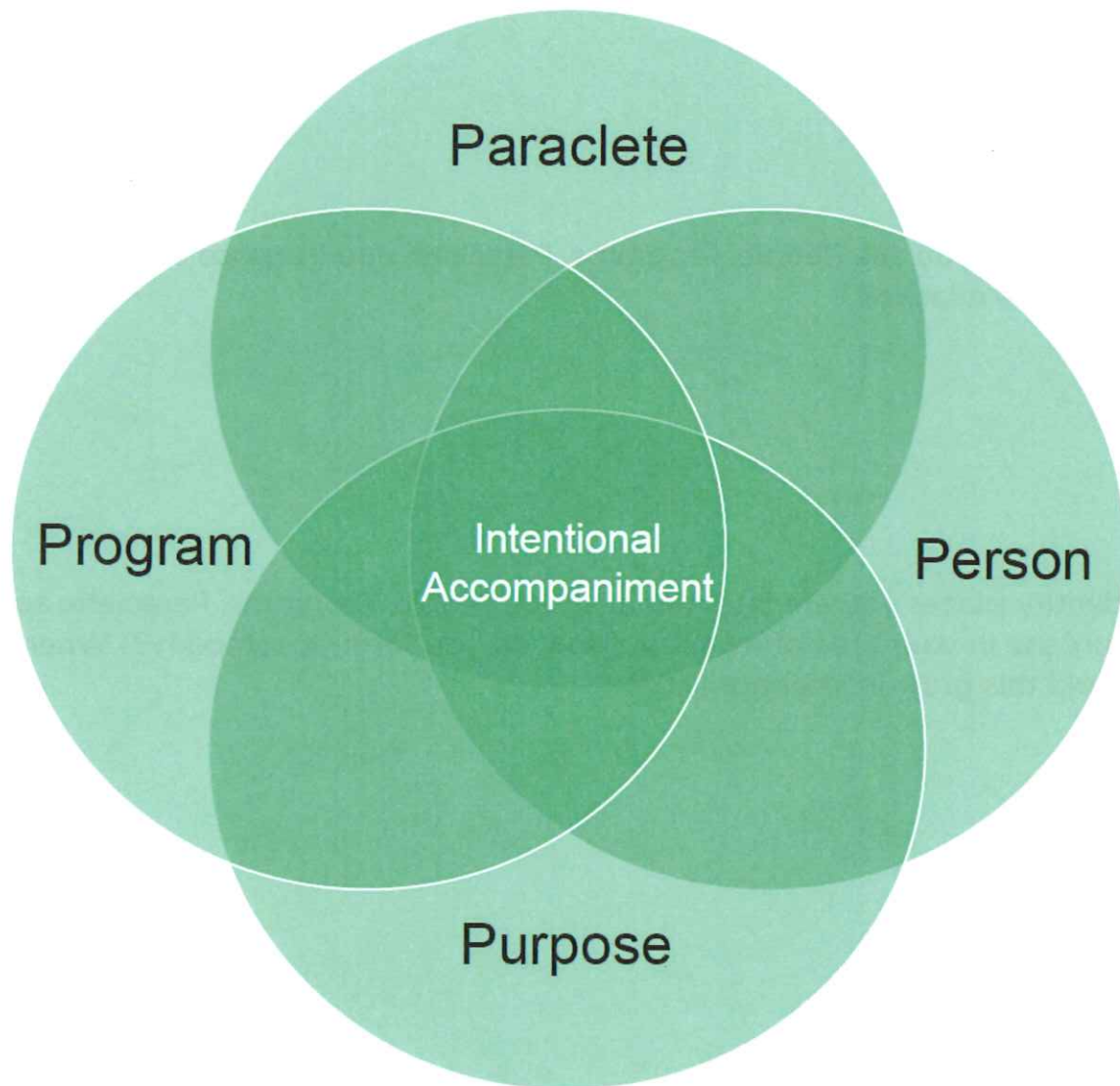


What Makes Accompaniment Intentional?



People: one person at a time

Paraclete: trust the Holy Spirit will give concrete guidance through insight into next steps, inspiration to speak, and approaches to help each person move forward in faith

Purpose: come to every conversation and interaction with a “purpose” to accompany the other

Programs: people through programs, not relying on programs to do the work

Reflection / Discussion

Who has accompanied you? How were you formed?

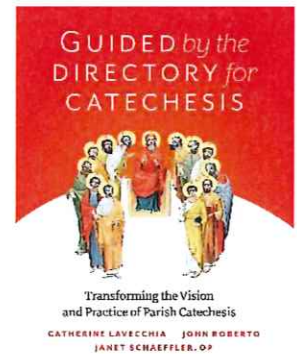
Where do you see People, Programs, Paraclete, and Purpose in your process? or where it lacked?

Identify places you are intentional about People, Programs, Paraclete, and Purpose in your area of ministry. (How do you form/accompany?) Where could this grow in intentionality?

In what ways do you see the volunteers intentionally accompanying children and parents through their ministry? Where could this grow in intentionality?

Catechesis in the family emphasizes the central role of the family in nurturing faith.

“The family is a proclamation of faith in that it is the natural place in which faith can be lived in a simple and spontaneous manner. It has a unique privilege: transmitting the Gospel by rooting it in the context of profound human values. On this human base Christian initiation is more profound: the awakening of the sense of God; the first steps in prayer; education of the moral conscience; formation in the Christian sense of human life, understood as a reflection of the love of God . . . It is a Christian education more witnessed to than taught, more occasional than systematic, more ongoing and daily than structured into periods. (227)



Catechesis with the family emphasizes the role of the parish community in forming the faith of families, centered on the kerygma.

“The Church proclaims the Gospel to the family At the present time, catechesis with families is permeated by the kerygma because in and among families the Gospel message should always resound . . . This message has to occupy the center of all evangelizing activities. Moreover, in the dynamic of missionary conversion catechesis with families is characterized by a style of humble understanding and by a proclamation that is concrete, not theoretical and detached from personal problems. The community, in its efforts to bring evangelization and catechesis into families, marks out paths of faith that should help them to have a clear awareness of their own identity and mission: it therefore accompanies and supports them in their task of transmitting life, helps them in the exercise of their inherent duty of education, and promotes an authentic family spirituality. In this way the family is made aware of its role and becomes, in the community and along with it, an active participant in the work of evangelization. (230)

Catechesis of the family emphasizes the role of the family in proclaiming the Gospel.

“As a domestic church . . . the Christian family takes part in the Church’s mission and is therefore an agent of catechesis. The work of handing on the faith to children, in the sense of facilitating its expression and growth, helps the whole family in its evangelizing mission. It naturally begins to spread the faith to all around them, even outside the family circle. In addition to its natural service of child-rearing, the family is therefore called to contribute to the building up of the Christian community and to bear witness to the Gospel in society. (231)

