



Editorial

Reports of calling in the Bible captivate and challenges, because in them the reader can find oneself in the dynamics of calling-mission. The troubling questions “Who are we, why do we live for, what the meaning of life” are also present in the calling experience of biblical characters.

In these stories we see the revelation of God who calls and the response of the fragile human being, but comforted with divine assistance. This edition brings together studies on the calling and their theological and historical range in the Old and New Testament. The history of salvation-liberation happens through bold leadership of men and women who have given themselves in defense of life, justice and goodness. Many are known others anonymous. In short there are countless witnesses who make human history revelation of divine action. The first article of Ildo Perondi presents the calling of Abraham. He is the father of faith because he begins the great adventure of bringing God into human history. The Testimony of Abraham who answered yes, to leave his homeland is moved by the promise. A witness directed to those who seek something more: “It’s like the biblical text were making the call: “Go from your country” (Gen 12,1-3), “come, let’s go to wait is not to know”. “Abraham was recognized as one who was able to overcome the tests imposed by the mission, and was reckoned faithful (Eclo 41,21). The author lists ten test and seven blessings along the way of Abraham. The answer of Abraham expresses his generosity and piety. God magnified his name (Gen 12,2). The name of Abraham will be extended, enlarged (Gen 17,4). He is a friend of God (Is 41,8; Jd 2.23). This is the most beautiful title of Abraham still preserved

in the Arabic and Muslim traditions. Rainer Kessler investigates calling for freedom: the Moses case. The call of Moses is justified in view of the liberation of the people, because the figure of the prophet Moses is inseparable from the mission of the liberating Moses. Moses is a prophet and liberator, the only prophet whom God speaks with face to face (Nm 12.8) and after him came not a greater prophet (Deut 34.10-12). Because he accomplished the original deliverance of Israel in the Exodus, Moses became the measure of all prophecy. To show the importance of Moses, Kessler likens the story of Moses with the story of Sargon, king of Assyria (3000 BC). Sargon is born of an important priestess, grows among humble people to conquer the reign. Moses, on the contrary, is the son of forced laborers, grows at Pharaoh's court and returns to his Jewish brothers and sisters to free them. So it is a subversive story. The account of the call of Moses (Ex 3.1 to 4.18) contains the essential elements: God calls Moses, who raises objections to mission, the Lord rejects the objections and Moses accepts the proposal. It is one of the most impressive stories of calling and has common points with the calling of Gideon (Judges 6) Saul (1 Samuel 9-10) Jeremiah (Jer 1). The manifestation of God in the burning bush is parallel to the revelation of the name (Ex 3,14-15) This, more than an ontological affirmation of the Lord is an existential statement that He is with Moses and gives him assistance in his calling as liberator.

Tertius Smith discusses the topic: the call of Samuel. Prophecy "came especially to point out the error and design a differentiated society through obedience to Yahweh and ethics experience". The foundation of the calling of Samuel was the rescue of the practice of listening, studying and proclaiming the Word of God that was rare in those days. "The rarity of the word was a result of disobedience and negligent conduct of Eli and his family". In this context three times the author reports that the boy Samuel served, xarat, Yahweh. This review is striking and purposeful (1 Samuel 2.12-26): the people must return to serve the Lord alone, in justice and truth, and not go down the path of evil in the sight of the Lord. Flavio Schmitt, in his article entitled, "called for life" honors Dr. Milton Schwantes, great teacher and motivator of the popular reading of the Bible, who died this year. With his wisdom and donation he trained many

disciples and missionaries of the Word. Flavio Schmitt does an exegesis of Isaiah 6.1 to 16. Isaiah is a prophet, messenger and visionary (Is 1.1). Isaiah receives the call to communicate the Word of God to the people of Israel. Isaiah 6.1 communicates to us the date of vision: on the year of the death of king Uzziah. The year it is 740 A. C. The “century of gold” had finished (2 Chronicles 26.1-15). The crisis is settled in the kingdom. A time of agitation and decline begins. Judah is about to lose its independence and soon will be involved in Syro-Ephraimite war. Also here the prophetic word answers very specific circumstances: has time and place.

Turning to the New Testament, Vincent Artuso, ponders on the case of a calling that was not successful (Matthew 20.16-22). Such was the calling of man who walked away because he had many possessions. Detachment from material goods, to follow, solidarity with the poor, living the commandment of love, are key themes of the story of the rich young man. Some of these demands were not met, resulting the failure of discipleship. Perfection expresses the fullness of the law that is the full experience of the commandments, the proposed ideal for all Christians: “Be perfect, therefore, as your heavenly Father is perfect” (Mt 5,48). The lack of understanding of the meaning of the following was the reason “many of his disciples turned back and no longer went about with him” (Jn 6,66).

Joel Ferreira analyzes the calling of Paul in Galatians. In Galatia were those who accepted the Gospel with fervor and persevered in it, and that Jewish-Christian group, that as soon as Paul walked away, planned to return circumcision and abandoning the Gospel of Grace. By an inner revelation (Gal 1,12) Paul connected his calling as an apostle a ‘choice’ from birth. Thus the theme of “calling” and “Mission” are interconnected elements because a calling is a “call to” like Jeremiah and Isaiah were called a perspective of openness and proclaim to all people. Paul recalled that he persecuted the Church, he kept the memory of his zeal for his father’s traditions. He realized the wealth of Evangelization, managed to overcome the barriers and suppress the structures of the slavery systems. Lastly, José Adriano Filho interprets in detail the elements of the calling of John in Revelation 1,9-11. John turns to his brothers and companions in tribulation. It is supportive, sharing with them perseverance. After

identifying with his listeners he indicates where was he and why he was in the exile: "John, your brother who share with you in Jesus the persecution and the kingdom and the patient endurance, was on the island called Patmos because of the word of God and the testimony of Jesus." (Rev. 1,9). Then John describes the theological context of his visionary experience. The expression "I was in the Spirit" (1,10) marks the beginning of his experience. The presentation of the vision of the exalted Christ is taken from images of epiphanies tradition of the Old Testament and apocalyptic literature (Daniel 7,13-14). John, creatively, adapting these images creates a new portrait of Christ and conveys a new message to the churches of Asia. "His calling is realized in tribulation, but supportive, and bears witness he should write what he sees and send it to the seven churches (Rev 1,11).

Ending six articles that discuss aspects of Pastoral Theology, initially with Francisco Aquinas on Church and politics: theology in the light of Vatican II approach, continuing research on the Laity in Pontificates Paul VI and John Paul II Sávio Carlos Desan Scopinho, another aspect is a text resulting from the Group for Research and Education Religion (RSPG) report on Religious Education: building trends produced by Isabel Cristina Picinelli Dissenha and Sergio Junqueira. Still in the field of Religious Education have the text Gandhi Piorski Aires Lins and Eunice Simões Gomes - The Worldview as a foundation in religious education: notes of Waldorf education. Finalizing the various articles we present a text on biblical issue, but that is not related to the central theme of the dossier that discusses the social construction of victims of Luzi Micah Alexander Rossi and Ivanilza Erdos. We end with the work of Roberlei Panasiewicz on Categorization transcendent experiences: a reading of religiosity, faith and religion. Thus, we concluded another volume of *Pistis & Praxis* to explain the research in Pastoral Theology.

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