himself made disciples and sent them to make other disciples. Jesus' discipleship goes a step further than rabbinic discipleship.

Even the rabbinic discipleship had its own unique demand. A disciple was not expected to learn a few lessons, 'cram them' and finish the course, as we would say nowadays. A disciple had to follow the master to experience all that he was and did. It was a kind of apprenticeship, even going to the extent of helping the master in the bathhouse.

It established a sort of relationship between the master and the

disciple, which was more or less a paternal-filial relationship. It went far beyond the academic training in the Torah. The disciple subordinated himself to the master in many other ways.

The only difference was that when the disciple reached the standard of the master, he could break and start an independent life. Jesus' discipleship demands a permanent attachment to Jesus. It does not demand material service, for instance, cooking for Jesus, carrying His bags and helping Him in the bathhouse. It has other dimensions like serving not only Jesus, but all other disciples. It is spiritual. It is spiritual and communal.

The main demand of Jesus' discipleship is change, not only of knowledge but of the whole lifestyle. Jesus' disciple must be like Him:

The disciple is not superior to his teacher; the fully trained disciple will always be like his teacher (Luke 6:40).

This is the most difficult command of Jesus to His followers, the church members. And yet Jesus wants it as his precept. It is one of the first responsibilities of the church to follow Jesus.

The phrase 'Follow me' means 'Change and be like me'. It means 'Change your heart', your attitude, your ways of life and be like me. The discipleship of Jesus means commitment to His service, and the service of all church members. When Jesus says 'Come follow me', He says become like me in everything (Mk. 1:17-18).

Jesus says, 'And I will make you into fishers of men' which

means, 'I also give you mission', namely, the conversion of men to be followers of Jesus. That is to win men for God. The church members are not only responsible for the service of Jesus, but also for the service of other fellow church members (1 John 3:16, 4:11, 1 Cor. 9:19).

The church should be in Jesus' service as this is their function given by Christ. Church members are responsible to be servants of all in the church (Mk. 10:42-43). In the church, for instance, bishop, pastors, the president of a community and deacons are responsible for the administration and leadership. But laity and all Christians are responsible for the ministry of church. But each ministry differs according to the local situation and environment and the time and nature of needs. For example, our local church's urgent needs are education, employment, housing and peace.

Church members are responsible for ministering to each other's needs in the church. They are responsible for each other's spiritual welfare. Sometimes church members find it hard to fulfil their responsibilities in the church. Richards and Martin write this about the church members ministering to each other:

These members were looking to me as their leader, and they too found it extremely difficult to be responsible for their own spiritual welfare, for ministering to one another (Richards and Martin 1988:47).

Since there are innumerable kinds of ministries the church is responsible for, one has to judge and think well about the needs

of the members before one embarks on a ministry. It is the responsibility of the church to help members discern what ministry shall be their priority.

The Holy Spirit is there to guide believers in their ministries in the church. It is the Spirit who gives members charisma. It is the responsibility of the hierarchy to provide opportunities for members to practise their charisma.

4.1 THE RESPONSIBILITY TO PREACH

The essential responsibility of the church is to proclaim the gospel of Christ. The church is commanded by Jesus to preach to all nations (Mk. 16:16).

Preaching is done by the church through evangelism, by the proclamation of the Gospel to both the church members and those outside the church. The church is preaching when she teaches her members, and also by Christian nurture and in catechesis. The church preaches when exhorting, directing and correcting its members.

It is the responsibility of the church members to preach when at liturgical worship and at Bible and prayer meetings. Preaching can serve as the mode of other ministries in the church.

Formally pastors or ordained ministers preach in the church, usually during the service. But Jesus' order for preaching did not specify such a limitation to ordained ministers only.

Lay faithful, because they are members of the church, are responsible for the proclamation of the word of God. Lay faithful obtain the responsibility of preaching, by their baptism and the gifts of the Holy Spirit.

They share the mission of Christ in their baptism as priests, and prophets, thus they have an active role to play in the church. Dufour comments like this on the point of Jesus' priesthood, kingship and prophetic position:

The people can do it, thanks to Jesus who makes them participants in His Messianic dignity of king and priest (1973:464).

Lay faithful are responsible to give examples in their Christian life in the world where they live. Therefore they are obliged to preach to the society they live in. For this they need no other ordination than baptism.

The church is responsible for preaching verbally and by deeds. The church preached by the spoken and the written word. The church is responsible for preaching through any media available: radio, T.V., music, drama and performing works of mercy and charity and by taking active and leading roles in justice and peace movements.

4.2 THE RESPONSIBILITY TO TEACH

Teaching ministry is essential in the life of the church. That is why Vatican II emphasises that the church is a learning and a teaching church (Abbott 1965:246). Some of the church's

ministries depend on its teaching activity. Some ministries of the church have to be educational in order to be effective. Jesus commissioned His apostles:

And teach them to observe all the commands I gave you. And know that I am with you always; yes, to the end of time (Matt. 28:20).

Jesus was more of a teacher than a preacher.

He started teaching at the age of twelve...they found him in the Temple, sitting among the doctors, listening to them, and asking them questions; and all those who heard him were astounded at his intelligence and his replies (Luke 2:46-47).

If the church claims to be continuing the mission of Jesus, she must teach. During His ministry Jesus was referred to as 'teacher'. And Jesus refers to 'what I taught' you, not so much 'what I preached' to you.

It was at this time that Jesus said to the crowds, 'Am I a brigand, that you had to set out to capture me with swords and clubs? I sat teaching in the Temple day after day and you never laid hands on me (Matt. 26:55).

If the church wants to be obedient to the teaching of Jesus, the church should also teach not in its own names, but in the name of Jesus (John 7:16-17, Acts 4:18, 5:28).

The church proclaims the message of salvation. The church teaches in order to explain the meaning of Jesus' death and resurrection. The duty of the church members is to teach and convert more believers. Jesus charged the disciples with His mission to go and make more disciples.

Church members to teach so as to bring people to Jesus. It is the church's responsibility to exhort people so that they will escape the judgement which is to come.

The Apostles taught people about Jesus (Acts 2:22-40. Jesus wants to teach in the church through the Holy Spirit.

I have said these things to you while still with you but the Advocate, the Holy Spirit, whom the Father will send in my name, will teach you everything and remind you of all I have said to you (John 14:26). But you have not lost the anointing that he gave you, and do not need anyone to teach you; the anointing he gave teaches you everything (1 John 2:26).

The Spirit who enlightened the Apostles to teach with courage and the truth, is also the one who will raise teachers in the church (1 Cor. 12:8). Teachers in the church are advised to teach and make use of the opportunities they have (1 Tim. 4:13).

The church is responsible to teach the truth and to correct errors (1 Tim. 4:6, 11) It is the responsibility of the church to teach the Bible and to interpret it for the people to understand it.

Scripture teaches clearly that the Spirit binds the church with Jesus and God, and the Spirit is 'the teacher' in the church and is the voice of God (Acts 28:25). Paul teaches that without the Spirit, nobody would understand the spiritual truth (1 Cor. 2:13). Some proper roles of the Spirit in religious education are those of being the teacher, the guide and empowerer.

4.3 THE RESPONSIBILITY TO SERVE

In Hebrew the term 'servant' means 'labouring' and 'doing'. Thus it would mean labouring and doing for God. It is good for people of God to serve God. The church's task is to train her members to come to an understanding of this crucial point, that as believers they should serve God their creator.

The church should teach the servants of God, the faithful, as it is composed of servants of God. To affirm this point we can read the prophet Isaiah's writing: (Is. 42:1). This servant of Yahweh was the result of the covenant. A personal relationship with God existed, though Israel kept on failing and breaking it.

In Greek there are two meanings involved in the term 'servant' these are 'surrender' and 'slavery'. Church members should try to teach, as St. Paul teaches that 'surrender' is to Christ and 'slavery' is to His service rather than to sin. Christians should be slaves of God like Christ Himself. Slavery to God is the true freedom.

His state was divine, yet he did not cling to his equality with God but emptied himself to assume the condition of a slave, and became as men are; and being as all men are (Phil. 2:6-7).

In Jesus we meet the 'servant of God' par excellence. The church should train her members to follow the examples of Jesus' Servantship (Matt. 20:28). It is the task of all church members to follow Jesus.

All church members must have this servant attitude when they

approach the ministries of the church. Church members must do this since they are continuing the mission to be the servant of God. In baptism they committed themselves to this service and promised to fulfil it.

In the church we have various kinds of ministries, among which church members as servants of God should choose. All members are responsible for a ministry or service and they should do it wholeheartedly (Matt.24:45-49).

The church members should know how to confess faith not only with their lips, but also with their deeds. The only way of showing righteousness, is by serving God and people. This is the duty of everyone claiming to be a believer. Jesus offered Himself totally, both body and soul. Nobody can be a member of the Christian family without self-sacrifice.

The church has the duty to build relationship and love among her members. A community without love would never perform any Christian action and that community will soon diminish. A community imbued with the Spirit will last longer and be healthy and active. The gifts of the Spirit motivate the members of the church to minister in their church.

If members in a community have a good relationship, they share everything, even their needs and feelings. This drives them to minister to each other. Ministering to each other reminds them to minister to and glorify their God in thanksgiving for the love with which he blessed them.

The presence of the Holy Spirit in a community never lets the community rest unconcerned about the needs of its members as well as the needs of the neighbouring community's members. In other words, the Spirit will move and empower the members to look for the needs of other communities, within the church and outside the church.

The Spirit transforms members and makes them change their hearts and become true disciples of Jesus. The Spirit teaches them to see their major responsibilities to build the Body of Christ, and brings them to realise that they are the community of God. Church members must also be provided with the necessary skills and means.

The church have to teach her members to serve others and also provide them with skills to empower them for the task. There would be no point in motivating church members for action without teaching them to serve in the church. Church members must be made effective and efficient in ministering in the church. In other words, it is the church that must professionalise her members for the service they have to perform in the church.

Professionalisation of the members I envisage to be both functional and spiritual. That is to say, they must be professionally trained for all the ministries they are going to perform in the church to benefit both the church and themselves.

By spiritual professionalisation I mean that members should be

able to see a relationship between what they do materially and how they live their spiritual lives. They should be able to benefit spiritually from their church ministries. This is in fact the purpose of Jesus in charging the members with of the church's ministries.

The church must develop the spirituality of the members in such a way that they understand the voice of God. That means to discern between what is spoken by God from that which is worthless, so that members can respond to God's call.

This also makes the members sensitive to the presence and prompting of the Holy Spirit. Church members should humble themselves and serve in the church (Mk. 10:43).

4.4 THE RESPONSIBILITY FOR HUMAN DIGNITY

Church members are responsible for the respect of human dignity. It is an indisputable fact that the human being is at the centre of all things ever created on earth.

Be masters of the fish of the sea, the birds of heaven and all living animals on the earth. God said, 'See, I give you all the seed-bearing plants that are upon the whole earth and all the trees with seed-bearing fruit; this shall be your food (Gen. 1:28-29).

Human dignity has its roots in the fact that human beings are created in God's image, and the church should teach this truth (Gen. 1:26-27).

This is also central in the Christian teaching. Abbott commenting on the theology of Vatican II writes this about the dignity of Humanity and its origin in God (1965:210).

Where people debase human dignity, it is the church's duty to intervene. The church must explain and teach all church members that people should respect the dignity of man or woman. Only people have the ability to debase human dignity, but people are also the only ones who can respect God's image in the human being.

The very fact that human beings were created by God, makes human beings holy. Only a person is able communicate with God on a relational level, so man can know God differently from other creatures. A human being can, and is expected, to glorify God.

A person is rational and able to please and displease God. Man can and does develop and change spiritually, for better or worse if he so chooses, because God gave him this freedom.

God revealed Himself to man, because man was created to know God, love Him and serve Him, so that man will be with God in heaven.

Evil spirits cause man to lean towards evil, and rebel against God's love (Deut.13:3,7, Tobit 6:8). Evil spirits often drive man to refuse to acknowledge God as the centre of human life. These spirits cause man to refuse to admit that God is the beginning and the end of man's being. This causes man who is

extremely good to become extremely bad (Gen. 1:31). But Jesus conquered the evil spirits (Matt. 4:11, John 12:31).

Man knows how to distinguish the Holy Spirit from the evil spirits. He can be blamed for not struggling until he conquers against the evil spirits. Otherwise he is blameworthy for his sins. Man is capable of liberating himself from this situation, because human dignity will never diminish.

Man's possession of God's image helps man to possess God's grace. Therefore man enjoys a special relationship with God because of the grace of God in him.

Since man is called to commune with God, the church is responsible to keep on firmly fighting against any form of atheism. The church cannot allow atheism, which kills the root of human dignity, to thrive. But the church is aware of freedom of religion in South Africa.

The church must preach and teach strongly against any attempt of man to deny God. Human dignity is based on God's existence. If God does not exist man is worthless, because man bears God's image.

The church must place God at the centre of the life of man and in the whole world. The church helped by the Holy Spirit must teach the whole of humanity, Christians or not, that God the Father, the Son and the Holy Spirit are the core of human life.

The church has to give examples of this truth in her life, and witness to the truth of Jesus' teaching about human dignity.

The sincerity of the church's teaching about human dignity should be observed in the life of her members. They are responsible to respect themselves and their sacred bodies, which are also temples of the Holy Spirit.

The church must preach and teach against the following:

Murder, genocide, abortion, euthanasia, or wilful self-destruction, whatever violates the integrity of the human person, such as mutilation, torments inflicted on body or mind, attempts to coerce the will itself; whatever insults human dignity, such as subhuman living conditions, arbitrary imprisonment, deportation, slavery, prostitution, the selling of women and children; as well as disgraceful working conditions, where men are treated as mere tools for profit, rather as free and responsible persons; all these things and others of their like are infamies indeed (Abbott 1965:226).

The church is to exhort against anything that undermines human dignity in society. What dehumanises a person, debases both the abuser and the victims of these evils. It would be a terribly serious failure on the part of the church to ignore any of these abuses.

The most powerful method of re-discovering human dignity is to make every individual aware of his or her state as a human being made in God's image. That means helping human beings respect themselves before they respect other people. It would be almost impossible to respect a person who does not know how to respect himself. A person must respect himself if he would like other people to respect him.

Church members ought to teach that nobody has the liberty to degrade the image of God in himself. The church has the responsibility to teach people to start from their families to respect persons.

Church members' duty is to teach people to understand that everyone has human dignity that is indestructible. God created male and female in His image (Gen. 1:27). It is impossible to drive a wedge between God's image and human dignity, with the intention of diminishing that dignity.

God created the human person unique among all creatures of the earth. A man or woman is a person who is a conscious and free being, and is the centre of all creation. Only a person can be saved, because only a persons is destined to be saved. The individual is not a means to something else, he has a value of his own.

A person's value is not due to his possessions, but what he is. He transcends every creature by the virtue of being created in God's image (Gen. 1:27, Mk. 8:36).

The church must awaken her members to respect people in spite of the insignificance of their possessions. She should remember that every person will be redeemed by the blood of Christ and that the Holy Spirit dwells in him. The church should treat persons with respect, not because of what they are able to do, since they are not objects to be used.

Church members should be educated not to treat people in different grades according to their abilities and qualifications, because that is not what counts in the eyes of God. Each person has his dignity as an individual, irrespective of his contribution in society.

Persons should not be discriminated against according to sex, race, age, religious affiliation and occupation, and one should not look down upon others because of these things. They are all created by God in His image.

Because human dignity is the foundation of the equality of all persons, one crack in this foundation breaks all human dignity built on it. A person is a communal being, therefore what affects one person will inevitably affect the whole community of God's people.

It is Christ who redeemed all people with His blood, individually. People as individuals are unique, though all are created in the image of God.

Christ taught that everybody is equal to others and has equal dignity. The birth of the Son of God raised human dignity when God became like us, in the womb of a woman, and born a man.

4.5 THE RESPONSIBILITY TO HUMAN RIGHTS

The church must nurture those who embraced Christian faith.

Church members must respect and know the rights of others. Even

the state cannot change human rights, and it is obvious that they should be known and valued by everyone, especially by Christians. Otherwise it could easily lead to the violation of human life and the dignity of the human being.

It is the right of everyone to live, that is, the right to exist, and only God has the right to change that. Each one has the right to have a healthy life. A person has the right to possess a house, and food to eat (Exod. 23:6, Is. 10:2). In the New Testament Matthew gives us the golden rule (7:12).

A human being has the right to be in a society and a community and have right to own a land to live on. But having rights still requires that one must work for these rights.

A human being has the right and freedom to political action and education, religion and work, or employment. He has the right to visit any part of this world, for recreation.

He has the right to relate to anyone and make friends.

He has every right to choose any direction to work for the development of this world and the people living on it. Everyone has the right to work for the common good of every human being according to his ability. What is important is that in practising his rights and freedom, he should not violate other's freedom and rights.

It is therefore an important duty of the church to teach God's

people the Christian principles and values. Christians should always observe principles which are based on Christ's love. That should be the foundation on which their daily actions are based. It is a crucial role of the church to teach believers these things.

Nobody has the right to prevent anybody from enjoying life, or to take a life, even if the person seems not to be enjoying a good quality of life in our human eyes. That means people must think twice before they perform murder, abortion, euthanasia, wilful suicide and many other deeds. People should not be prevented from any kind of employment, or from marrying anyone he loves.

Everybody has the right to education, to develop his gifts from God, and work for the common good of the society. Nobody should prevent anyone from voicing his opinion, and choosing whom he likes to govern him. Nobody has the right to prevent anybody from choosing a religion of his own liking.

People were created free by God, though interdependent and communal. That is why a person needs a family, a home where he can experience a relationship with his people, because a person is a social being by nature.

In his innermost depths of his being, he needs to be in communion with other people. Nobody can live in isolation, because that would be fatal. A person needs to be in the company of other

people, and he needs to speak and listen and laugh with other people. This must be the concern and the part of the teaching of the church.

In the same manner a person is needed by his fellow beings. There is reciprocity: individuals need each other as society needs individuals. This is not only an anthropological relationship, but it is also a Christian and biblical relationship (Gen. 2:18). But their Christian love and respect must be present to bind all people together as one family of God.

The church has the duty to help people build healthy families which will create a healthy society. A family is one cell of a society, as it is also one cell of the church. There could be no church without families. It should be the main concern of the church to help families to live a happy and Christian life, in order that the whole church and the society could be both happy. Parents are teachers of children, and the teacher of the parents is the church.

The first and most important obligation of the church in her evangelization ministry is the spreading of the Christian faith. The church has the crucial spiritual task for the salvation of souls. The church performs all the above mentioned activities with the sole aim to obey Christ by the evangelization of the people of God (Is. 11:12, Matt. 5:14). There is no church activity which can be more spiritual than the work of spreading the Gospel of God.

The church should assist the families to harmonise cultures with Christian and social values. Good Christian families should be helped by the church to know how to relate to the whole of society. All families, Christian or otherwise, should work together for the development of their society.

The church is the light and the teacher which has to guide the Christians to creative participation in all the church's activities. Christians are charged by Jesus to be the salt of the world (Matt. 5:13).

It is a major role of the church to teach, guide, sustain and humanise families and the society. Civilization and the wellbeing of the people depend on the high quality of the life of the people. This is one of the most important ministries of the church. Much can be achieved by the promotion of the quality of life in families.

The responsibility of the church is also the responsibility of each and every member of the church. The church has to teach and preach that the promotion of the quality of life in families, is the work of both the community and the individuals.

It is the lay faithful members of the church who can appropriately witness to the gospel values. Their lifestyle is more visible in the world both to the rich and the poor. As Christians they are responsible for all people, both Christians and non-Christians, religious and non-religious. This is the

mission of the church, therefore the mission of everyone in the church.

They are responsible for justice and peace, they cannot and should not run away from it. The faithful lay members cannot remain indifferent as if they were strangers in their church.

Christians are supposed to be disciples of Jesus.

For he is the peace between us, and has made the two into one and broken down the barrier which used to keep them apart (Eph. 2:14).

Christians, more particularly the laity, are charged with the duty to be peacemakers (Matt. 5:9).

The church can fulfil these complex responsibilities through involvement of all church members in prayers for the whole world's needs, through daily worship, through preaching and by organising religious education programmes.

CHAPTER 5

THE TRAINING OF CHURCH MEMBERS FOR SERVICE

This chapter will treat programmes for training catechists/teachers of religion and for teaching our church members faith. The two will run concurrently, that is catechists are trained while teaching religious lessons, a kind of in-service training.

The aim is to produce catechists/teachers of Christian faith from the parishioners themselves. This chapter's objectives are to train, motivate and empower believers right from parents at home, catechists at religious school and pastor at the parish church, to teach Christian faith.

To fulfil such a commitment we need a carefully designed curriculum and a religious education programme. Training is crucial for such an important religious education act, if we want to have both efficient and effective catechists.

5.1 GOD'S CALL FOR SERVICE

5.1.1 THE CALL OF ABRAHAM, MOSES AND JEREMIAH

God calls all His people to serve in His mission. The first person called by God was Abraham (Gen. 21:1). God called Abraham out of love and because he trusted Abraham on account of his faith.

God's invitation of Abraham was planned to culminate in universal salvation. That was the main purpose of God's call for Abraham. That is why God promised to exalt Abraham and give him

innumerable sons, and that He will bless those who would bless Abraham.

This was not an easy task for Abraham, who was to separate from his clan and leave Ur, his place of birth and struggle in his travels to the unknown land. Though Abraham lived among people who believed in false gods and idols, he trusted in God. Abraham was a devout believer in sacrifice, he even obeyed God who ordered him to sacrifice his only son Isaac. His strong trust and faith reached the peak in his assent to sacrifice Isaac, whom he loved.

It happened some time later that God put Abraham to the test. 'Abraham, Abraham' he called. 'Here I am' he replied. 'Take your son,' God said 'Your only child Isaac, whom you love, and go to the land of Moriah. There you shall offer him as a burnt offering, on a mountain I will point out to you (Gen. 22:1-2).

After Abraham's response to God's call had been accomplished, God also called prophets who answered the call to His mission in various ways. All these individuals proved to be absolutely dedicated to God's message and took their responsibilities seriously. God called them personally by their names.

God called Moses:

Now Yahweh saw him go forward to look, and God called to him from the middle of the bush. 'Moses, Moses!' He said. 'Here I am' he answered (Exod. 3:4).

God's call to Jeremiah:

The word of Yahweh was addressed to me asking, 'Jeremiah, what do you see?' I see a branch of the Watchful Tree' I answered (Jer. 1:11).

God chose those He loved and awaited their positive and responsive answer, in faith and obedience. God gave His chosen ones different ministries, such as teaching, prophecy, and priesthood.

No one takes this honour on himself, but each one is called by God, as Aaron was. Nor did Christ give Himself the glory of becoming high priest, but He had it from the one who said to Him: 'You are my Son, today I have become your Father' (Heb. 5:4-5).

5.1.2 THE CALL OF JESUS' DISCIPLES

Jesus, the Servant of God took God's mission seriously. It is Jesus' call of His followers which is the concrete call of God to the disciples (Mk. 3:13). Some of Jesus' preaching involved calling disciples. Jesus summoned His followers for His Father's mission.

The early church recognised her members as those called to follow Jesus. Similarly, the apostles preached and called for more servants of the Lord. St. Paul says all the saints are called (Rom. 1:7, 1 Cor. 1:1-2).

Paul reminds the first believers to consider their call, and live perfectly (1 Cor. 7:24). Every Christian is called to live a spiritual life. The Spirit will make all responsive to the Word of God. And the Spirit will make them respond as sons of God (Rom. 8:16).

It is the call of Christians to be born in the Spirit. And it is the Spirit who gives them their gifts and ministries. It is the

Spirit who binds them into a loving and serving church community.

There is a variety of gifts but always the same Lord; working in all sorts of different ways in different people, it is the same God who is working in all of them (1 Cor. 12:4).

All church members, who listen to the call of God and learn to understand, will respond accordingly and live a spiritual life. They will not fail to speak and act the way the Spirit prompts them. Christians must personally bind themselves to God and His church.

Christians' response to God's calling is a commitment and an act of fidelity to Him. God does not call them for frivolous reasons, but for a tremendously important mission in our salvation.

We are not called like Abraham to leave our clan or place of birth and pleasures, but to serve Him in our churches and in our conduct with our neighbours and relatives. In the church God calls us as a church community and as individuals. God wants each member in the church to speak soberly and work intensively to build the reign of God in Jesus Christ.

5.2 CHRISTIAN EDUCATION

5.2.1 AIM AND OBJECTIVES OF CHRISTIAN EDUCATION

There are many definitions of the terminology 'Christian Education', as found in the article "Seeing a Biblical Base" (Mayr, 1988:200).

Christian education is commissioned to engage in the formation of a Christian person: one who thinks Christianly and acts Christianly. The church and the ministry of Christian education have four functions: evangelism,

edification, worship, and social concern (1988:200).

Christian education is to enable the Church members to come to a clear understanding of their responsibilities as Christians. There can be understanding without faith, but faith cannot exist without understanding.

'The Catechism of the Catholic Church' puts it this way:

From this loving knowledge of Christ springs the desire to proclaim him, to 'evangelise', and to lead others to the 'yes' of faith in Jesus Christ. But at the same time the need to know this faith better makes itself felt (1994:126).

In order that Church members should understand their ministries in the Church, they need a profound programme of Christian education. Christian education deals with the growth in the knowledge of God and the church as well as the growth in faith, of all the church members.

Religious education in general may be included within Christian education. Christian education is an education about Christian faith. It enables a person to explore some truths about God and Jesus (Groome 1980:24).

Christian education encourages understanding among the members which creates good relationship and leads to healthy Christian communities, in the same way as public education facilitates communication among the societies. It is absolutely essential that every church organises its own Christian education programmes.

Christian education is a vehicle of Christians proclaiming God's message. It is always the wish of Christ to fulfil God's mission. That is precisely why Christ commissioned His church with this message.

And he said to them, 'Go out to the whole world; proclaim the Good News to all creation (Mk. 16:15).

5.2.2 THE PURPOSE OF RELIGIOUS EDUCATION

Like the definition of religious education, the purpose of religious education is formulated in different ways according to different writers. White quotes R.C Miller saying:

The purpose of Christian education is to place God at the centre and to bring the individual into the right relationship with God and his fellows within the perspective of the fundamental truths about life... It may be defined as truth-about-God-in-relation to man (White 1988:134).

In religious education church members are helped to become disciples who will witness to the Gospel of Christ. By religious education the church is able to pass Christ's call to all church members to service and the ministry in the church.

Church members are made to understand why they need to participate in Jesus Christ's work of building the Body of Christ. Church members are made to become sons and daughters of God.

In the religious education classes, God is active through the Holy Spirit when a religious teacher is teaching. The Church members must participate in this divine enterprise.

It is God personally who is inviting those who are taught, not only to have an idea about faith, but to practise in their lives.

They should know that they will be able to perform all these ministries in the name of Jesus Christ. Jesus, through the Holy Spirit, is the teacher of all. Only Jesus will bring the world to perfection (1 Tim. 2:5).

Jesus Christ worked for the Church, but still He continues to be present as the teacher of the Church through the Holy Spirit. The Spirit is the wisdom and the power of God, training and teaching all Church members. This is precisely what makes the church the Body of Christ. Jesus is the head who allocates all ministries to the members.

Through religious education people are taught that they are the chosen of God. Therefore they must witness to the reign of God, and their responsibility is to do service of sanctifying the world (1 Pet. 2:9).

In religious education the Church teaches and trains her members that they assemble as one holy family of God at worship in the liturgy. Christ is always in their midst. Christ gives them life in prayer and love. That is where they are filled with inner strength to do God's work (Acts 4:31).

In religious education the Church members are helped to

internalize the Word of God, and allow it to change their lives.

They should be taught to realise that they have to accept God and turn their focus and life to Him completely. They will recognise God's love and the need to change their lives and be Christ-centred. Christian education will teach church members the necessity to love and obey God, and to keep His commandments (John 14:21).

Religious education enables Church members to know their responsibilities. Religious education brings them to know Christian values and change their lives accordingly, and start to speak and act like Christ in speech and actions.

Filled with the Holy Spirit, church members will become highly concerned about the needs of their neighbours, and move to do something about their fellow Christians. It helps the church members to understand and know God and His church. The Spirit stimulates them to become real disciples of Christ.

Religious education properly programmed, kindles the love for God within the church members. They become keener to acquire knowledge and truth about Him. Christian education stimulates hearts to change for Christian life.

Religious education enables church members to understand God's message and its meaning in their lives. It explains about God's revelation for their salvation and it teaches and trains them how

to respond to God's calling. Religious education wins church members for God (Heb. 1:1-2).

In religious education teachers, with their different qualification, are able to teach through liturgy, the Bible, systematic theology and the Christian life in which they serve as examples to their students. Each of these has a special role to play in the process of teaching faith and winning the souls of for God.

In liturgy, much that is learnt about God is put into worship. Liturgy is faith in worship and it is in liturgy that the church members worship, celebrate, pray, praise, adore and sing to the glory of God. It is in Liturgy that members reflect on God and communicate with Him and other fellow believers.

The members participating in the liturgy hear the word of God, see experience the spiritual feelings of the presence of God. They are able to pray and say things they want to say to their God. They present themselves and their sacrificial offerings, and they express their love for God, their belief, hopes, trust in and dependence on God.

Religious education draws its truths about God, Jesus, the Holy Spirit and the church from the Bible. Religious education is manifested in the Bible and it is seen that God and Jesus are personally revealed.

The word of God speaks in the Bible, where God the teacher teaches. That is where we hear and learn about the activities of the Holy Spirit. The church draws her teaching from the Bible.

Biblical theology is based on the Bible and the teaching and preaching of the first Christian and their lives. In biblical theology the teaching of the church and the Bible are interpreted. Religious education obtains assistance in interpreting any point connected with our Christian faith from systematic theology. Some elements of religious education are taught by theologians teaching systematic theology.

In everyday Christian life, leaders and teachers of religious education can specifically teach religious education just as effective as they could do in a classroom. They can demonstrate concretely what is meant by Christian life. This is reflected in the daily Christian life, as an example of what is expected from a real believer. Sometimes words are unnecessary; people first watch the church members to see how they live and observe their Christian lifestyle.

In daily life church members witness to Jesus' life when they live lovingly, obediently and happily together as brothers. Christian life reflects how church members react to the events and situations of the world around them. If one member is in need of any kind, others will come to his assistance.

Religious education makes church members to experience and to

have a far deeper feeling for the church community as their family. It fills them with the presence of the Holy Spirit who inspires them not only to live happily together, but also activates them to participate in the church activities.

They become keen to be incorporated into the community of brother and sisters, and their works (Acts 2:41). Religious education will bind church members together as one family on a group level, parish level, or even on a diocesan level. It makes church members become more sensitive both to the church and neighbours, and to be prepared to render help where necessary.

Religious education drives away indifferent attitudes among church members (1Cor. 12:12-13). They believe that were all born in the same baptism, and are bound together by the Eucharistic communion they receive. But each member has an important role to play (1 Cor. 12:14-15).

5.2.3 THE METHOD OF TEACHING RELIGIOUS EDUCATION

A religious education method is a common basic structure to the learning process, Burke gives us seven kinds of methods of teaching religious education.

A penetrating scrutiny of virtually any well-accepted 'method' of R.E. reveals a common 'x-ray' picture - in other words, a common basic structure to the learning-process:...This EX-RE-EX-RE x-ray picture is the basic for the classification of methods/techniques/activities listed below (1991:38).

We have these classes of religious education methods: the stimulation, experiences, investigation, input, reflection,

expression and revision. Method of stimulation helps the student to recall personal experience of one topic or idea or situation.

'Stimulation' helps the student to remember short written excises, and share with other, or a diagram and say how it represents the student and be imaginative to identify an object from others. The student may choose-a-card and share with others. This method may be brainstorming and story sparking.

'Experiences' will remind the student a story told, read or heard from radio or seen in movies/videos. It may be a meditative reading-aloud, a poem, a song or scripture passage, a game or drama.

'Investigation' method is a question-box or the student formulates questions, he may open the dictionary and see the meaning of words or he may take up a directed reading of the Bible or textbooks. The student can do research, he may use a worksheets and write questions, sometimes interview other works, and start designing projects.

'Input' presentation on a blackboard using colour-chalks and also using flashcards. The student may prepare a charts to write on, or cut pictures from magazines and newspapers. A guest speaker may be invited to give short talks, or a symposium could be organised, and put questions and use symbols, hand-outs, pamphlets, filmstrips, slides, tape and radio-recordings.

'Reflection' questionnaire could be used, or photograph-analysis, paper-folding and drawing formats evaluation can be applied. Students can debate, buzz, sharing, discuss, or observe silence with meditation in the class.

'Expression' they could have liturgy or paraliturgy, prayer-excises. They can make posters and charts, or make newsprint, banners, and report-back from groups. They could mime, non-verbal dialogue, dance-drama and write poetry, journal, statement, essay, prayer or letters to God.

'Revision' they will make tests, teach-a-puppet, quiz and teacher 'plays dumb'. This is a shorten classification of methods of teaching religious education of Burke.

5.2.3.1 TEACHING CHILDREN

Everything in teaching religious education starts with the teacher or the educator whose major task is to structure the learning situation.

The Lee model depicts the teacher first and foremost as the structurer of the pedagogical situation. By structuring the situation I mean the deliberative arrangement of the appropriate conditions in such a way that the probability of attaining the desired learning outcome is thereby enhanced (Lee 1992:181).

The religious educator must be alert at all times to the changing conditions in teaching of religion. He cannot choose only one component or variable of the teaching act and go on with the teaching of religion, but he should organize and orchestrate all the teaching factors.

Teaching is organizing the entire instructional situation in such a way as to facilitate the acquisition of desired learning (Lee 1992:181).

Choosing the subject-matter or one method alone does not effectively help a religious educator to come to the desired outcome, but he must organize it effectively, and facilitate it well.

We need a reflective educator and a reflective teaching in religious education for children. That means he must be continuously aware of what is occurring in the here-and now religious education lessons. He should be a self-questioning religious educator. He must be able to observe overall sequence of religious education events, and try to choose the best method conducive to the present situation.

One of the basic functions also of teaching children religious education is 'decision making'.

The role of constant awareness, of what is happening instructionally, of intentionality, of prediction, and so on, is to transform uninformed decision making into informed decision making (Lee 1992:187).

The evaluation after the completed teaching event should be both summative and formative. It should be summative, that is it should assess the effectiveness of the method of the completed lesson, and formative in that it seeks for the improvement and the productivity of the childhood religious educator's future instruction.

Evaluation in religious education of children is not only to see to what has been learnt, but also it helps the religious educator to decide more effectively and more wisely what to do when and how to do it.

5.2.3.2 TEACHING ADULTS

There are many methods and techniques of teaching religious education. James Lee in his taxonomy of learning defining methods and techniques prefers to call them 'religious Instructional procedures', terms he thinks are technical for his purpose.

Method is the internally ordered set of pedagogical procedures which are arranged in discrete generalized bodies or classes. Method serves to furnish the larger tactical unit of the teaching-learning act (Wickett 1995:186).

Examples of method are: problem solving, teacher-pupil planning, socialized teaching, individualised teaching, and affective teaching.

Problem-solving: method can only be used for adults; especially solving more complex problems needs adults whose cognitive development has fully occurred.

Teacher-pupil planning: the teacher will plan together with the learner, and not plan for the learner. To this point Lee will say:

Rather, the religious educator carefully picks and chooses certain aspects of the subject matter, aspects which he/she predicts will be both important for the learner to learn at this particular time and which also are capable of being taught/learned by the learner (1992:181-182).

Socialized teaching: is a teaching which does not only develop individual values, but is also concerned about the society. A person is not an island, but a communal being who inherits his religion from the parents and community. To sustain his religion, it must be socialized.

Individualized teaching: it is a situation where one person is taught religion. Sometimes he might have a teacher who is just teaching him alone.

There are various causes which can bring about individual teaching: Others may have stopped learning or the learner may have started alone.

Individual learning is where one learns on his own or relies on books and other printed materials, papers, journals, videos and films. When the supervisor helps, it will be a nondirective way.

There is one-to-one method of teaching religion where the learner works under the supervision of an educator or supervisor. They will both build a relationship, acceptance and support. They meet and make mutual agreement on a suitable time and ask each other questions and be ready to listen.

They are both prepared to be involved in the learning situation. The supervisor will assist with some information and with some information and with necessary and suitable resources.

Sometimes the educator and the learner may make a contract method of learning which is binding on both. The contract will specify how they bind themselves to this learning situation and for how long.

The educator may ask the learner to review a material and recommend sources, or ask the learner to identify his area of interest in learning.

The religious educator or supervisor may ask the learner to work on a draft of the written contract while paying special attention to things like charity, feasibility and accessibility, and prepare him for the final written work. The supervisor will continue supporting the learner up to the end, the evaluation of the entire work.

There are also methods and techniques for group learning in religious education. In these methods we find what is termed 'Tip of the Iceberg' which means the learning which occurs in a classroom environment. Some learning takes place outside the class in informal either discussion or general talks.

'Tip of the Iceberg' refers to the amount of learning which occurs in young adult religious education classes in comparison to larger 'base of the iceberg', which symbolizes learning that takes place outside of the context of the classroom (Lee 1995:199).

The religious educator or supervisor will encourage each learner to develop his interest in learning any particular area of the

studies on his own outside the classroom. The educator will provide the learner with suitable resources and sometimes with some supervision.

The supervisor may organise the learners into learning partnerships so that they can discuss constructively and share information. This method will promote understanding and mutual help of the learners.

There is also 'the study circle' method where identity formation or equality is promoted.

Study circles have no teachers, students, nor externally determined curriculum. They are composed of young adult members and a religious educator whose task is related more to the process than to the content or resources of learning (Wicket 1995:200).

Chairs are arranged in such an order that no one is the best when the number of pupils is from five to twenty; not more.

The participants will share information with the facilitator intervening like all participants. The group obtains and shares resources and data.

In religious education we have also what is termed 'distance education' method. The learner is far from his supervisor, the only personal contact they have is telephone, and printed materials.

The above method needs trained facilitators who are able to

orientate and guide the learners. The material provided should be regular and enough, but not too much to overloaded the learner.

'Competency-based education' is one of the best methods of teaching religion which is a combination of 'mastery-learning' and individualized instruction'. It is highly structured, organised, planned and controlled by a highly trained competent educator. But the learner is also allowed and given some flexibilities in learning through this method.

There are many methods of teaching religious education that is why Pearl states thus:

'Different methods lend themselves better to certain types of content than others. No one method or strategy combination can accomplish all outcomes at one time (1992:213).

'Diagnostic-Prescriptive Teaching' is a highly structured method with three parts 'diagnosis', prescription and assessment (Pearl 1992:213). It suits well when skills and knowledge are aimed for.

To cater for any normal but low-income learners who lack skills, the 'direct instruction' method is used. The educator can comfortably work with eight to ten learners at a time. At the same time he keeps the whole class involved in the lesson, by asking questions which are addressed to the whole class. For some learners this method helps them to score higher after a certain long time.

There is 'Expository Teaching' method where the material must be clear in order that learners can grasp concepts, generalization and processes and examine how they are related. The learner will check similarities, effects and means-ends. The educator exposes lectures and demonstrates. If he wishes, the educator can use media like television, video, film and computers.

To be effective the educator will include models, drawings, photographs and visual aids. Though many educators favour it for it communicates subject-matter to the learners, it does not fulfil the aims of affective education (Charles et al. 1978:215).

We have the discovery learning which is interested in the thought more than knowledge. The learners are encouraged to learn on their own. The learner must be able to observe, organise, and evaluate in order to come to the concept and the conclusion.

Educators like to use inquiry and the discovery together.

Many educators and psychologists believe that inquiry and discovery produce learning that is more permanent and useful to the individual (Pearl 1992:216).

The educator helps the learners to find the problem and provide the topic of the work and design the appropriate activity and material to be used, and examine the answer and formulate and test the hypothesis (Pearl 1992:216).

In the read, review, recite the learner is given material to read and after that do the assignment on it. The educator selects the

assignment, and the learner after working the assignment, he demonstrate and show the information he has acquired.

Simulation is one of the methods of religious education. Some lessons are in the forms of games or in role-playing while the gap between theory and practice is reduced.

'Knowledge questions' which encourages the learner to remembers and also to comprehend, analyze, apply, synthesize and evaluate. In comprehending, the learner is expected to interpret and translate ideas. In application the learner puts the information into action. In analysis the learner thinks critically and synthesises the information and put it into action.

In the evaluation the educator assesses and decides if the method was effective, and if it had the desired outcome. The learner decides if the method will be used again in future.

Some methods of teaching religion are combining a few of the mentioned methods. The best method of teaching religion is the one selected and found suitable for the situation and used specially for that particular environment, and effective to produce the desired outcome.

5.3 THE STRUCTURE OF A PROGRAMME

5.3.1 THE PLANNING COMMITTEE

The planning for programme will need a planner, an individual who, after feeling God's call and the need, is interested and

motivated in developing a programme of religious education, and who will start organising others to form a committee or team responsible for planning a programme of religious education in a parish, or diocese.

'The Planning Committee' will be composed of the leadership of the parish or Church, the pastor, the D.R.E./C.R.E., the catechists, and any interested member of the parish.

The committee will be responsible for the entire religious education or catechesis programme for all parishioners as far as religious education is concerned.

They will judge the priorities of the parish and will approve and support religious education programme the parish will try to organise. It is the responsibility of the committee to budget for the whole programme.

The committee will choose and implement the programme and put it into action. It is the committee which will select the entire programme. The committee will not do things itself, alone but will try to involve as many parish members as possible.

5.3.2 THE TASK OF THE COMMITTEE

5.3.2.1 SELF-DEVELOPMENT OF THE MEMBERS

Each member has to familiarise himself with all religious education activities. The members must be familiar with the function, methods and trends of the religious education

programme. Each member should be familiar with the parish situation regarding the religious education programme, and all that is needed. Members of the planning committee will provide this input, at the early stage. Experts will be invited afterwards.

5.3.2.2 THE TASK OF THE COMMITTEE WILL BE to set aims and objectives and to budget and draw calendars for the whole parish and its groups such as the pre-school, youth, sacramental groups, and adults. The committee will plan and approve programmes, curricula and textbooks.

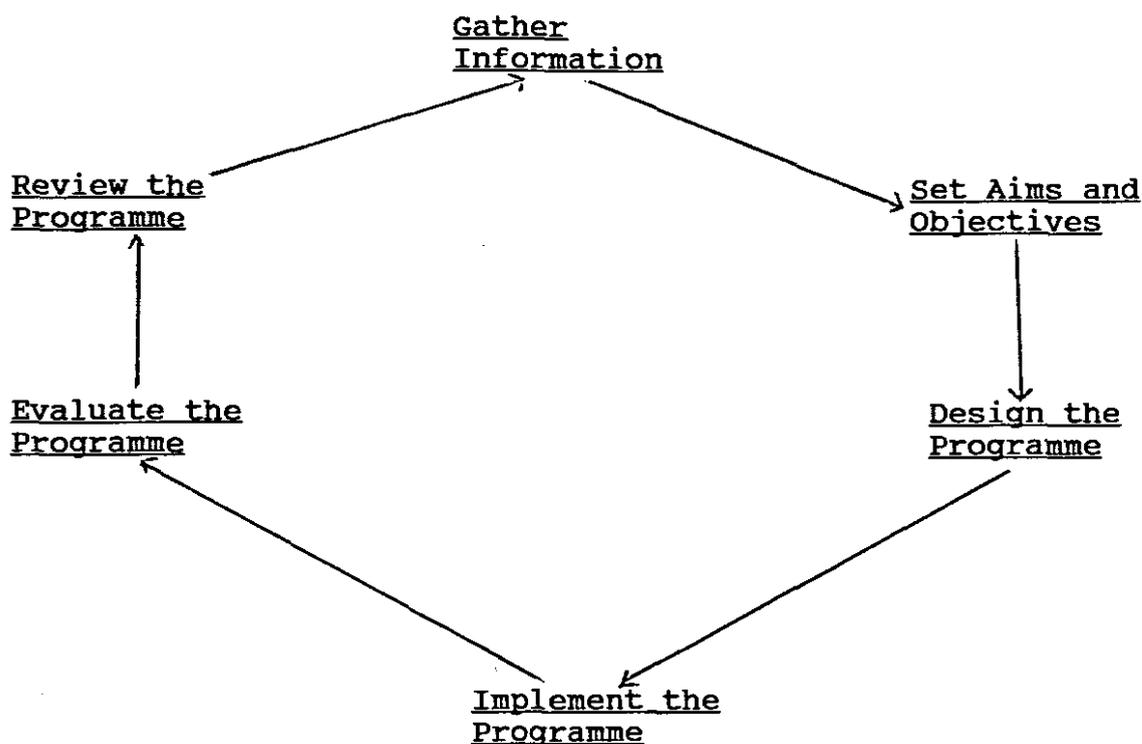
5.3.2.3 COOPERATION. The Committee will see to it that cooperation exists between members of religious education and other working groups or teams in the parish. Some parishes might have separate educational teams such as a liturgical team, a marriage team and a school children's team.

5.3.2.4 COMMUNICATION. It will be the responsibility of the committee to see that the teams communicate with each other. The committee will have to avoid conflict and confusion when setting aims and objectives, presenting its vision, calendar and documents.

5.3.3 'NEEDS ASSESSMENT' The phrase 'needs assessment' in the language of religious education is the process of gathering information about the needs of the parish members. It will be crucial for the planning committee to start with needs assessment before embarking on the religious education programme.

There are a number of methods of gathering information about the needs of the parishioners. The planning committee must know its target-participants, in this case, the young adults. It will be almost impossible to determine the needs of people unless information is gathered.

FIGURE 2 STRUCTURE OF A PLANNING & EXECUTION OF A PROGRAMME



The planning committee must know the target-participants and about their needs. First of all the committee will have to know who these participants are. What is their education level? What is their spiritual level? What is their social and economic background? What they have and they have not? What is going well and what is wrong among them? What are their priorities, values, interests and concerns? The planning committee members will find out about their skills and training and gifts.

They will list their concerns according to their priorities, starting with the most important of them all. They will consider these points when they are budgeting and examining their resources.

The committee members will use six methods of gathering information wherever necessary.

5.3.3.1 THEY WILL USE A QUESTIONNAIRE method by distributing questionnaires to all parishioners and asking them to answer and send them back to the committee. The following are some questions which may be asked:

- What the parish members need? What they have?
- What are their expectations?
- What are their skills and training?
- What they are doing in the parish, how they are involved?
- What are their priorities and values?
- What they think should be done in their situation in connection with religious education?

5.3.3.2 HIS/HER EXPERIENCES. The planner will recall his/her experience in relation to religious education. Each member of the team or committee will share his/her experience, either at a meeting or workshop. They will all study the parish situation, as a team and see what the weak and strong points are and the needs in religious education activities.

5.3.3.3 RESEARCH. They will also do some research and write

letters to people or ask them verbally. The research will be conducted by visiting those parishes where religious education is already taking place and sit in as observers. They will ask for reviewing programmes designed and practised by neighbouring parishes. They will examine those programmes and methods and find out if they could be adapted to their situations.

They will ask teachers of those parishes and find out if they are happy about their ways of operation in religious education. They will contact other students to hear if those methods are helping them to learn better, and also try to obtain some information from their central church office.

Brainstorming will be an initiating session and among themselves will be reflection and discussion to see what they can do as a team of religious educators. The committee will also reflect on the needs as they watch what is going well or wrong in their parish.

The committee will take into account the following needs of the young adults: clothes, education, encouragement, employment, food, faith, friends, housing, peer groups, interest and love. The committee will also take into account the necessities to set up programmes of education: money, teachers, classrooms and visual aids.

5.3.3.4 KINDS OF TRAINING PROGRAMME

Churches needs training for local facilitators (Rom. 10:14-15).

Before we create a training programme for religious education teachers or catechists, we must pose these questions: What kind of Christian education do we want to embark on? What kind of teachers or catechists do we need for the job? This should indicate clearly what training these leaders would require? We should look at things such as age, sex and level of education.

Four points must guide the programme planning: assess the needs of the learner; set the aim and the objectives; implementation and the evaluation.

There are various kinds of programme of teaching and learning in religious education. This study deals with two kinds of programmes, the comprehensive programme which is the macro-aspect, and the specific section of the comprehensive programme which is the micro-aspect. This training programme combines two micro-training segments.

The comprehensive program represents the macro-view of planning...Then there are the individual programs--the separate parts of the comprehensive program...The individual program represents the micro-aspect of planning (Atkinson, Ferro 1995:348).

This programme concerns the training of religious education teachers who are young adults, within the age grouping of 20-30. The first section will be a brief description of this programme, followed by a preparation for programme planning, the selection of personnel, the training of the clientele, the aims and the objectives.

It also considers human and material resources, the arrangements of the subject matter, the implementation of training and teaching programmes for the teachers. It also looks at the evaluation of the teaching and learning programmes.

We should realise that we cannot hope for miracles and that facilitators will drop from the sky, and be prepared to take pains to train them. Our parish needs training for local facilitators or catechists (Rom. 10:14-15).

People come from many types of backgrounds and experiences, and some might come with different motives. These people equip the future catechists with suitable teachers to proclaim the good tidings.

They would need to adopt the dialectical method in every activity they are engaged in. They may learn to do everything with the trainees, not for the trainees.

Both trainers and trainees should constantly invoke the blessing of the Holy Spirit before they embark on any project. It is urgent for catechists and facilitator to be trained and also to be highly motivated.

5.3.4 TARGET PARTICIPANTS

This religious education is designed for the training of teachers of Christian faith and also for the teaching of faith to the church members.

Those trained to teach religion should have at least standard ten of school education. They will be trained to teach those learning Christian faith, both adults and children.

The trainees should be taught how to teach the Bible, how to pray, and they should be taught Christianity and the nature and the function of the Church. They are to be trained in the methods of teaching religion and catechesis, and also how to teach those people wishing to embrace Christianity, meaning those wishing to be baptised in the Church as Christians.

They should be taught how to live the Christian faith, which they are to teach others. They must believe in God the Creator, Jesus the Son and the Holy Spirit. They should live according to the Holy Spirit and keep the commandments of God (John 41:15).

5.3.5 THE NECESSITY OF TRAINING

All important activities need some sort of training if it is to be performed properly. In Church work we seem to hope that the Holy Spirit has the obligation of awakening people and training them to function and fulfil their duties in the Church. Every community needs facilitators or agents to animate it and to maintain a particular tempo of activity.

Leaders or facilitators too need skills in their activities. People in a group need training to equip and empower them with methods as well as confidence. To maintain a Church community in good working order, we need both advanced and elementally training.

A training course will have to consider the requirement of the job to be done by the trainees, their situation in life, level of education, their age and so on. Their social background and life state are crucial elements to be considered before a training programme is designed for them.

In the Church we also try to look at the members' understanding of the Church, and their attitude towards the Church.

In the planning phase of the training programme, factors such as media, money and environment should be considered as they are important. It should be clear whether the training programme would require a short or long period of time. It is very important to take the availability of personnel into account.

To start on a small scale is often safe. The programme can expand as time goes on. For instance, starting in a region of a parish or with a parish, is always a wise move.

Firstly, all people who will eventually be involved, should be prepared beforehand and made to feel responsible for Church activities, so that they will be ready and await the start with enthusiasm.

It is always wise and easier to start with people who already show some interest in the Church work. Some of them may be members who have already tried some projects, even without full knowledge and skills.

Christians should be educated and made to understand that the Church's work is not only the responsibility of the pastors and the leaders, but also that of every believer. However, it is unwise to perform a Church ministry without first informing the Church's leader, or pastor as the case may be. It is often the best way to involve the leader, and make him or her take an active role, but not always as a person in charge.

Each person should only play a role because of his gift, not because he is ordained. Every member must contribute into the community according to his or her charism, and everyone should have the opportunity to do something.

People who are still in doubt should wait until they are fully convinced before they start with church work. It is never safe to rush things in church work. People should be invited for a thorough discussion before the actual training programme starts.

All the aims and objectives of the project should be clear. They must weigh the costs and the rewards of the understanding, in terms of time, money, and personnel. There should be clear guidelines as to expectations regarding the necessary training and course duration.

The experience of local members should be critically explored and examined before the commencement of the course. Allow the people to express their hopes, fears, doubts, needs and expectations. This is helpful for evaluation before the project starts.

5.3.6 PREPARATION FOR STARTING A PROGRAMME

5.3.6.1 SELECTION OF PERSONNEL TO FORM A COMMITTEE. Form a responsible planning committee to see to the articulation of the religious education programme. At the parish level an education committee will include some parish council members and the pastor. About five members would be a good number, because too many members could drag the progress of the programme. Election of one enthusiastic leader or coordinator or director of the programme planning committee is essential.

These people should be knowledgeable and interested in religious education. They should be people of good standing in their parish since what teaches most is a good life and solid faith rather than the qualifications.

5.3.6.2 TRAINING TEACHERS OF RELIGIOUS EDUCATION. When the suitable committee members have been carefully selected, they should be trained. They need training, if not yet qualified, in both teaching religious education and its administration. Teaching at public schools is different from teaching at religious education schools.

Training is crucial in religious education because it may be dangerous, if not damaging, to teach religious education depending on a hit or miss methodology. It is very rare that this sort of methodology will earn the teacher satisfaction as he is never confident in himself.

5.3.6.3 POINTS TO CONSIDER

The course will be advertised in newspapers, especially our church has two 'Umafrika' in Zulu, 'The Southern Cross' in English. In there we will advertise the venue, the date and course programme. It will be made vivid who is invited to attend and who is teaching and what will be achieved. Both DRES. of the parish and the diocese. The leader of the committee of planning will do the interviewing, and the secretary of the committee will keep the records.

5.3.6.3.1 SELECTING SUITABLE CANDIDATES

We shall select suitable candidates for training and make them feel capable of the task and provide valuable contributions needed by our programme.

They will be encouraged and made to feel that they can work smoothly as a team with others in the programme. They will be encouraged to view teaching and learning in the programme as a vocation from God.

The future staff members shall be visited at their homes for interviews. This is to see their background and their origin. We shall pray and reflect with them for discernment.

Each person being recruited should be known personally by the recruiting committee and he too must get a chance to know others. They must feel happy when sharing their concerns and be able to pray with others. They should also know their recruiters.

The names of the recruits will be noted with their addresses telephone numbers, the dates of their birth. The recruiting committee should know candidates' present employment, hobbies, interests, talents and gifts, their training knowledge and experiences and their concepts of religious education.

The recruiting committee should try to know their backgrounds, their family members, brothers, sisters and relatives. It is crucial to know somebody well when he will be teaching such an important subject like religion.

5.3.6.3.2 QUALITIES OF THE CANDIDATES

The target-participants are young adults, at least those who have passed standard ten.

They must be ready to respond to the call of God. They must be witnesses to the Gospel and be members committed to their Churches. They should be ready to serve and share their gifts with the community. They should seek to acquire the knowledge, skills and abilities needed by religious education catechists or teachers.

5.3.7 SETTING THE AIM AND OBJECTIVES FOR THE TRAINEES

5.3.7.1 ACTION PLAN

The committee will decide what action is the best. Action plans are the specific planned processes and details of what is to be done. The committee will detail these in order to make it clear

to the trainers who are to implement the programme. They should know what to do when implementing the programme and should use trained facilitators.

After setting the time, aims and objectives, the committee will operate the programme in two sessions starting with a brainstorming session where they need judgement, comment and share.

All points will be grouped and organised and prioritized, and the trainers will try to do four courses each year.

In the second session the participants will write their points and the facilitator will synthesize and the group will decide together what each will do. Each course will have four sessions.

The group will break into smaller groups, for example, the committee of liturgy, the sacramental group, the Bible, theology catechism and the writing of material.

To judge the progress, the group or each of the smaller groups will meet regularly, monthly or quarterly as time may dictate. This will be a kind of an ongoing evaluation. They may wish to write the aim and objectives for each target year.

5.3.7.2 AIMS

The planning committee will set out the aims of the training and teaching programmes. Aims are the specific purposes of religious education, while objectives are broader, attainable steps.

...typically a goal is defined as a broad purpose, while an

objectives is a specific purpose. A goal generates a wide variety of specific objectives which fall within the ambit of the goal (Emler 1989:136).

There are sets of results hoped to be achieved. They are visions or dreams of the future. The committee will set aims for the programme according to the concerns of the parish.

One aim is the general directing of the programme and it will take about a year. It motivates inspires and guides actions and objectives.

This course's aim will be

To motivate and empower church members to teach others faith

Some characteristics of the aim:

1. To foster faith development in church members
2. To enable growth in religious knowledge
3. To promote Christian religious conversion
4. To nurture a person's faith and maintain an ongoing programme of evangelization.

The aim is to enable the church members to believe in God, Jesus Christ and the Holy Spirit so that they can keep the commandments of God, and they can also develop believers in Christian faith and respond as people of God with ministries in the Church.

5.3.7.3. OBJECTIVES

Objectives are specific, and can be observed and be described and can be attained in considerably short time. Objectives may be in the cognitive domain, affective domain or psychomotor domain.

An objective can help the teacher to specifically focus his attention on one point and teach effectively (Atkinson 1995: 179-181).

Objectives also assist the teacher to evaluate the effectiveness of his teaching methods and students' learning abilities, within the scope of the intended aim. They help the teacher to observe if he is in the right. In other words objectives help the teacher to divide the major topic or aim into smaller manageable topics.

Objectives help the teacher to have a vision of the nature and the task of the Church. They highlight what each church member should do in the church's ministry, in their prayers and worship meaningfully.

Some Objectives of the Training and Teaching of Catechists

According to Ratcliff (1992:179) the following objectives of training of church members can be divided into three domains:

a) Cognitive

1. To understand one's aim to become a catechist
2. To know the role of a religious education catechist
3. To know the subject matter and methods of teaching religion

b) Affective

1. To love his religious education students
2. To love his Bible and read it
3. To love to share Christian faith with other people

c) Psychomotor or skills

1. To take his training seriously and equip himself for helping other people in their faith growth.
2. To read his Bible and other religious education books.
3. To teach his students zealously.

Ratcliff also provides some characteristics of an objective:

Some Characteristics of an Objective

1. It is clear, specific and easily understood by the learner
2. It begins with 'to' followed by an action
3. It gives direction toward achieving the aim

Examples of Objectives

1. To understand the basic principles of the subject
2. To distinguish between the concepts
3. To be able to identify one issue from others (1992:193)

5.3.8 RESOURCES

Resources are tools used in the programme. All jobs can be done properly and effeciently if the proper tools are used. After the planners have completed planning for the programme, and have chosen the topics and set the aims and objectives, they will examine whether they are in possession of enough resources.

5.3.8.1 HUMAN RESOURCES

Recruitment and screening of those to be trained as teachers of religious education should be done very carefully. The most important criterium is to watch for the external signs of the love of God, before trying to look at the balance of the intelligence and spirituality. It is hard to see the balance of the intelligence and spirituality.

We have professionals speakers from different fields in our diocese. They will be asked to address our parishioners, especially those ear-marked for training. We have theologians, biblical scholars, medical professionals, politicians and nurses.

Target-Participants for Training: We have many young people with standard ten. It is wise to recruit local people, because if they have problems teaching religion, it will be known. Interviews should be conducted in a professional manner, in order to examine the candidates' suitability.

It should be established beforehand that the project will use voluntary teachers or paid staff, even to the point of specifying their actual salary. This should be expressed clearly to both the interviewer and the candidates.

Future religious education teachers should not only be wishing to teach religious education, but also be suitable to undertake the teaching religious education, and ready to live proper Christian lives.

5.3.8.2 MATERIAL RESOURCES

We are raising money for starting and running religious education course. We collect and sell used clothes. We shall soon build blocks and sell them for this very purpose.

Money is an essential factor, and the budget should cover maintenance of the religious education building and furniture. Modern offices need basic equipment, such as a telephone, a computer, photocopier and electricity for lights and other appliances.

The library will need current suitable books for training and teaching for religious education. Books have become very expensive lately. Media and audio-visuals are very powerful tools for teaching and learning programmes, particularly religious education. One would need T.V. and video recorder to enable students to view.

Programmes which are Material Resources for our programme

- Renew; at this parish during a particular weekends.
- Sunday lessons; of about one hour before or after Sunday service.
- Parental counselling; about an hour monthly.
- Evening retreats; when a special celebration will take place.
- Helping adults cope with changes in their lives; during retreats.
- Combination of social events with an educational component.
- Panel of local 'experts' on a given topic; a week-end once a year.

-Projects that serve others, such as providing adults with life skills; some are taking place daily, some monthly.

Starting with the few books we have already, we shall establish an office of religious education both on the diocesan and parochial level. Then we can build a pilot library with these excellent religious education books, periodicals and magazines of different types.

Some of the suitable books are:

1. Emler, D.G. (1986) Revisioning the D.R.E., Religious Education Press, Birmingham, Alabama.
2. Foltz, N. Ed. (1986) Handbook of Adult Religious, Religious Education Press, Birmingham, Alabama.
3. Lee, J.M. (1985) The Content of Religious Instruction, Religious Education Press, Birmingham, Alabama.
4. Vogel, L.J. (1984) The Religious Education of Older Adults, Religious Education Press, Birmingham, Alabama.
5. Wickett, R.E. (1991) Models of Adult Religious Practice, Religious Education Press, Birmingham, Alabama.

We shall subscribe to some good journals which have religious education articles. We have a diocesan centre, also buildings with classrooms at our Holy Cross Parish, and we have a hall, with offices and a church building.

Regarding a proper Religious Education Programme, we are limited in programme resources in South Africa. The organizations we have

are very few in some dioceses and parishes. In most cases we depend on the seminary and Lumko Institute programmes. This is far from sufficient for the South African situation.

5.3.9 ARRANGEMENT OF THE SUBJECT MATTER

5.3.9.1 THE SUBJECT MATTER OF TRAINING CATECHISTS

1. The aims of religious education and catechesis
2. The use of the Bible in religious education
3. Religious education in relation to theology
4. God and His Son, Jesus Christ, Holy Spirit and His Church
6. The teacher-student relationship

There are many other relevant topics to be covered in training religious education teachers. These topics can be divided into subtopics, and the teacher will treat these subjects to make these topics relate to one other.

5.3.9.2 THE SUBJECT-MATTER FOR LEARNING OF FAITH.

1. The history and nature of religious education.
2. Religious education is not just a teaching and learning experience but a faith shown in life.
3. Planning for a lesson in religious education is very crucial.
4. Students should explore many resources, Bible, theology, religious education books and their own experience of religion.

One can use any method judged to be the best for that particular situation, but one must involve the students, since

religious education is life itself. Methods and techniques are important if they suit the situation. Some of them are : discussion, role playing, case study, discussion and lecture.

The Bible is the basis on which we learn about God, Jesus, the Holy Spirit, the Church and Christianity. These topics are explored better when one knows the Bible and where to find explanations of each particular topic.

These are major topics which can be divided into subtopics. The trainer will see how much time each subtopic will cover. Usually a session takes forty minutes.

Programme's content must try to cover topics, in the following arrangement: God, Jesus, Holy Spirit, Bible, prayer, Church, theology, liturgy, worship, Christian life and relationship among church members. Each topic is designed creatively to suit the situation and lifestyle of the trainees and the season of the year.

5.4 IMPLEMENTATION OF TRAINING PROGRAMMES

5.4.1 CATECHISTS' TRAINING PROGRAMME

There will be thirty trainees in a programme. The programme will take one year and the trainees will meet twice a weekend, that is Saturday and Sunday morning after the Sunday service.

Some of the topics will be:

1. The birth of Jesus
2. The presentation of Jesus
3. The baptism of Jesus
4. Jesus enters Jerusalem
5. Ascension of our Lord
6. The sending of the Holy Spirit

Teachers of religious education are trained by qualified educators or directors of religious education programme. Qualified directors of religious education are persons with a degree in religious education. The trainees for our situation would be people with standard ten certificate.

Training should take place at the place or situation where the trainees are, at their local church. But sometimes it would be good for teachers of religious education to attend training courses at a training centre for communication and unity. It is recommended, that the number of trainees should not exceed ten students per class.

They could sit around one table, with the trainer, to foster a spirit of dialogue rather than a traditional teacher-class relationship, and the trainer is there as a facilitator (Freire 1990:56).

They will start with a hymn suitable for that lesson situation. Then comes a formal prayer led by one of the students or by the

trainer. There will be a short reading from the Scripture, for example (Matt. 28:19), followed by a short meditation. This may take about fifteen minutes.

After that the trainer will ask the participants to introduce themselves, and they should say where they come from, their spiritual experience and their expectations.

The trainer gives the topic and the theme of the session. He gives a short list of the resources, for example, the Bible, books, church's documents, such as Vatican II, magazines and papers by prominent scholars. He may give handouts.

He will outline the content of the topic for ten minutes. He stops and allow the participants to buzz with the next person, or break into groups.

After that they gather into a big group for the report-back session followed by discussion, and the trainer reminds them to apply those good points in their daily life. They will recall their experiences and share them with others in the group.

The trainer will give the students some handouts, or comment on their sharing, or help the learners to take note of the important points. This can be done in many ways, by questions, underlining words on the written text, writing the important points or showing some picture or any creative demonstration.

The trainer could ask some of the participants to demonstrate what they have understood. This is partly application and evaluation of what has already been done.

Here he checks if the lesson has achieved the desired purpose, if the students understand and have learnt something, if the teaching and the method was effective, or the students were touched cognitively, affectively and actively. This would take ten minutes.

In other church traditions the lesson will end with a prayer and a hymn or both. But practice must not be divorced from theory in religious education. 'Reflection-in-action' is better than 'reflection on action'.

Reflection-in-action is the development process and activity of paying attention to what one is doing while one is doing it and, as a result, making adjustments as one proceeds (Ferro 1995:345).

The trainees will learn better if they train while they are engaged in a teaching programme. That means their next class should be experienced when they are actually teaching their own students. The trainer could visit each class where his students are teaching and observe how they perform. He too is enlightened what he should emphasise and the approach he should take when he trains these students.

5.4.2 TEACHING PROGRAMME FOR CHURCH MEMBERS

People who are taught Christian faith in our church are both adults and children. Some can read and write, while many can

neither read nor write.

Religious education principles suggest that adults should not be taught together with children. And also that the size of one class should be cut down as much as possible, at most ten students per class.

The term 'curriculum' in this programme combines all that needs to be taught in religious education. It refers to aspects such as subject, method, exercise, timetable, length of the course, and all that will affect those who will be trained and taught. The programme is planned to cover more than the sacraments and the church.

Curriculum will represent what the trainers want to achieve in teaching religious education. It will give a vivid picture of the aim, objectives, values and the priorities of our local church. It will spell out clearly what the community of this local church would like to accomplish and the methods, techniques and strategies the trainers will use in the religious education programme.

Looking carefully at the curriculum, it will be clear to see the concern of this local church. In the structure of the curriculum one will see not only the changes from the old curriculum, but also the improvement, development and growth from old to new.

Curricula are able to motivate and encourage teachers and make

them keen to teach religious education. Curriculum gives hopes of better outcome after efforts in teaching religious education.

It is the trainer's goal or purpose to guide even the untrained and inexperienced teachers to teach effectively and confidently. We have subject-centred, learner-centred, and life-centred curricula. Subject-centred curricula aim at the knowledge of the subject, while learners-centred curricula aim at how and what the learners learn.

In this programme, the curricula goal is to integrate the three though it leans more towards the life-centred approach. The objectives of this programme's curriculum is human behaviours which manifest Christian life.

5.4.3 TEACHING OF ADULTS

It is necessary to arrange the furniture in the classroom appropriately so that everyone will sit comfortably and see and hear the teacher, and the teacher's chair should place him as one of the group. After greeting each other, they will start with a hymn suitable to the situation. Someone will creatively lead a prayer, followed by a short reading in the Scriptures, and a little reflection on the text, and close with a few words of prayer.

The teacher welcomes the participants and introduces himself and gives them an opportunity to introduce themselves. It is important that they tell the group about their kind of work, for

this will put the others in a better position when they share their life experiences.

He asks them about their reasons for coming to the course, and their expectations, hopes and fears. Then he introduces the topic and the aims and objectives. He also suggests the resources and reading materials. This can take about fifteen minute.

Then comes the input with explanations. The teacher can choose a method between lecturing, storytelling, discussion, role-playing, Bible study, media presentations, including question-and-answer, sometimes combining some of these. Foltz writes about some of these methods (1986:118-120).

Professor M.C. Kitshoff and W.B. Van Wyk commented as follows:

The teacher must consider very carefully which visual aids he will employ to drive the lesson home in a more effective way. Very often he has to produce his own aids (1988:40).

The teacher should bear in mind that adults learn better when respected by the teacher, as adults are self-directing and relate often to the past and are involved in setting aims and objectives.

They are to be comfortable with their peers, they want to know the problem of what they do not know themselves, and to see progress and immediate results of their efforts to learn.

Adults would like to explore faith and be free as they are experienced and know what love and relationship with God means.

They know what challenge and commitment are faced in faith. They know the difference between spiritual and material lives, and what is demanded by the Christian life.

A teacher should allow them to discuss among themselves. Usually adults divide into small groups. The teacher acts as a facilitator and asks them to listen to one another's sharing.

But adults need not to be pushed from behind to speak if they do not feel like speaking. They have their reason why they come to the session. The teacher should be very flexible.

Afterwards the teacher asks the adults to evaluate their session. Adults do not need repetition, but time to think properly. They have their different interests within the same topic. Give them something to explore their interests without arguments.

During the evaluation adults will tell the teacher if his method was effective and if they learnt something. They may also suggest what should be done in order to improve the teaching and learning programme. And at the end adults are able and may prefer to lead the prayers themselves.

5.4.4 TEACHING OF CHILDREN

Children should be grouped according to their ages. One can start with five to seven years, eight to ten, eleven to fourteen, fifteen to young adult. In grouping children we consider both mental and physical developments and their educational experiences.

Since this grouping may sometimes end with huge numbers in one class, the teacher should remember that the smaller the class is, the better the teaching will be.

Seating them in a circle will serve many purposes for the teacher and children too, for they could have eye contact each another. A teacher sitting among his group of students is loved and respected better than the one who stands and looks at students as if from above.

The teacher greets the students, and they start their session with a hymn followed by a prayer, and a short reading from the Bible.

They reflect for a short time, though it is not easy for children to meditate. After that the teacher will ask the names of the children, if it is his first time to teach that class. He announces the topic and asks the children to tell their experiences of the topic they are learning at that moment.

Children could be asked if they have any expectation from the course, their hopes and fears. He encourages them and explains some points about the topic and can supply the handouts or use teaching aids, or he can tell them a story. This should take fifteen minutes.

The teacher will ask the children to tell the same story on their own. He will request them to point out what they think are the

most important points in the story. He reminds the children to apply the story in their lives.

5.4.5 EVALUATION OF THE TRAINING PROGRAMME

The evaluation section is designed to assist both the teacher and the children. The teacher examines the approach or the method he adopted, whether it achieved the desired outcome and the objectives which lead to the aims of the programme.

Evaluation can be done in many ways, giving the children forms to fill and hand back, writing questions to be answered, asking questions, or by designing a comprehensive test to be written. The teacher checks the effectiveness of the session, and finds out whether the purpose of the session was achieved, and if the children learnt something. He checks the appropriateness of the environment, time, subject-matter, and checks the feelings of the children and his own.

After the assessment the teacher may request the children to bring suggestions for improvement. He discusses them with the class, then brings his suggestions and discusses them with the class.

5.5 THE TRAINING PROGRAMME ITSELF

5.5.1 BUDGETING FOR THE COURSE

Budgeting is crucial in order to avoid frustration among the members. The committee will write a detailed budget listing items for salaries, benefits and other expenditures. The pastor will

advise them with information about the parish finances.

Personnel

In budgeting we consider the salary, benefits and cost of meetings. Among the staff we have the D.R.E./C.R.E., the area Coordinator, the catechists or teachers, depending on the size of the parish and the size of the programme in question.

Office Expenses

Sometimes rent needs to be paid for the offices. In the offices we budget for telephone, postage, stationary, printing, light, water, furniture, repairs and maintenance.

Programme Expenses

We need textbooks, teachers' resources, teaching supplies, retreats, training activities, refreshments and guest speakers. These cannot be avoided; the more we are serious about our programme, the more we shall pay.

Programme Income

A programme can generate some money. Some money may be charged for registration. There are some materials which can come from activities of teaching, in the form of books, magazines and papers. The size of the programme will determine how much money should be involved.

Donations can be received to enhance the programme process. The programme itself can generate some income. Some good teaching

notes prepared for teaching could be bound and sold as booklets. The income of a project guarantees the survival of the programme.

5.5.2 SELECTING TOPICS

The committee will carefully select topics appropriate to the time, setting, expectations, recommendations and consideration of its members and the learners.

The main subjects of a comprehensive religious education programme will cover these: Scripture, God, Jesus, Spirituality, Church, Liturgy, Theology, Sacramental Theology, Catechetic, Ethics, Morality, Ecumenism and Social Justice, Psychology, Current Periodicals and References. The content of a few specimen topics follow:

1. The Bible

The programme will deal with topics like these:

1. The study of the Bible and examination of its portions, for instance, its historical and contextual aspects and application. They will be trained in how to use the Bible in teaching religion, praying and reflection.

2. Jesus

They will learn about Jesus and what the Bible says about His teaching, mystery and miracles. They will also learn about Jesus and the sacraments, the real presence and His relationship with His Church.

3. Church

They will learn about the Church and members, the Pope's authority, and also about the presence of the Holy Spirit in the Church. They must know liturgical worship and the Eucharist, and also about Angels, Mary and the saints.

4. Theology, History and tradition and religious instruction, doctrines

They will learn about religious counselling, religious administration. They will be trained in the methods of teaching religion, and they will learn about the nature of religious education, the purpose, the aims and the objectives of religious education.

5. Moral problems and issues

There will be subjects like; moral problems and issues, sexuality, marriage and love. They will deal with modern topics like aids, abortion, rape and family planning. Each topic will take time according to its length and importance. The committee together with the catechists/teachers will draw up the curriculum.

5.6 RELIGIOUS EDUCATION COURSE AT HOLY CROSS MISSION

10-2-1996 to 27-6-1996

Each year we will analyze a new theme. The theme will be divided into topics which will suit the Christian calendar.

THE THEME CHOSEN: "CHRISTIAN LIFE"

The following events in the life of Jesus Christ will be used as topics.

1. The birth of Jesus
2. The presentation of Jesus
3. The baptism of Jesus
4. Jesus enters Jerusalem
5. Ascension of our Lord
6. The sending of the Holy Spirit

Each month we will have a lesson or class, an evaluation and a practice teaching session. The first week will be teaching, the second will be evaluation, the third, student teachers will teach a class of religion. The trainer will audit the class and observe the teaching process.

The following is an example of a lesson preparation:

5.6.1 SUBJECT: "THE BIRTH OF JESUS"

FEBRUARY 10-2-1996

9am-12pm

A) SCRIPTURE:

Luke 2:1-14, Titus 2:11-14 Taken from the Jerusalem Bible

B) MEMORY VERSE:

Luke 2:11 'Today in the town of David a saviour has been born to you; he is Christ the Lord'.

C) TEACHING AIDS:

The Bible, one student plays Mary's role the mother of Jesus, one student plays Joseph's the foster father's role.

D) TEACHING METHODS:

The teacher will ask each student to name his experience of birth of a baby.

Each student is asked to tell the story of the birth of Jesus from Luke 2:1-14 in his own words.

Each student tells what he thinks the story says in his experience. This takes 40 minutes.

The teacher retells the story from the Scripture while inviting students' attention of important points.

Students must realise who Jesus was from the story of His birth and the explanation of the teacher.

Students will be allowed to ask questions and the teacher answers. Each student may share what the story means to him.

E) LESSON THEME:

God loves His people and sent His Son to come and save His people.

F) SUB-THEME:

God the Creator is the Father of Jesus. Jesus is the Son of God and is our Saviour.

G) LESSON CONTENT:

1. Jesus was born at Bethlehem and His mother was Mary.

2. Jesus had no human father but was born through the power of the Holy Spirit.
3. There were many people who were witnesses of the birth of Jesus, though they were not in the stable, for instance, the shepherds.

Jesus was a person like us except in sin.

H) LESSON DEVELOPMENT:

After greeting the class and introducing the topic the teacher asks one to read from the Scripture Luke 2:1-14.

Students are invited to recall their experiences about babies who were born into their families and the happiness they felt. This takes ten minutes. The teacher asks them to look at Jesus' birth and realise that every believer rejoiced at this event because Jesus was not only an ordinary baby but our Saviour.

Students must reflect about their lives if they want to respond to the love of God who loved us and sent us His only and beloved Son. This part of the lesson is performed through discussion and dialogue and takes one hour.

I) RESULTS:

Students must realise that Jesus the Son of God is God the second Divine Person of the Holy Trinity.

I) APPLICATION:

Students should try to recall the joy a family has after the birth of a baby. The birth of a baby, is a happy family event and it is seen as God's gift to the family. Similarly, the birth of Jesus should bring us much joy as He was born, not only as an infant, but also as the Saviour of the world.

J) QUESTIONS:

1. Was Jesus Christ present at creation?
2. Was Joseph married to Mary?
3. Was Mary the mother of Jesus the mother of God?

The teacher asks the question if student are not aware of its relevance. He gives the correct answer.

K) RESPONSE:

Students are invited to make an honest response to the message of the birth of Jesus. They do this either by prayer, service, singing, writing and creating symbols.

L) GROUP PROJECT:

The students will study the fact that God loved us and wanted to fulfil this truth practically by coming to dwell among us.

The course will start at nine in the morning and takes one and a half hours, followed by a tea break of half hour. The lesson will be resumed at eleven up to twelve then follows a light lunch with informal discussion about the burning issues of the birth of Jesus. After that the participants are free to leave for their homes. But those still interested in informal discussions may stay on.

The evaluation of the lesson will be conducted on the 23-3-1996, and the following week-end 30-3-1996, the student teachers will teach their classes as a practice for their training. The trainers will be present to observe.

5.6.2 THE SUBJECT: "THE PRESENTATION OF JESUS"

17 FEBRUARY 1996 AT 9.30am 12pm

From 5.6.2 to 5.6.6 I shall give no details since they will follow the pattern of 5.6.1.

A) BIBLE TEXTS:

(Luke 2:22 35)

B) MEMORY VERSE:

v.34 'You see this child: he is destined for the fall and for the rising of many in Israel, destined to be a sign that is to be rejected'.

C) TEACHING AIDS:

The Bible, one student plays Mary's role as the mother of Jesus, and one is Joseph, Mary's husband, and one is Simeon the prophet. Some people to take the part of those who were present.

D) TEACHING METHODS:

Bible reading, story telling, lecturing, discussion, drama questioning and answering.

E) LESSON THEME:

Jesus is presented as the first born

F) SUB-THEME:

Jesus is not only the first born but is the Lord, the Saviour of all nations.

G) LESSON CONTENT:

1. Jesus was the first born male who was to be presented at the Temple by His parents.
2. Jesus is the Lord and the Saviour of all.
3. Mary and Joseph did not understand what Simeon meant.

H) LESSON DEVELOPMENT:

Students are invited to recall their ritual experiences when they were young and what they observed done to their younger brothers. They must share their experiences and say how they felt about those events.

They make response to them and find out what those events meant to them.

I) APPLICATION:

Students must try to understand who Jesus was. Even those who were present with Jesus did not understand. How much more difficult is it for us who live at this time to understand who Jesus was.

J) QUESTIONS:

1. Did Mary and Joseph understand what Simeon said?
2. How did Simeon realise that Jesus was Christ?
3. Why did the Holy Spirit reveal this to Simeon?

K) GROUP PROJECT:

Students will study how Mary understood Simeon.

5.6.3 SUBJECT: "THE BAPTISM OF JESUS"

FEBRUARY 24-2-1996 9:30am to 12pm

A) BIBLE TEXT:

(Luke 3:15-22, Acts 10:34-38)

B) MEMORY VERSE:

v. 22 'And the Holy Spirit descended on him in bodily shape, like a dove. And a voice came from heaven, 'You are my Son, the Beloved; my favour rests on you.

C) TEACHING AIDS:

The Bible, John the Baptist, picture of a dove, water, people, a taped voice with the words found in verses 22.

D) TEACHING METHODS:

Lecturing, reading, story telling, role playing, simulation, mime, games and drama.

E) LESSON THEME:

Jesus is the Son of God.

F) SUB THEME:

God loves Jesus and Jesus loves God.

G) LESSON CONTENT:

1. We must be baptised with His baptism.
2. Jesus taught us to do the same.
3. Jesus is the Son of God and we should listen to Him.
4. The Holy Spirit empowered Jesus.
5. We all need to be baptised in the name of the Father, of the Son and of the Holy Spirit.
6. The Spirit came from God the Father through Jesus.

H) LESSON DEVELOPMENT:

Students are invited to recall the experiences of their baptisms. The teacher explains to them why we need to be baptised, to be cleansed of our sins and become members of our denominations. Explains the difference of our Christian baptism which is a sacrament and the baptism of John, which was a baptism of conversion. Explain what life is expected of a baptised believer.

I) APPLICATION:

The students should ask themselves if they were baptised in the Spirit. We should listen to Jesus and we need the power of the Holy Spirit.

J) QUESTIONS:

1. Did Jesus need to be baptised?
2. Was John's baptism like Christian baptism? Mk.1:8?
3. Did Jesus need the Holy Spirit?

K) GROUP PROJECT:

Students will go home and ask themselves why Jesus presented Himself for baptism.

5.6.4 SUBJECT: "JESUS ENTERS JERUSALEM"

MARCH 16-3-1996 9:30am to 12pm

A) BIBLE TEXTS:

(Matt. 21: 1-12, Mark 11:1-12, Isa. 62:11)

B) MEMORY VERSE:

v. 5 '...he is humble, he rides on a donkey and on a colt, the foal of a beast of burden'.

C) TEACHING AIDS:

The Bible, a man to be Jesus, people with palm leaves, blankets.

D) TEACHING METHODS:

Story telling, role playing, discussion, games, drama, singing, walking, talking, people throwing leaves and raising arms and shouting 'hosanna'.

E) LESSON THEME:

Jesus underlines His human nature and His main concern of doing the will of God.

F) SUB-THEME:

Jesus was humble and ready to suffer because He wanted to do the will of His Father.

G) LESSON CONTENT:

1. Jesus was the Son of God.
2. Jesus was a humble man of God.
3. Jesus did not do His will, but that of His Father (Phil. 2:7).
4. Jesus wanted to be a man like men so that He could reveal God.

H) LESSON DEVELOPMENT:

The teacher asks the students of their experience when an important person such as a government minister visits their area. Jesus was more than a government minister; He was the Son of God. Students should imagine what the atmosphere will be after the talk of the minister, for instance, if he announces the increase of tax or petrol price.

Students are reminded that the same crowd that welcomed Jesus shouted 'let him be crucified' (Matt. 27:23).

I) APPLICATION:

Students will learn that if they identify with any group of people, they can win them for God. Jesus allowed Himself to suffer like us and thus many people accepted Him.

J) QUESTIONS:

1. Why did Jesus choose the way of the cross?
2. Did the cross of Jesus manage to win souls for God?
3. Did Jesus suffer for men because they were worthy of His suffering?

K) GROUP PROJECT:

Students will try to find out what they should do to respond to this great Messianic entrance of Jesus into Jerusalem.

N.B. Death and Resurrection of Jesus cannot be put into the course because there can be no teaching during this time. All that will be done is to celebrate these feasts. We cancelled all courses because we have too many liturgical activities in our church at this time of the year.

5.6.5 SUBJECT: "ASCENSION OF OUR LORD"

MAY: 4-5-1996 AT 9.30am - 12p.

A) BIBLE TEXT:

(Acts 1:6-11, Luke 24:46-53, Matt. 28:16-20)

B) MEMORY VERSE:

(Acts 1:11) 'This Jesus who has been taken away from you up to heaven, will come in the same way as you have seen him go'.

C) TEACHING AIDS:

The Bible, a picture of Jesus being raised from the ground. A tape with words taken from the story of the Ascension of our Lord (Acts 1:11).

D) TEACHING METHODS:

Lecturing, story telling, reading from the Bible, role playing, simulation, imagining.

E) LESSON THEME:

Jesus ascended to heaven.

F) SUB-THEME:

Jesus ascended to prepare a place for us. He will come at the end

of time, at the Parousia, to take us all to His Father.

G) LESSON CONTENT:

Jesus was from above and He goes to sit on the right hand of God the Father. Jesus had completed His mission, went back to His glory. Jesus ascended so that He could also raise us up, and take us to His Father.

H) LESSON DEVELOPMENT:

The teacher asks the students if they have any experience or any knowledge about the Ascension of Jesus and what they think actually happened to Jesus.

The teacher explains to the students that He had finished His ministry and God the Father took Him to heaven.

The teacher invites the students to examine their lives and see what the Ascension of Jesus tells us about our lives.

The students reflect what will happen at the end of their lives.

I) APPLICATION:

Students will see and understand that Jesus truly came from above. He died and rose again and was taken up to His glory.

J) QUESTIONS:

1. Did Jesus ascend with His human body?
2. Does it mean that heaven is a physical place up there?
3. Was Jesus proving His power and truth?
4. What are we going to do as far as His ascension is concerned?

K) GROUP PROJECT:

Students should imagine what their faith would be like without the ascension. Some would think that Jesus is a spook present among us.

5.6.6 SUBJECT: "PENTECOST"

MAY: 11-5-1996 TIME 9.30am - 12pm

A) BIBLE TEXTS:

(Acts 2:1-11, 1 Cor. 12:3-7, 12-13, John 20:19-23).

B) MEMORY VERSE:

(John 20:21-22) 'And he said to them again, peace be with you, 'As the Father sent me, so am I sending you.' After saying this he breathed on them and said: Receive the Holy Spirit'.

C) TEACHING AIDS:

The Bible, puppet doves made from white feathers, people, a tape with the words to receive the Holy Spirit John 20:22-23.

The puppets of white doves as the Holy Spirit, should be on everyone's heads.

Another tape which has taped many different languages.

D) TEACHING METHODS

Lecturing, story telling, discussion, guided reflection, imagining, simulation and creating symbols.

E) LESSON THEME:

The reality of God's love comes to us as power and light.

F) SUB-THEME:

God the Holy Spirit is the light who helps us to know the truth Jesus taught us, (Acts 2:4, 1:8). The Spirit unites us in Jesus Christ and gives us peace (Cor. 12:12-13).

G) LESSON CONTENT:

1. The Spirit gives us light, wisdom and teaches us.
2. The Spirit unites and gives us joy.
3. The Spirit gives us His gifts.
4. The Spirit guides the Church and individuals members.

H) LESSON DEVELOPMENT:

The teacher invites the students to recall their experience of the coming of the Spirit to them, at their baptism.

The students look at the events which proved that the Spirit of God was present.

The students may try to see the gifts of the Spirit in their lives, in what they are achieving in their lives.

The students study the Spirit reconciling them and giving them peace. They try to cooperate with the Spirit in their lives.

I) APPLICATION:

The students ask themselves did the Spirit not come to them at their baptism. The Spirit teaches them to see the gifts of the Spirit in their lives.

The Spirit will unit the students and give them peace.

J) QUESTIONS:

1. Is the Holy Spirit a divine person?
2. Is the Spirit of Jesus the same as the Spirit of God?
3. Was the Spirit present at the time of creation?
4. Was the Spirit sent by the Father through Jesus?
5. Did Jesus need the Spirit?
6. Is the Spirit who came during Pentecost the same as the Spirit who dwells among us?
7. Can anyone control the Spirit?

K) GROUP PROJECT:

The students will try to study the events and see the signs of the presence of the Spirit.

5.6.7 THE FORMAT OF RELIGIOUS EDUCATION TIME TABLE

THE FOLLOWING TIME TABLE SERVES AS A SAMPLE ONLY

FEBRUARY 10-2-1996 TO JUNE 30-6-1996

THEME "CHRISTIAN LIFE"

SUBJECT "THE BIRTH OF JESUS"

<u>DATE</u>	<u>TIME</u>	<u>SUBJECT</u>	<u>TEACHER</u>
10-2-1996	9.30am	Why did God become man? (1 Tim. 1:15, 3:16-17)	M.C. Mkhize
	10.30am	informal discussion	all parti- cipants
	11am	More Reflection on the Incarnation (Phil.2:6)	S.M. Ngcobo
	12pm	Hypostatic Union	B. Mdletshe

5.6.8 AN ANNUAL RELIGIOUS EDUCATION CALENDAR OF 1996

Our curriculum is designed so that subjects will suit the seasons of the Christian calendar of the year.

<u>CHRISTMAS:</u>	December	25-12-95	'Birth of the Lord'	Lk 2:1-14
	December	31-12-95	'Christian Family'	Lk 2:41
<u>BAPTISM:</u>	January	8-01-96	'Jesus' Mission'	Acts 10:34
<u>ASH WED.:</u>	February	21-02-96	'Change of Heart'	Matt.6:1-6
<u>LENT:</u>	March	03-03-96	'Christ's Glory'	Lk 9:28-36
<u>PASSION:</u>	March	31-03-96	'Christ the man'	Phil.2:6-14
<u>EASTER:</u>	April	07-04-96	'Resurrection'	John 20:1-9
<u>ASCENSION:</u>	May	19-05-96	'Christ's Witness'	Acts 1:1-11

<u>PENTECOST:</u>	May	26-05-96	'The Spirit '	Acts 2:1-11
<u>TRINITY:</u>	June	02-06-96	'Source of life'	John 16:12
<u>CORPUS CHRISTI;</u>	June	09-06-96	'Hungry people'	Lk 9:11-17
<u>HEART OF JESUS:</u>	June	14-06-96	'Christ's Love'	Lk 15:3-7
<u>CHRIST THE KING:</u>	Nov.	24-11-96	'Servant & King'	Col 1:11-20
<u>ADVENT:</u>	December	22-12-96	'Self-sacrifice'	Lk 1:26-38

5.7 EVALUATION

1. The personal experience

One should begin with the lived experience. Did the programme, the course or lesson touch the lived life? What have students learnt from the lesson? What has changed in intelligence and the knowledge of the participants? Was it related to the concern or the expectations of the participant or student?

Evaluation could be done by discussion, reflection, analysis and simulation games. It could be done by the inductive method, that is, moving from particular to general. Put differently, inductive in this case means starting with one specific point and going on to many other points.

2. Doctrine

What is the teaching of God in the Church? What did the lesson say about it? Did the lesson highlight the doctrine and teach about it?

This will be done by either story telling, role playing, dramatising it and questioning.

3. Discovering

The students try to make the teaching or doctrine their own. They can do this by assimilating the values and they can use the insights to change their lives and attitudes. They can ask themselves questions such as: 'What does this have to do with me?'

Discovering could be done by parables, stories, books, personal sharing and reflection. Each student will reflect and discover new things and thoughts in his life.

4. Response

Their lives should manifest the response to what they have learnt. How has it affected their lives, thoughts and action? Signs of God's presence among them should be observed.

Response also could be done by writing, art-work, singing, celebrating, service, prayers, involvement in the community's projects and creative activities.

The students should see the relevance of the lesson, and the relevance of the doctrine. The lesson should touch the mind and the heart.

The lesson must have caused the changes in the personality and the attitude of the student. A student should feel and experience knowledge, humility, respect and love.

The evaluation must be self-evaluation of the activities during the process of the religious education programme. The evaluation should not wait until the end of the programme, but it should take place while the programme is in progress.

The effectiveness of the programme can be evaluated also by comparing the aims and objectives set for the programme with the results attained. The personnel is evaluated in light of the job description at a specific time. It will be crucial to regularly evaluate the aims and objectives.

Two points should be considered in evaluating a religious education programme: satisfaction levels and learning outcome. Satisfaction levels involve questions pertaining to the quality of the experience of the participants. They will ask questions such as: did they enjoy the programme? What was important in it that was useful to them? Secondly, the evaluation will look at the accomplishment of the desired aims and objectives. Was the programme effective? The evaluation will also look at the resources of the programme. Evaluation also provides a basis for future planning of other programmes.

Evaluation can take any form: by asking questions or answering a questionnaire, by discussion and reports. Evaluation will consider the number of the participants who attended the programme, and the duration of the programme. Evaluation should consider human development, in terms of emotions, intellect and spiritual progress.

CHAPTER 6

RECOMMENDATIONS AND CONCLUSION

6.1 CHURCH LEADERS

Nothing in the church gets off the ground if church leaders are not involved. I therefore recommend that church leaders should come together and have a person-to-person dialogue. Paulo Freire's educational method is the best for this practice (1990 :65). He teaches that when people come together and have a dialogue they will find the best solution. After dialogue leaders will make each other aware of the gravity of the present problem, that is, the decline in the quality of the Christian faith. Dialogue leads church leaders to discover the best solution, namely religious education.

Religious education is different from catechetical instruction, which prepares people for sacraments, or for any reason other than 'education' in Christian religion. Religious education does not end with the reception of the sacraments. It combines catechesis, religious instruction and Christian education, Biblical studies, worship, prayer, to name the most important aspects.

Church leaders must formulate their common vision towards the accomplishment of establishing a religious educational programme. One common vision will bring them to the realisation of their major aim, which is the Christian life and the building up of the Reign of God.

They should not fear to lose their church members and identity and to diminish as independent churches in interdenominational cooperation. Bringing together all existing Christian traditions will build an unconquerable Christian force in the field of religious education. Church leaders should first examine if unity in religious education does exist within each individual denomination, and then work towards the unity of all denominations.

6.2 PRESENT SITUATION

It appears that Christian ignorance is one of the issues haunting the Christian churches in our area. At the same time it is daunting that some church leaders cannot bring themselves to believe this as a fact. Not a single leader explicitly expresses this in words, but their attitudes fail to hide it.

It would have a great effect if our congregations would organise an intensive religious education programme. Churches need to work together as a team and put aside the disunity of being Anglicans, Methodists, Catholics, Presbyterians, Independent churches and so on, and become Christians.

Those who believe in Jesus should have one truth and organise one religious education programme and use the best qualified personnel for both administration and the teaching of the people of God. It must be a strong interdenominational operation.

All have one Lord, one baptism, one faith and one truth (Eph. 4:4-5). Adherence to a particular denomination should be left to individuals to decide about in accordance with their own consciences, but all Christians collaborate in one effort of religious education of the ignorance of the people of God.

In secular education in South Africa we had different branches of educational departments and people were very unhappy about it. They struggled to have a single ministry and one system of education. Christians should take a lead in this direction.

An effective religious education programme will never emerge in South Africa as long as we still work divided as single denominations. In every field in the secular world people are talking and working towards unity. The same should happen in Christian activities, especially in Christian education.

At present we have pastors-preachers instead of pastors-teachers. Some are excellent administrators, but have never taught religious education. Either they do not know how to teach or they do not realise the urgent necessity of religious education.

6.3 COLLEGE OR SEMINARY TRAINING

The staff of most colleges of the Catholic Church are sixty percent theologians, thirty percent philosophers and ten percent Christian educationists. It is impossible to expect them to produce enough pastors-teachers of Christian education in this kind of situation.

In the religious education curriculum, it must be clear how much religion will be taught by the parents at home, by the parish school, colleges, universities and seminaries. There should be no gap uncovered by religious education between these institutions. All these stages must point to one principal aim, the building of the Reign of God.

After the church leaders have reached a consensus about the type of religious education programme, it will be clear what kind of pastors will be needed to conduct it, and therefore what kind of college or seminary training will be needed to produce such desired pastors. Church leaders will involve themselves in the college fully and responsibly, to see that the best training is provided.

Many young pastors are pre-occupied with being in charge of the parishes and other offices rather than teaching religious education. This tells us something about their college training. Many colleges train pastor-preachers and parish administrators but not religious educators, or teachers of faith.

The training of pastor-teachers is the main duty of the church leaders. A pastor is the first teacher of religious education in a parish; thus it is ridiculous if he is not a teacher.

Colleges should not admit aspiring students who are not interested in teaching Christian education, which will be their major role in the Church work (1 Tim. 3:2, 2 Tim. 2:24). But they

should put more emphasis on teaching than preaching, especially in our South African situation. We have more baptised Christians than religiously educated Christians.

It appears as if colleges believe that it is immaterial if a student shows signs of lacking knowledge of and interest in teaching, as long as he portrays himself as a good preacher. Ability to teach is not even assessed during college training at some pastoral training colleges. On the other hand they list homiletics is one of the major subjects of the colleges.

A college should be more of a teachers' training college than a preachers' college. It is inappropriate to say that a pastor is a teacher of Christian education while he does not know how to teach and is completely untrained in teaching.

He cannot direct religious education programmes and he cannot educate parishioners in faith. Colleges and seminaries should never overlook the fact that religious education is central in all priestly activities of every minister. Each college must understand and try to put religious education on the same footing with theology.

Every college should have well qualified educators and at least one educationist holding a Doctorate Degree in Christian religious education. Ordination should not be a prerequisite for this kind of profession. Religious education should be done both theoretically and practically, in demonstrating how to teach

religion. Each student must teach a class of religious education and the professor must be present to observe how the student performs. Assessment and evaluation should be practised.

Qualified religious educators will realise that religious education has three main dimensions, religious instruction, religious administration and religious counselling. These three should all be present in order that religious education may be complete.

The religious education programme should extend from college to the parish, so that when a student goes home for holidays, he will be provided with an opportunity to teach with the same approach he experienced from the training college.

Such a religious education programme will flow smoothly because all parishes would have already established the same religious education programme as the one followed at the college training pastors. The curriculum will be designed by the same body of curriculum builders.

No prospective pastor should be ordained before proving to be conversant with teaching Christian religion classes. The church should be as firm about it, especially the Catholic church, as she is about administration and the sacraments.

It is obvious that no serious pastor can merely engage in preaching without being challenged to teach. The two ministries

are intertwined. If one needs a preaching qualification for ordination, one also needs teaching qualifications, especially to teach religion. Preaching is relevant and important as well but our local Catholics neglect teaching and this study is precisely for promoting teaching.

A pastor who cannot teach religion should not qualify as a vicar of a parish. He should have some teaching experience before taking charge of a parish. He must be like Jesus who was principally a teacher (Matt. 4:23, 22:16, 26:55).

Church leaders should replace those pastors who, due to age and sickness, are failing to teach actively. Teaching religion should be a requisite for an active pastorate.

6.4 EACH DIOCESE OR REGION SHOULD ESTABLISH A RELIGIOUS EDUCATION PROGRAMME ON BOTH DIOCESAN AND PAROCHIAL LEVELS

The church leader should appoint a diocesan religious education director, and establish a religious education programme in his region or diocese. This is the principal role of a leader or a bishop. The director will supervise and moderate the smooth flow of Christian religious education or catechesis. He will select and train suitable teachers for religious education.

The director of religious education should hold a Masters or Doctoral Degree in religious education, with teaching experience. He may be an ordained or unordained person.

He promotes and implements the religious education policy of the region. He must supervise and visit parish schools. He prepares programmes, trains teachers, advises them, supports them and is responsible for the entire religious education programme. But he does all this in full cooperation with the pastors and the parents. Thus religious education will be structured, unified and efficient.

6.5 SUGGESTIONS FOR RELIGIOUS EDUCATION

Never teach what must later be untaught in religious education. Legend and myth must never be taught as historical. Consider the mental development of children. Children should be allowed to enjoy a biblical story as a story, they must never be pushed to understand the moral behind it. Allow the children to develop mental and reasoning skills.

Let us start teaching religion to children when they are young.

St. Augustine is reputed to have said, in effect, 'Give me a child for the first six years of life, and I'll make him/her a Christian forever' (White 1988:133).

Bushnell an educationists, once stated:

The child is to grow up a Christian, and never know himself as being otherwise (Sutcliffe 1984).

It is crucial to teach religious education when children are young. In teaching children religion we should have these categories in our mind: Relationship in community, socialization, conscientization, whole person learning, the facilitational environment and worship.

In the relationship in community we can effectively use intergenerational religious education. Intergenerational religious education includes family education, congregational education at all levels of society.

In socialization education religious education will be taught to a person in such a way that it integrates the life of the society and faith.

Those taught religion should be conscientised to realise that Christians are called to serve in the ministries and build the reign of God (1 Thess. 2:12).

Religious education is effective if it involves the whole person, cognitively, affectively and lifestyle. The intergenerational approach includes the facilitational environment. This means that religious education will consider the secular education situation and the entire community from the young to the old people.

Intergenerational approach is enriched when religious education leads to or culminates in worship. Worship is prayerful honour and recognition of the glory of God. Religion and worship are genuine expressions of human dependence upon God.

6.6 INSTITUTIONS OF RELIGIOUS EDUCATION

The Christian family is the first institution where the child should learn religion. The parents, especially the fathers are teachers of religion:

The father of the family, who is responsible for the education of his children, should pass on to them the religious legacy of the national past by teaching it (Dufour 1973:591).

The principal teacher of religious education at home is the father, and other members of the family are helpers. The principal teacher at the parish is the pastor, and all parishioners are helpers. The principal teacher of religious education in the parish school is the director of the religious education programme at the parish level. The principal teacher of the diocese is the church leader or the superintendent or the bishop.

All families should start teaching Christianity at home. Parents must draw up their pre-school religious education programme and teach their children properly. They teach children how to speak their home language, they should do likewise with their Christian faith. But there are very few parents who teach religion to their children.

There are various problems that hinder our present families from performing their duty of teaching religion to their children. Single parents is one of them, and moreover they work away from their children who are left at home with the old grandparents.

To fight against such a problem, I propose that religious education is taught to all young people before they have babies, even if they are married or not. It must be different to teach single parents from teaching married parents. Usually a single

parent is a young girl, while married parents are husband and wife collaborating in doing the task of raising children. A course of this nature need not to be long, a month is enough.

The second institution for teaching religious education is the parish church with its activities, such as preaching, teaching, worshipping and praying. The young child learning religious education will have the chance to see and experience these things.

In the church building children learn many things, the shape of the church, in a Catholic church building, children learning religion can see candles, decorated vestments with liturgical interpretations and statues, stained glass windows with pictures of the saints.

During Eucharist children see people of the congregation and hear them praying, singing, reading the scriptures, commenting on it. They learn more when they are personally involved in doing things in their church. They are used as altar boys and girls, and they can collect the church collection.

The third institution is the parish school of religious education, where the child will learn religious education. The the curriculum of religious education should extend from the family through the church to the school of religious education.

6.7 PROPOSALS FOR EFFECTIVE RELIGIOUS EDUCATION

The purpose of religious education is a life-long process of conversion and spiritual growth for the Christians. To catechise is to assist the individual and communities of believers to acquire knowledge, attachment, and commitment to the Christian life. Religious education should aid the Christians to go beyond confession of their faith up to service in the church. Religious education should not enlighten only the adults, but also the children.

Religious education should make Christians aware of the daily experience of church's life, and the sacraments should serve to unify church members with their God. Religious education should activate church members to serve God at their homes, at their parish church, at retreat centres and school of religious education. Religious education is the centre of church activities such as worship, prayer groups, Bible groups, retreat, marriages and parish renews.

The programme of religious education must be critical and reflective. It should be concerned about spiritual problems of the local church and of the society. It will activate church members to observe their spiritual experiences and feel the presence of God and the Holy Spirit.

In a parish, the entire community is responsible for providing religious education. If every individual in a community is responsible for religious education the whole community is

their activities with the religious education activity. It may be liturgical celebration, retreats, preaching, weddings and other sacraments and sacramental. This will facilitate the religious education learners' integration of what they learn from religious lessons and their lives.

A few terms were selected and defined according to their meaning in this study. They are not necessarily defined as they are in dictionaries, but as they help us to express the meaning of the points in this study.

The problem posed is mentioned in the second section of the first chapter, the decline of the quality of Christian faith. The statistics provided clarify the issue beyond any doubt. Biblical imperatives are cited wherever they may cast light on the discussion. Otherwise, biblical theology does not form part of this study.

The aims and objectives of this study are highlighted in the introduction and are maintained throughout the paper. The aims are about trying to sensitize, awaken and equip Christian members to be alert to their church's responsibilities and to play their active roles. It is about reminding them of their discipleship, and their duty to witness to Christ's life. It is an exhortation for action.

An effective methodology and strategy is suggested. First and foremost, we need to improve our methods of religious education

before we embark on improving religious education as such. There must be a closer look at areas such as the kind of people employed as religion teachers, their qualifications and attitudes towards religious education.

An atmosphere of religious education should prevail in the family, the parish, the school and even in the government schools through the attitude of the educational supervisors. Since we claim that South Africa is a Christian country.

The hypothesis posed at the commencement of this dissertation was:

When religious education is taken seriously the quality of Christian faith will improve.

From the research undertaken the writer submits that the hypothesis has been proved.

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