



# Understanding the terms

## **Mission**

means 'sent'. As the Father has sent me, so I send you. (John 20:21)

## **Evangelisation**

evangelisation comes from the Greek word 'Euangelion' (meaning 'good news' or 'gospel')

Two distinct senses of the term 'evangelisation':

- 1) **primary evangelisation** - igniting of faith in, and conversion to Jesus Christ
- 2) **New evangelisation** - rekindling of baptismal faith in persons and cultures where it has grown lacklustre

## **New Evangelisation**

a call to all Catholics to renew their faith and, working in communion, to share the Good News about Jesus Christ with ardour and to be visible witnesses of his love in every sphere of society, using approaches relevant to today's society.

## **Good News**

The 'good news' is that every person I valued and loved by God the Father personally and that He desires an intimate relationship with them, through Jesus Christ. With the help of the Holy Spirit, the evangeliser invites others to this relationship with God.

## **Apostle**

One who is sent to do the mission. An apostle is a missionary.

## **Disciple**

The Greek word for 'disciple' is 'mathetes', which in turn comes from the word 'manthanein', which means 'to learn'. To be a disciple is to be a learner.

# The Threefold Mission of the Baptised

*The mission of the Church never changes, but our understanding of how to best live out the mission in a world that has changed dramatically over a short period of time, does develop and change. That is the challenge of the New Evangelisation.*

*The whole People of God participates in these three missions of Christ and bears the responsibilities for mission and service that flow from them (CCC 783). The baptised, by regeneration and the anointing of the Holy Spirit, are consecrated to be a spiritual house and a holy priesthood. (CCC 784).*

*The sharing of the laity in the threefold mission of Christ was of great importance to Pope St John Paul II and he reiterated it throughout his pontificate.*

*“The Second Vatican Council has reminded us of the mystery of this power and of the fact that Christ’s mission as Priest, Prophet and King continues in the Church. Everyone, the whole People of God, shares in this threefold mission.” (homily at the inauguration of Pope St John Paul II’s pontificate, 1978)*

## **How do the non-ordained share in the priesthood of Christ?**

Firstly, by joining in the offering of the Eucharist. They likewise exercise that priesthood by receiving the sacraments, in prayer and thanksgiving, in the witness of a holy life, and by self-denial and active charity (Lumen Gentium 10). There is no competition between the common priesthood of all believers and the ministerial priesthood, for both rely completely on the singular priesthood of Jesus Christ, both are rooted in the life-giving sacraments of baptism and both are at the service of the one, holy, Catholic and apostolic Church. Every disciple of Jesus Christ - not only ordained priests or consecrated nuns - are to “present your bodies as a living sacrifice. Do not be conformed to this world but be transformed by the renewal of your mind.” (Romans 12:1-2)

**How do the laity participate in the prophetic office of Christ? (CCC 1241)**

By virtue of being baptised into Christ and filled with the Holy Spirit, the laity are empowered to “proclaim the Gospel, in word and deed, without hesitating to courageously identify and denounce evil.” (Pope St John Paul II) This essential task of evangelisation and witness is accomplished in their daily lives - at home, at school, and wherever the laity are involved in the secular order. The laity also proclaims the virtues of the kingdom, as well as the “hope of a blessed life to come” through marriage and family life, giving witness to authentic love, sacrifice, fidelity and hope.

**How do the laity share in the kingly office of Christ on earth? (Gen 1:27-30; Mt 20:25-28; CCC 898, 2013, 2015, Gaudium et Spes 57-59)**

We share in the kingship of Christ by demonstrating servanthood toward others and dominion over ourselves. The first object of kingly ministry is to attain self-mastery and dominion over all impulses to sin within their own lives. We are to pursue, by God’s grace, moral purity and exemplary ethical conduct, guided by the teachings of Christ and his Church. Then we can pursue Christ-like service within the spheres of marriage and family life, the development of culture, socio-economic life, public and political life and international peace.

*adapted from Guide to ‘Father Robert Barron’s Priest Prophet King’ by Peggy Pandaleon.*



# Conversation starters

## **Take a leaf from Jesus' playbook:**

- a) When at the 'well', talk about 'water': look for commonality with the other person (Jesus and the Samaritan woman, John 4)
- b) Ask the other person questions about his or her thoughts, needs, etc (Jesus, numerous incidents in the Gospels)
- c) Break the ice while breaking bread together: Invite the other person to a makan or invite yourself to a makan with them (Jesus and Zacchaeus, Luke 19)



# How to tell my faith story?

Faith story is an account of a disciple's reflection on how God's providence has been at work in his or her life. We share such stories because they tell of relationships with Jesus and help people to remember them. These stories rouse curiosity about Jesus Christ and others, hence can be the first step in helping another to encounter Jesus.

- 1) State a brief account of an encounter with Jesus Christ. Why you said 'yes' to putting Jesus Christ at the center of your life? What is the cost of saying 'yes'?
- 2) What was different before you said 'yes' to Jesus Christ?
- 3) What changes have you made after you said 'yes'?
- 4) Invite others to be challenged in the way you were challenged in your Christian living.

## **When sharing a faith story, take note of the following:**

- Not to give a long winded faith story
- Not to have too many plot lines making the story too complicated
- Not use jargons as they may not be understood by all
- Not to have a sense of superiority over your listeners because instead of attracting, such an attitude is repulsive and off-putting.

# Ideas on Evangelising at work

The most important thing in our professional life is not so much what we do but how we do it. **“Whatever you do, work heartily, as serving the Lord and not men.”** (Colossians 3:23)

If we want to share the Gospel with the people we see from Monday to Friday, we cannot be one person at work and another person at home or in Church. We may not have the time to have lengthy theological discussions. We may not have the freedom to hang religious pictures in our open-concept office cubicle. But we can live an integrated life that reflects what we believe. We can offer our co-workers a constant example of how faith transforms a life and sustains it even in the midst of sorrow or stress. We can witness to how faith makes a difference in the concrete daily reality of our lives.

- Praying for the colleagues and bosses in the workplace. Praying for the grace be on you to be God’s instrument in the office. This is also exercising the priestly role that our baptism calls us to. God our Father asked the Israelites to work for the good of the city to which they were exiled to and pray to God on its behalf, (Jer 29:7) in the same way, we too pray for the good of our place of work.
- Respect and promote the dignity of the person because it is the most precious possession of an individual. (Christifideles Laici #37) As we are all created in the image and likeness of God, respecting others is the rule for all Christian workers. Imitating Jesus’ way of forgiveness by offering forgiveness to colleagues. Following Jesus’ way of humility by keeping a rein on the penchant to go about blaming others for things that are not right in the office. Responding to colleagues in a loving and caring manner especially when being the bearer of bad news about performance or termination of employment.
- Consider our challenges at work as opportunities to grow in holiness that may attract others. For example, turn our powerlessness and frustrations in the workplace to the Holy Spirit such that hopelessness can become hope. As baptised people, we march to a different drum beat countering the ways of the world, witnessing our faith as we await the fullness of the Kingdom of God.

- Be good workers: responsible, careful, industrious in our work (Sirach 21:22). Deal honestly with others and with God, ensuring that we do not do anything on the job that goes against our Christian belief and values or harm human dignity. We need to have faith-life integration, not compartmentalised, so that every aspect of our life may be in service to and give glory to God.
- Be good employers / employees / co-workers: treat all persons with respect, kindness and dignity, whether they are the CEO or the cleaners. Give credit where credit is due. Affirm someone for a job well done. Show interest in them as a person, not merely as a digit in the production line. Remember birthdays, take time to ask about their kids, parents, their hobbies, spiritual life. Offer to cover for a colleague if he or she needs to rush off to tend to a sick child or parent. Say please and thank you for the most mundane day-to-day interaction. Smile and wish your co-workers the best gift - the peace of Jesus Christ - whenever you bump into them. Do not take them for granted.
- Be a friend to the lonely and outcast, be a shoulder to cry on for those needing consolation and hope
- Sound a gentle reminder to those who are swept up in secular pursuits that there's more to life than money, sex or power
- Start a bible reflection or sharing group during lunchtime and invite colleagues to join us.
- Tell the fallen-away Catholic in the next department that you are stopping by a nearby parish after work to pray and invite him or her to join you, before grabbing a drink
- Invite colleagues over to your house to meet your family, to Mass, to a talk at your parish or to meal over the weekend
- Mention you are going for confession may serve as a reminder for those who have been away from the sacraments

- “Always be ready to make your defence to anyone who demands from you an accounting for the hope that is in you.” (1 Peter 3:15) - we do that by speaking up and defending the Church when she is attacked in conversations at the workplace, choosing not to be silenced by our fear of standing out. In doing do, we become a source of accurate information about the faith, where there otherwise wouldn't be one.
- Give a succinct testimony of how we came to know Jesus personally, our encounters with Him, our conversion or faith experiences. This personalises the faith and makes it more real as it is concrete in the testifier's life and puts flesh on the spoken or unspoken hopes and struggles of the hearer.
- Invite others to Catholic or related events. Do not just consider you will benefit from it but consider who among your circle of family, friends or colleagues may possibly come closer to knowing Jesus through this opportunity
- After your weekend retreat or faith event, when people ask you what you have done, share with them what you encountered and experienced spiritually, instead of telling them what you ate or did after you got home. See where the conversation might lead.

Adapted from Earth Crammed with Heaven (E Dreyer) Evangelising Catholics (S Hahn) and The Urgency of the New Evangelisation (R Martin)

# Elements of the 'Kerygma'

## **Shorter form of kerygma:**

1. God loves us
2. We have sinned
3. Jesus Christ has died and risen from the dead to save us
4. We respond with faith.

## **Longer form of kerygma:**

1. God our Father's infinite and unconditional personal love for every human being and His desire that every person attain the fullness of life in communion with Himself
2. The reason we do not experience this fullness of life: Sin has separated us from God, introduced evil into the world, ultimately leading to eternal death
3. Solution: God our Father sent his only Son Jesus Christ to reveal His Father's love, to forgive our sins, reconcile us with God through the death and resurrection of Jesus Christ and fill us with the Holy Spirit
4. Our response: we receive the gift of God by repenting from sin, believing in Jesus Christ, be baptised in the name of the Holy Trinity into the communion of His Body, the Church
5. Christ's coming in glory as judge, at which time the dead will be raised and will receive the just recompense for their deeds and acceptance or refusal of God's grace, viz. either eternal life or eternal separation from God accordingly.



# 4 Forms of Dialogue

(Dialogue and Proclamation #42)

- a) The dialogue of life, where people strive to live in an open and neighbourly spirit, sharing their joys and sorrows, their human problems and preoccupations.
- b) The dialogue of action, in which Christians and others collaborate for the integral development and liberation of people.
- c) The dialogue of theological exchange, where specialists seek to deepen their understanding of their respective heritages, and to appreciate each other's spiritual values.
- d) The dialogue of religious experience, where persons, rooted in their own religious traditions, share their spiritual riches, for instance with regard to prayer and contemplation, faith and ways of searching for God or the Absolute.



# Ideas on going beyond the Catholic bubble

Could it be that we do not evangelise much because we do not meet or know many non-Catholics in the first place? Are we content to dwell within our Catholic bubble? It takes us more and more effort to venture beyond our comfort zone to get to know new people. Jesus, however, although the Son of God, came into an unbelieving world. He initiated the conversation.

Here are some ways we can be more Christ-like and step out of our Catholic bubble:

1. Study or work at a local coffee shop. You may be surprised how many people regularly hang out and talk together. Go talk to those who have become more familiar
2. Join an exercise class or gym in your neighbourhood
3. Join a local civic organisation which you are interested in. How does it relate to ministry? You get to broaden your circle of contacts and also offer a Christian voice in the community.
4. Do a Prayer Walk as you walk to the train station or your bus-stop. If possible, stop to talk to your neighbours on the way
5. Have regular dinners with non-Catholic neighbours or friends. Intentionally get to know them better by having a monthly dinner with a different family. People who may not feel comfortable to go to Church may go to your home.
6. Get to know the teachers and administrators of your child's or grandchild's school. It may open the door to conversations about faith.

Adapted from an article by Chuck Lawless

# 4 ways the Holy Spirit convinces people of the Gospel

## **What was St Paul's method of convincing people of the truth of the gospel?**

*"My speech and my proclamation were not with persuasive words of wisdom, but with a demonstration of the Spirit and of power."*

*1 Corinthians 2:4-5*

More than rhetorical excellence (1 Cor 1:17; 2:1), the "wisdom" of sophisticated philosophical discourse (1 Cor 1:21-25) and social status (1 Cor 1:26-28), people need to experience something real that convinces them of the reality of the gospel, eg. an encounter of God's love, a physical healing, or an interior experience: a sudden awareness of one's sinfulness and need of forgiveness.

St Paul understood the Spirit to demonstrate the truth of the gospel in at least 4 ways, which are equally important for effective evangelisation today.

### **1. The Holy Spirit is at work in the message itself**

St Paul depicts the gospel as an active agent with a vitality of its own. Paul uses the terms "word of God" and "word of the Lord" almost exclusively to refer to the the gospel, the kerygma. The vitality of the kerygma comes from the Holy Spirit.

The powerful self-confirming word of God advances both through (i) a proclamation of what Jesus did once and for all in the paschal mystery and through (ii) testimony of what Jesus has done in the life of the proclaimer.

One of St Paul's means of giving "demonstration of the Spirit's power" was to tell the story of his encounter with the Risen Lord on the road to Damascus (Acts 22, 26). To this day, one of the most effective ways the Spirit makes the gospel real to people is through testimony: the evangeliser telling others how God has acted in his or her own life.

## **II. The Spirit demonstrates the truth of the message in the character and demeanour of the evangelist**

Many people have been convinced by the Spirit of the truth through seeing the face of Christ in the character of the preacher. St Paul reminds the Thessalonians of the love, humility, patience, generosity, hard work and total detachment from greed and self-interest that characterises the missionaries who preached to them. The fruit of the Spirit (Galatians 5:22-23) testifies to the truth of the gospel.

The Holy Spirit also convinces people through the demeanour of the evangelist - the courage, conviction, joy and boldness of who speak his message, like the first martyr St Stephen (Acts 6:15). In Acts 4:12-13, “now when they (Sanhedrin) saw the boldness (parrésia) of Peter and John and perceived that they were uneducated, common men, they were astonished. And they recognised that they had been with Jesus.” Parrésia is the “freedom in speaking, fearless confidence, cheerful courage.” It is the opposite of fear, embarrassment or timidity.

## **III. The Spirit demonstrates the truth of the message through signs and wonders**

Signs and wonders were a prominent characteristic of Paul's evangelisation, eg. causing temporary blindness to Elymas the magician (Acts 13:6-12), the earthquake which freed Paul, Silas and others from their prison chains (Acts 16), handkerchiefs and aprons from him healed people and evil spirits came out of them (Acts 19:11-12). He regarded these as a credential given by Christ that confirmed his apostolic office; as a continuation of the authority to heal and cast out demons given to his disciples when he sent them out to preach the kingdom.

Signs and wonders were not confined to apostles. The Holy Spirit gives charisms to those who believe, to each member of the body as the Spirit wills (1 Corinthians 12:9-10, 29-30). Healings, exorcisms and other miracles were part of the normal experiences of the early Church. The Holy Spirit continues to “demonstrate” the truth of the gospel through signs and wonders in our day, eg. healings following the sacrament of anointing, miracles accompanying the proclamation of the gospel at retreats.

#### **IV. The Spirit confirms the truth of the gospel in the hearts of the listeners**

When Paul preached, his listeners experienced not just words, but power, a dynamism that made a deep impression on them. Their experience was like the disciples on the road to Emmaus, “were not our hearts burning within us as he spoke to us on the way and opened the Scriptures to us?” (Luke 24:32)

Paul explains, “faith comes from hearing” and sharing comes by the preaching of Christ (Romans 10:17). When the gospel is proclaimed, the Holy Spirit works in people’s hearts, convinces them of the truth and attracts them to Jesus. The Holy Spirit also convicts people of their sinfulness. When Peter preached on Pentecost morning, the crowd was “cut to the heart” and asked “what must we do?” (Acts 2:37).

The sign of the Spirit’s presence is a joy that is sometimes inexplicable: “you received the word in much affliction, with joy inspired by the Holy Spirit.” (1 Thessalonians 1:6)

*Adapted from Biblical Orientations for the New Evangelisation by Mary Healy and Peter Williamson*

# 3 settings of New Evangelisation

**In 1990, Pope St John Paul II set out these 3 situations of Evangelisation:**

1. Missio ad gentes to peoples, groups and socio-cultural contexts in which Christ and his Gospel are not known
2. Pastoral care to Christian communities fervent in faith and Christian living
3. A “new evangelisation” or “re-evangelisation”, where entire groups of Baptised have lost a living sense of the faith, or even no longer consider themselves members of the Church and live a life far removed from Christ and his Gospel.

*Redemptoris Missio (1990), n.33*

**Almost 25 years later, Pope Francis summons all to the New Evangelisation, carried out in 3 principal settings:**

1. Ordinary pastoral ministry to animate the hearts of the faithful who regularly take part in community worship - the Church helps them to grow spiritually so they can respond to God’s love more fully
2. The Baptised whose lives do not reflect the demands of Baptism and who lack a meaningful relationship with the Church - the Church helps them experience a conversion
3. Evangelisation is first and foremost to those who do not know Jesus Christ or who have always rejected him - instead of imposing new obligations, Christians should be people who wish to share their joy, point to the horizon of beauty and invite others to the banquet. It is not by proselytisation that the Church grows, but by attraction.

*Evangelii Gaudium (2013), n.15*