

The parochial catechesis – the didactic dimension of the pastoral care. Catechesis between the Word of God and contemporary dilution

Rev. Assoc. Prof. Dr. Constantin Necula¹

Abstract:

One of the primary challenges of the modern Christian life is to convey the content of faith kept in the Christian message so that it could be valued at the level of parish life. On the one hand, we observe more and more often that a part of the communication world in which we live, hides people by transforming them into communication avatars and no longer revealing the autonomy of personal thinking. In other words, the words have lost their humanity and humans have lost their words, despising them. On the other hand Word of God has become through the Incarnation of the Savior Jesus Christ the main force of development of the new life, culture of dialogue, communion and fellowship of the Christian Church. In the iconomia of our salvation Christ is the Word that calls for the breaking of bread (Luke 24:29-35) and is recognized not only in words but especially in the Eucharist. Thus, catechesis as form of building communication in the pastoral dimension of the human community falls perfectly into God's way of communicating His will to men. It is a sort of arpeggio, an exercise to create a good experience at the time of the great concerts, setting the tone of the communication culture according to the Christian creative system.

Keywords:

internal logic a historical reality, global education, education of the priest or pastoral worker, didactic pastoral collective

In the context of changing mentalities that affects contemporary man's way of thinking, a series of logistical jamming and logic interferences dilute the

¹ Rev. Assoc. Prof. Dr. Constantin Necula, "St. Andrei Șaguna" Faculty of Orthodox Theology in Sibiu "Lucian Blaga" University of Sibiu.

Christian structure of the dialogue. When we pray, we no longer feel the words of God in our words. The words of God give us the eternal life and fortify us in the continuous and exigent² process of conversion, while the words of men delude, ideologize and amplify the cultural anxiety of the world. At this point it is appropriate to mention that both Cardinal Lustiger and later Cardinal Carlo Maria Martini noticed the most serious plan of this cultural anxiety, namely how difficult is to be a Christian and suffer this distance between the word of the Gospel, which carries all the hope into the world, and the scarce reality of people with its mediocre senses³. Part of the mediocrity that overwhelms the world depends on some of the mechanisms of public communication that now is deprived of the spiritual content and built only on the foundation of meaningless formal aspects.

The words by which Church communicates the faith are affected by the modern listener's illness, namely the occasional attachment that was disclosed by Carlo Maria Martini as the syndrome of casual attachment to God's word and the virus of corrosion of communication life in the parish. He wrote, as early as 1981, that the reference to the texts of the Gospel is more a matter of talking without the perspective of renewing our lives in the Holy Spirit. In other words, the Word is not heard per se, i.e. heard, understood, assimilated, and applied. He noted: „In order to be in harmony with this primacy of the Word, it is necessary to join it with a doubtless and disarming humility, conjugated with great attention to the tone of the biblical text, to its structure, to its internal organisms, as the latest biblical studies teach us”⁴.

Enzo Bianchi, one of the most comprehensive contemporary biblical scholars, stressed the importance of this threefold relation among *Scripture*, *pastoral communication* and *life in Christ*. There are multiple testimonies that the Scripture is source of didactic creativity for catechist and not a limiting factor of his/her vocation. The same author speaks about the risk of a high schoolish attachment of preaching that makes it abstract and encloses it in the community. This kind of preaching opens no plans for intra-parochial knowledge, no matter how beautiful its texts would be.

If we admit that the Scripture expresses through its internal logic a historical reality, “a human sign of God”⁵, through which he writes his will into the

² See our study on the subject: “Exigențe ale convertirii creștine oglindite în actele martirice și însemnătatea lor pentru viața creștinului” (“Exigencies of Christian Conversion Reflected in Martiric Acts and Their Significance for Christian Life”), in *De dragul Evangheliei (For the Gospel Sake)*, Ed. Tehnopress, Iași, 2003, p. 124-159.

³ Apud. Carlo Maria Martini, *In Principio la Parola*, Milano, 1981, p. 27.

⁴ *Ibidem*, p. 28-29.

⁵ *Ibidem*, p. 29.

communication paradigms of human nature, then we must admit the efficacy of Scripture, for it bears the fruit of intelligence and interprets history in the perspective of its finality that is actually forgotten today and totally unexpected for the logic of contemporary world. Likewise, it purifies the essence of those who are engaged in its true knowledge and saves them. The assumption of salvation is the most honorable responsibility brought by freedom, namely the freedom assumed as a splinter of the nostalgia of salvation. Therefore the Kingdom of God is the perfect fulfillment of communication through communication. From this point of view, we notice that the pastoral communication is affected by all these interferences and therefore not only the priest is responsible for the oscillations, the uncertainties and the lacuna of the preaching.

In this regard, the plan to build the new evangelization style proposed by Enzo Bianchi includes more stages. It starts with the identification of the context of evangelization as such (i.e. indifference, pluralism and the culture of differences). Then it clarifies the evangelization goals and contents (i.e. Christianity as an act of faith that needs not to keep silence on the main interrogations of the world, the proclamation of the forgiveness of sins as a social program and platform, for no other form of communication can actually provide them). Last but not least it is to consider be the style of evangelization as a style of Christians in relation with their confessional profile. We notice two realistic directions: firstly the Christians style among people and secondly the style of preaching that is modeled on a “Christianity, faithful to the land” that is marked by a human Christianity and basically develops a theme much beloved of Dietrich Bonhoeffer, the martyr pastor⁶. Therefore it is obvious the necessity to assume St. Paul’s words: “Therefore, if you have been raised with Christ, keep seeking the things above, where Christ is, seated at the right hand of God. Keep thinking about things above, not things on the earth, for you have died and your life is hidden with Christ in God. When Christ (who is your life) appears, then you too will be revealed in glory with him (Colossians 3:1-4). Thus, it is required to “recapitalize” the preaching and reconstruct its opened “capillarity” from the pulpit or the catechetical “chair” until the most hidden corners of the parish.

In order to identify the necessity of continuing pastoral education of the priests towards improving their quality concerning pastoral intervention, The Educational Department for Continuing Professional Education and Mission of Archbishopric of Sibiu applied in the period from 1 to 15 May 2016 an online questionnaire carried out by Alexandru Dădârlat the responsible of the Department. It was addressed to 546 priests, who activate in the parishes of the Archbishopric of Sibiu (i.e. 2 counties and 10 protopresbyterates). Unfortunately

⁶ Enzo Bianchi, *Nuovi stili di Evangelizzazione*, Edizioni San Paolo, 2012, p. 88-89.

only 37, 5 percent of the questioned priests replied. However, we note the respondents range: 89 percent of them have a working background between 3 and 12 years in a parish and almost the same percent aged between 25 and 30⁷.

The result of the questionnaire applied to priests of the Archdiocese of Sibiu - Preferences for courses and continuous training seminars -

1. **Pastoral in emergency situations** with notions of pastoral Psychology and Bioethics. Related terms: death, young, baby, accident, suicide, abortion, other trauma;

2. **Pastoral care of the family** with notions of pastoral Psychology. Related subject and terms: interpersonal relationships (children, parents, spouses, relatives, friends, colleagues), the contemporary Christian family; pastoral care of children; pastoral care of parents/adults; pastoral care of elders;

3. **Pastoral care of addicted persons** with notions of pastoral Psychology (alcohol addiction, tobacco addiction, drugs addiction, porn addiction, gambling addiction, technology addiction etc.);

4. **Summer seminar with Rev. Prof. Ioan Ică jr.** that would take place maybe in July 2-3 in Sibiu or Păltiniș and would be attended by a group of 15 participants. The program would include holy liturgy and vesper, readings from the Scripture and Fathers, commentary and exegesis, other activities, visiting the surroundings of Sibiu etc.

5. **Urban Pastoral care.** Characteristics and contemporary challenges;

6. **Parents' school: How to be a good parent?** Ideas for priest's family that have an educational role in the parish.

7. **Catechetical-homiletic seminar.** Related themes: preparing for preaching, types of sermons, methodical composition, notions of Rhetoric;

8. **Rural pastoral care.** Related themes: characteristics and contemporary challenges (young villages; elders predominantly villages; rural specific activities; pastoral care of Roma people etc.);

9. **The meeting of priests' wives.** The program would include: knowing each other, discussions, sharing experiences;

10. **Seminar in Media and Communication.** Related themes: Media, internet and internet communication, Web 2.0, social networks, how to use media communication in pastoral purposes: parochial papers, newsletters, flyers, posters, blog etc.

11. **Seminar in healthy nutrition or healthy skills for life,** with the accent on the motivational aspects;

⁷More information on <http://www.mitropolia-ardealului.ro/cultural/formare-continua/>.

12. **Pomology/ Fruticulture course.** The program would include the study of sea buckthorn, berries, lavender, medicinal plants etc.

13. **Getting Started Using the Computer.** Related subjects: Operating System, Using Text Editor, Internet Browsing, Email Service etc.

14. **Beekeeping course;**

15. **Local Ecumenical Dialogue Seminar** in Sibiu or Braşov with the purpose to know better Transylvanian Confessions (The Evangelical Church) and discuss historical, theological, current issues.

According to the report above it should be mentioned some aspects related to the year 2016. Firstly it is to be noted the low participation of priests in the dialogue with the main organizer that is responsible of their continuing professional education. A part of the replies came from the rural priests, who clearly sense the challenges of the modern pastoral, even if at the level of their pastoral care in parishes they have a reduced incidence of the problems managed by the project proposed by the Metropolitanate of Ardeal. Many of them requested themes on their former preoccupations from the period of their academic studies in the Seminar or the Faculty, when they used to write papers on those themes (i.e. licence thesis or dissertations) or to participate in some proposed educational projects of pastoral work.

Secondly, we notice that from the 15 themes that were considered important by the respondents, most of them were related to the immediate pastoral life; 5 of them emphasized the catechumenal pastoral, other 2 were related to the training in systematic theology but with immediate practical aspects, 2 to the structuring a media communication solution and the last 2 to “survival” courses through the social economy. Then we have to mention the necessity of an improved communication among the priests’ wives and the requirement of guidance on nutrition and healthy skills of life. Thus, it is obvious the persistent exigencies to rebuild the priest’s culture and to fortify his human and missionary ethos. Likewise, we notice that in the two years that passed since the questionnaire was applied, there were organized a series of training sessions and it has already created a model interdisciplinary team that propose and discuss the subjects. The team usually consists of a priest, a psychologist, psychiatrist, doctor etc. The directions of training in such networks of “nucleons” are:

- ▲ The development of the pastoral team spirit;
- ▲ The development of skills concerning diagnosis and pastoral continuous analyze;
- ▲ The establishments of human networks for mutual support both among priests and priests’ wives;
- ▲ Assuming directions from the psychological, psychiatric, medical and modern communication culture;

▲ Avoid to remain blocked in a conservative pastoral thought, likewise in a pastoral care always at the limit of inspiration at any cost;

- Assuming a more intense context of daily faith as source of emerging from the pastoral isolation of the priest and community.

Considering the theoretical aspect, the projection of the catechumenal pastoral included some actions registered in the Department Report. Therefore, we should note the following training seminaries:

5. *The pastoral care of the addicted persons.* It took place from 23 to 25 May 2016 and was attended by 15 priests. There were five trainers, including a psychologist, a psychotherapist and three professors of the Faculty of Theology “Andrei Şaguna” in Sibiu, specialized on Orthodox spirituality, catechumenal Pastoral and Morals. *The chief theme:* the topical issues concerning addiction both in the urban and rural communities; the diversification of the spectrum of addictions, favored by the excessive development of the consumer society; the specific pastoral approach, centered on the careful knowledge of addiction mechanisms.

6. *Pastoral care of children and young people.* The seminar took place from 13 to 15 June 2017. It was attended by 20 priests active in youth work. There were six trainers, including a director of a pastoral youth center, who is specialized in social assistance for the elderly, too; a missionary priest specialized in pastoral care of youth and experienced in coordination of the programs of the Association „Oastea Domnului” (The Army of the Lord) of the Romanian Orthodox Church; an adolescent psychologist; a professor of the Faculty of Theology “Andrei Şaguna” in Sibiu; a priest and his wife, who have outstanding results in pastoral care of young people in rural areas. *The chief theme:* the diagnosis of contemporary youth, how Orthodoxy challenges the youth, the message of the Gospel toward youth, immediate and future pastoral solutions in youth work.

7. *Pastoral care in crisis situations (July 5-7 2016)* was attended by 15 priests of the bishopric. There were six trainers, including a psychologist, a psychiatrist, two professors of the Faculty of Theology “Andrei Şaguna” in Sibiu, specialized in Systematic Theology and catechumenal Pastoral, and an oncologist, director of a palliative care center. The chief theme: the analysis of the three main crisis situations – grief, divorce and terminal illness; the need for collaboration between psychotherapists and priests to help people in crisis situations get back to the normality of everyday life.

8. *Media Communication (September 5-7 2016)* was attended by 15 priests assisted by experts in communication, a psychologist and media practitioners. The central theme: working with new means of media communication; access the internet; working on social networks and identifying how to include them in the pastoral work of the priests among young people.

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According to the 2017 Report, these four seminaries have been repeated, with different data and an almost identical trainers' formula. The audience grew up and renewed. Besides the former participants, there were 60 priests more registered. Another different aspect of the program is constituted by Meeting of the priests' wives of Archbishopric of Sibiu (May 19-20, 2017). The meeting was attended by 50 priests' wives of 11 protopresbyterates of the Archbishopric. The purpose of the event was to emphasize the role of the priest's family in the missionary, social-philanthropic and spiritual activities. It was emphasized the importance of children education belonging to the priest's family, for their lives should be models for the parish community⁸. Some other important key-points of the event were: the non-formal meeting with the Metropolitan bishop of Ardeal, Dr. Laurențiu Streza; the conference held by one of the professors of the Faculty of Theology "Andrei Șaguna" in Sibiu; the discussions and the workshops organized in those two days. Last but not least, we should mention as a positive aspect the maintenance of the collegial teams.

The analysis of the two years activities and experiences inspired our preoccupations concerning how the parochial catechesis determines the didactic positive thinking of the Pastoral as a theological science, specially constructed to realize the image of the concrete situation in which the Church edifies itself by its own actions. Moreover, pastoral theology is the reflection of Church life in the service of the world, the multiform action of the whole parochial community assumed as the work of Holy Spirit in order to actualize the opened synodality of the Orthodoxy and God's eternal project of saving the world.

Therefore, Pastoral has three fundamental dimensions: *life*, *mission* and *action*. It is obvious that these three aspects characterize implicitly the catechumenal Pastoral that has a large base in Pedagogy and the Didactics of intervention by teaching the faith in order to be a balance between the contents of faith and the ritual or manifestation of the pastoral emotion. The third dimension mentioned above is not at all monophasic related only with the priests, but includes the laity, who is activated by the Sacraments of the Church (Baptism, Chrismation, and Eucharist) in the work of the Church.

Some catechetical directions that could support both the priest's pastoral activity and the *pastoral teams* (concept that gradually emerge in pastoral thinking of the Orthodox Church) could be sensed by an honest analysis of the priests' requests concerning their continuing professional education. It reveals strong demands to understand and propose educational-missionary solutions. Some of

⁸ Both reports can be consulted in the Reports in the AOR Sibiu Archives. They were addressed both to the Diocesan Assembly and the Diocesan Committee of the Sibiu Archdiocese for the years 2016 and 2017.

these guidelines of building the parochial catechesis lead to the development of an active pastoral care that could reach the highest point both in missionary strategies and in the spiritual growth of the believers. Unlike the orientation towards parochial activism that is so *cool* and noisy in the modern pastoral care areas, a kind of *mobbing* and *shopping*, pastoral care in orthodox vision implies a mystical-ascetical dimension, too. It has nothing to do with “goods or services” occasioned by the contacts of occasional Christians with the Church pastoral care. We consider that for a ripe parochial catechesis with positive results in pastoral Didactics of the parish there are some important directions in the continuing professional education of the priest or pastoral worker (*church singer*, who has a catechetical mission; *teacher of Religion* affiliated to the parish; *pastoral catechetical group*, *teachers and/or professors* involved in catechetical activity; group Bible study etc.).

11. *Escape from fragmented catechesis.* The role of catechesis is not only to introduce the subject in Christian culture, but also to educate him/her taking account of the crisis situations. Moreover it does not educate the subject only to understand the Liturgy, but also to fortify him/her in spiritual resistance to worthless ritualism or to the excesses of an emotional pastoral. Finally its role is to educate the personal attachment to the Gospel, through the spiritual changes that the catechesis proposes and develops in personal life of catechumens⁹.

12. *Catechesis as apprenticeship of human knowledge.* Without idolizing multiculturalism or interdisciplinary, the catechist must have a good knowledge of human being from multiple perspectives in order to assume professionally a Didactics adapted to the coherent, dynamic catechetical act¹⁰.

13. *The development of a communication platform.* We do not refer here only to an aspect of technology. Considering both the cultural development and the intellectual knowledge, we must develop a Didactics of an evangelical assumption of the spiritual way of the catechumen, related to the Liturgy and spiritual life in connection with the Sacraments of the Church. Besides, the pedagogical resorts of communication, the values related to the liturgical and spiritual life of the believer, his/her interest in the contents of faith, the creativity

⁹ Important references can be identified to Gianfranco Calabrese, *Catechesi e didattica. Per una maturazione globale dei catechisti*, Elledici, 2016, p. 4-17.

¹⁰ The importance of the subject is attentively intuited by Nicola di Bianco in the volume *Educarsi allanuovaevangelizzazione*, Elledici, 2011, p. 9-17, who also emphasizes the communicative autoreform of the Church as a form of bringing the Gospel to the present.

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in exposing the truth of faith, the development of a confessing consciousness, all require both a didactic strategy and share values with one another¹¹.

14. *The didactic protagonist of catechesis is the child, respectively the young person.* The catechetical proposition could not remain anchored to the initial subject at all costs. Thus, the catechetical dialog is necessary to redefine the meaning of the knowledge and living culture of the Gospel. The research in the field has to create a dynamic communication methodology in order to include in this “protagonism” not only the child, but everything related to his ethos. Therefore we should develop *intergenerational catechesis*. Beyond communicating the doctrine, the catechist must communicate love by building appropriate human relationships¹².

15. *Catechesis should be related to life!* The catechist should build the catechumenal act in connection with both the historical reality of the parochial community and personal life using iconography, appropriate gesture and ideas, the language of the Scripture and therefore the language of *authority* (δύναμις) that originates faith. The historical abstraction of communication, the transformation of the Gospel into a cultural and cultic artifact damages the fundamental approach towards modern catechetical Didactics¹³.

16. *Build a living catechesis!* Catechesis educates the subject for modern life, taking account of its challenges. The abstract teaching of the faith, the extreme reaction to the means of communication or to the communication structure of the contemporary world cannot help in the catechetical approach. A workable and living catechesis means to educate the catechumens for a culture of coherent religious imaginary anchored in the Gospel. Moreover, it means to build communication tutor-team and develop a sound attachment to communion and education for Eucharist as act of communion¹⁴.

17. *The requirements of special catechesis* do not only concern the way of expressing Christian culture but also the compatibility of the catechist with

¹¹The development of the subject is worth to be seen in Odile Dubuisson, *L'Actecatéchétique, son but, sapratique*, Ed. Le Centurion, Paris, 1982, 179 p.

¹²There are series of analyses of the European catechetical theology that should be studied. We mention here only: Jean-Marie Petitclerc, *Parlare di Dio a giovani*, Elledici, Torino, 1998, 127 p. and the synthesis work *O meu filhovi a Catequese* (Isabel Pascoa and Paula Delgado eds.), Paulinas Editora-Prior Velho, 2008, 167 p. that presented the guidelines of a communication process that require the renewal of the catechetical method.

¹³Luciano Meddi's research brings a remarkable contribution in this direction. We mention here his work *Catechesi-Proposta e formazione della vita cristiana*, Ed. Messaggero di Padova, 2004 (re-edit 2015), chapter 3rd, I fondamenti della catechesi, p. 93-134.

¹⁴ Enzo Bianchi, *Cristiani nella società*, Biblioteca Universale Rizzoli, 2003 (3rd ed., 2008), p. 15-36 and 59-80.

the taught subject. That requires catechist's personal preoccupations for his/her inner culture, for his/her pedagogical, didactic and pastoral training, and likewise for his/her spiritual growth. If you are to explain to people with terminal illness the Church doctrine concerning the eternal life, the Kingdom of God, then is totally unsuitable to use the rules of the communication marketing, for you are not sales agents of commercial products. The current tendency to move priests' and catechumenal operators' interest towards the new models of *public speaking* does not mean an improvement in the way or content of the communication according to the rigor of Christian thinking¹⁵.

18. *The creative character of mystagogical catechesis.* We are facing a great challenge when we try to make it clear in our parishes and communities what we do by worship and pastoral action. One of the blame put on the modern catechesis in Orthodoxy is that it does not explain or clarify enough the content but deepens the sense of cultural difference that has already affected the layers of believers in the community. The catechetical inculturation also requires an increased attention to the cultural sensitivities of the community and the assumption of spiritual illiteracy as a challenge not just as a negative crisis¹⁶.

19. *The catechetical content should be related to the human content of the parish.* One of the catechesis principles takes account both of the content of faith and the human profile of the community. That is what the experts in catechesis today call the "religious" of the parishes, for whom the pedagogical exercise has another construction¹⁷.

20. *Catechesis requires a permanent restoration in construction and application.* Prerequisite for the active parish life is the permanent refreshment of the didactic material and catechetical support. When we have to elaborate catechetical tools, we need to be aware of the contemporary youth and children thought evolution¹⁸.

¹⁵ See Alvaro Ginel, *Repensar la catequesis*, Editorial CCS, Alcala, Madrid, 2009, p. 21-44 și 45-66.

¹⁶ One of the most modern analyzes is proposed by Salvatore Soreca și Paolo Sartor, *Nella terra di nessuno. Per una mistagogia con i ragazzi*, Edizione Dehoniane Bologna, 2017, 168 p.

¹⁷ Antonio Ruccia, *Parrocchia e Religiosi. Per una comunita di Comunione e Missione*, Ed. Padre Pio da Pietrelcina, 2013, p. 74- 80.

¹⁸ Two volumes published by Centro Evangelizzazione e Catechesi (CEC) Don Bosco enable the understanding of the pastoral-catechumenal thinking mechanism in its articulation with the parish as space of continuous formation: *Scuola per catechisti. Schede per la formazione personale e di gruppo*, Prefazione di Guido Benzi, direttore dell'Ufficio Catechistico Nazionale, 3rd ed., Elledici, Torino, 2014, 351 p. (the authors of the texts: Pietro Damu, Umberto De Vanna, Bruno Ferrero, Andrea Fontana) and *La catechesi in parrocchia*.

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In this regard we state that it is necessary to strengthen the culture of resistance in order to face the false pastoral care and a series of pastoral models that cannot be helpful for a coherent development of the parochial or personal life of the people, who live in the Christian community, including monasteries as forms of special pastoral care. In the perspective of developing a coherent pastoral intervention system, we have identified a series of deconstructions of practical theology culture. Here are some of the vocational gaps¹⁹, that damage the catechumenal pastoral of our parishes or communities:

1. *Wild pastoral care*. It happens when spontaneity and activism are established as the only mechanisms of vocational progression of the community in the absence or under pressure of dilution of valid, realistic evaluation criteria.

2. *Technocrat pastoral care*. It appears when bureaucracy and excess of organization proliferate, obstructing personal creativity and intervention in the spirit of pastoral realism of the first centuries.

3. *Over-technical pastoral care*. In this case there are developed only executive skills related to the physical construction of pastoral care, instead of the spiritual construction of the community.

4. *Abdicative pastoral care*. In this case the pastoral care is carried out under the influence of socio-cultural sciences. Therefore it increases the laicization tendencies in the pastoral field and secularizes both the discourse and the deeds. In this context it is also born a spontaneous but unequal pastoral structure, lacking in communion with the Eucharist.

5. *Conservative pastoral care*. It is carried out in a rigid and hardened manner. It is marked by immobility and transforms the communities into mystical reservations or in communities of chronic pastoral inefficiency but extremely vocal.

6. *Oblivious pastoral care*. It is marked by no real community memory and forgets the lessons of the past or the dramatic tension that arises from pastoral oblivion.

Vademecum per il parroco e i suoi catechisti. Piste per il confronto nel gruppo dei catechisti, Presentazione di mons. Corrado Loreface, arcivescovo di Palermo, Elledici, Torino, 2017, 479 p. (Elvira Bianco, Umberto De Vanna, Stefano Torrisi eds.).

¹⁹We remind the ideas of an article published by us in the *Romanian Telegraph (Telegraful Român)*, January, 2018, entitled “The Sin of Deviation from the Vocations”. Relevant to the formative development of the priest and the modern pastoral worker is his work of Luciano Meddi, *Formare cristiani adulti. Desiderio e competenza del parroco*, Cittadella Editrice, Assisi, 2013, 153 p. as well as the volume *Pensare e attuare la formazione*, Giancarla Barbon și Rinaldo Paganelli eds., Elledici, 2016, chapter “La «figura» del formatore”, p. 102-121.

7. *Blind pastoral care.* It refuses to see the deficiencies and conceals pastoral communication lacuna.

8. *Fluctuating pastoral care.* It is marked by social opportunities. It always requires sponsors or events to live the liturgical realism of the Church.

9. *Sentimental pastoral care.* It is based only on the idea of “feeling good”, almost by cultivating a sentimentalism that has no mystical-ascetic foundation. In this context appears an ideology related to the affiliation to a charismatic person or monophasic training in regards with the confession of faith.

10. *Phlegmatic pastoral care.* It is affected by the priest’s lack of compassion or involvement in the parish daily life.

In this regard we should swiftly identify solutions to reconsider the catechesis as a didactic germ in the dynamic pastoral care of Orthodoxy. To reinforce the catechumenal pastoral it should be started with the attentive professional training of the priest and catechetical or pastoral worker. We recommend some key-subjects of Christian communion that should be researched: the communication path between the parish priest and the community, the communication between the parish priest and the teacher of Religion or the didactic collective that live the pastoral ethos of the community; framing a catechetical and homiletic discourse that converge on the daily culture and convert the culture to Christ, as form of transparency and public witness to the Gospel. We should focus on finding practical solution and creating a workable network among parishes to the benefit of the projects that could be accessed in order to financially support the pastoral guidelines of development. But none of the solution could appear in the absence of an exigent catechetical homiletic and pastoral research field. Priests’ requests concerning their continuing professional education proved that they have the intuition to identify such complex pastoral levers. Therefore they must be carefully and effectively developed. This is the big challenge of the coming years.