



Youngsters act out the parable of the man who hired laborers for his fields.

St. Monica, St. Augustine Try Experiment in CERT

Eighteen adults from seven parishes and more than 60 children have taken part in an experimental catechist certification program this summer.

The program combined diocesan CERT training, day-care for the youngest children and religion-oriented activities for the older children.

Devised and directed by the Christian Formation Office of St. Monica and St. Augustine parishes, and funded in part by the diocesan Department of Religious Education, the program also served to draw teens and young adults to staff the children's program.

Billed as the parishes' "1983 Summer Special: an Experience in Daily Christian Living," the experiment was also seen as an opportunity for parents taking CERT to observe the effects of religious education on their own children, said JoAnn Weber, director of the event. The experiment ran for



Children learn songs about Jesus.

four hours each day from July 11 through July 15. On the final day, the children entertained their parents by enacting stories from the New Testament, as depicted on this page.

Among those involved in staffing the program, Ms. Weber said, were Greg Bonfiglio, Annette Pennella, Jackie Wheeland, Heidi Favata, Mrs. Margie Doyle and Michelle Content.

The diocesan Office of Religious Education is funded by:



Humanae Vitae

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The two meanings of sexual intercourse in marriage -- union and procreation -- were not separable, the pope said.

The pope praised modern concern for "responsible parenthood" but said the term must be carefully defined as "a more profound relationship to the objective moral order established by God."

"In the task of transmitting life, therefore, they (parents) are not free to proceed completely at will, as if they could determine in a wholly autonomous way the honest path to follow," he continued.

"But they must conform their activity to the creative intention of God, expressed in the very nature of marriage and of its acts, and manifested by the constant teaching of the Church."

The pope argued against two theological principles (the principle of lesser evil and the principle of totality) that had been used to favor birth control.

"To justify conjugal acts made intentionally infertile, one cannot invoke as valid reasons, the lesser evil, or the fact that such acts would constitute a whole together with the fecund acts already performed or to follow later, and hence would share in one and the same moral goodness."

"In truth if it is sometimes licit to tolerate a lesser evil in order to avoid a greater evil or to promote a greater good, it is not licit, even for the gravest reasons, to do evil so that good may follow therefrom; that is, to make into the object of a positive act of the will something which is intrinsically disorder... even when the intention is to safeguard or promote individual, family or social well-being."

The pope, however, insisted that the question of birth control be viewed from a "total vision" of the human being -- not only from the "partial perspectives" of the sciences but also from humanity's "supernatural and eternal" vocation.

Some Catholic couples would think the birth control teaching "impossible to actuate," the pope said. He devoted the second longest section of the three-part letter to strengthening "them in the path of honest regulation of birth."

The pope advised them to use "much effort," reliance on God and periodic continence.

"The honest practice of regulation of birth demands first of all that husband and wife acquire and possess solid convictions concerning the true values of life and of the family, and that they tend towards securing perfect self-mastery," he said.

"And if sin should still keep its hold over them, let them not be discouraged, but rather have recourse with humble perseverance to the mercy of God, which is poured forth in the sacrament of penance," the pope said.

A month before the 10th anniversary of the encyclical and

two before his death, Pope Paul commented candidly on the document in a special address to the College of Cardinals.

"Humanae Vitae" was a painful document of our pontificate, not only because the issue was serious and delicate, but also -- and perhaps even more important -- because there was a certain climate of expectancy among Catholics and in the wider sphere of public opinion which anticipated changes, relaxations or liberalizations of the Church's moral doctrine and teaching on marriage would be made."

NEXT: Questions remain.

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