

matters of social justice. This model greatly highlights the importance of membership in the Church and is more tied to academic discipline than to personal choice.

21. Its methodology of educating in the faith is deductive. Priority is given to the knowledge of doctrine. This has a strong rationalistic bent and favors attitudes such as: feeling assured and certain about the contents of the faith, recognizing authority, and rejecting subjective and fault-finding attitudes. “Seeds hidden within the Word” are ignored.⁷
22. Young people like to talk about evangelization; they value a wide-ranging Church and relate to education as individuals. Notwithstanding this, group experiences provide opportunities for encountering youth.
23. Then again, we see that some proposals for evangelizing reflect what we call a **practice-based** approach. These endeavor to create conditions in which a young person can discover a response to his or her deep-seated needs for identity and identification. Historical crises take away the possibility to transform reality, so people seek comfort by constructing what amount to ghettos, fenced-in havens; little islands beyond the reach of the crisis. These underscore the importance of love as the most sensitive aspect of newness of life in the faith, and of formation in putting community life into practice, a life in which individuals intensely express their experience of love.
24. In the Church-World relationship, people stand in judgment of history and emphasis is placed on cultural exchange through communitarian experiences, seedlings for a new form of being in the world and creating history. This is designed to favor young

7 VATICAN COUNCIL II. *Ad Gentes*, n. 11.