



Catholic Bishops' Conference of the Philippines (CBCP)
Episcopal Commission on Catechesis and Catholic Education (ECCCE)

500 Years of Christianity (YOC) in the Philippines (1521-2021)

CATECHETICAL MODULES

Christian Faith: Call, Gift, Mission



A *Research-based Intervention Outcome (RIO)* of selected catechists and catechetical leaders inspired by the findings of the *National Catechetical Study (NCS) 2016-2021: Pastoral Action Research and Intervention (PARI) Project* implemented by the Research Center for Social Sciences & Education (RCSSD), University of Santo Tomas (UST).





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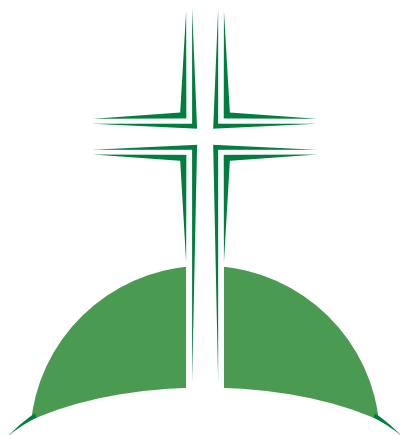
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*For the Faith-driven Servants, Front-liners,
and who may be considered the hidden
treasures of the Philippine Catholic Church,
our beloved Filipino Catechists*

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OUR GRATITUDE, OUR MODULE STORY

By: **Sr. Ma. Jesusa G. Enginco, O.P. & Dr. Clarence M. Batan**

Inspired by the call for a *New Evangelization* of our Holy Fathers, Pope Emeritus Benedict XVI and Pope Francis, and on the occasion of celebrating our *500 Years of Christianity (YOC) in the Philippines*. Our journey to produce a new set of *Catechetical Modules (CM)* for our faith-driven servants - our Filipino catechists, was made more meaningful by the overflowing support of the many people and organizations, whose passion and love to the catechetical ministry deserve our utmost gratitude and respect.

Maraming salamat po sa lahat ng tulong, malasakit, at pagmamahal.

The inspiration of this project roots from the CBCP *Pastoral Exhortation on the Era of New Evangelization* entitled, “*Live Christ, Share Christ*” (Looking Forward to our Five Hundredth) released last July 23, 2012, by Most Rev. Jose S. Palma, DD, the then *CBCP President*. This ushers the start of the nine-year spiritual journey that will culminate with the *Great Jubilee of 2021*, the 5th centenary of the coming of Christianity in our beloved land.

Thus, these Catechetical Modules (CM) respond to the call of the Spirit for a New Evangelization by utilizing the *nine pastoral priorities as key module themes of this project*. These are *Integral Faith Formation (2013)*; *Laity (2014)*; *The Poor (2015)*; *The Eucharist and of the Family (2016)*; *The Parish as a Communion of Communities (2017)*; *Clergy and Religious (2018)*; *Youth (2019)*; *Ecumenism, Interreligious Dialogue, and Indigenous Peoples (2020)*; and, *Missio ad Gentes (2021)*.

Contextually, these themes reflect the Filipino concepts of *Pananampalataya (2013)*; *Mga Layko (2014)*; *Ang Mga Mahihirap (2015)*; *Ang Eukaristiya at Pamilya (2016)*; *Ang Parokya Bilang Komunyon ng mga Pamayanan (2017)*; *Klero at Mga Relihiyoso (2018)*; *Mga Kabataan (2019)*; *Ekumenismo, Diyologo sa Pagitan ng Mga Relihiyon, at mga Katutubo (2020)*, at *Misyon sa mga Bansa (2021)*, which these modules hope to bring forth in various spaces of catechesis in the country.



Our gratitude goes to all our Filipino bishops, the *Catholic Bishops' Conference of the Philippines (CBCP)* led over the past nine

years by Archbishop Jose S. Palma, DD (CBCP President 2011-2013), Archbishop Socrates B. Villegas, DD (CBCP President 2013-2017), and Archbishop Romulo G. Valles, DD (CBCP President 2017-Present). The CBCP, through the *500 YOC Executive Committee entrusted the CBCP - Episcopal Commission on Catechesis and Catholic Education (ECCCE)* under the chairmanship of Bishop Roberto C. Mallari, DD to spearhead in the preparation of the catechetical instruction materials (both in print and electronic forms) as formation tools for prayer, study, and reflection. Initially, CBCP-ECCCE's idea was to produce a three-year intensive formation program across Ecclesiastical Territories covering 2018 until 2021. Our gratitude goes to the *CBCP – Episcopal Commission on Catechesis and Catholic Education (ECCCE)* under the leadership of Bishop Roberto C. Mallari, DD (Chair); Msgr. Gerardo O. Santos and Fr. Ernesto B. De Leon (Executive Secretary) as well as to the former *ECCCE Technical Working Group (TWG)* composed of Fr. Rene De Guzman, SDB; Dr. Caridad Barrameda; Fr. Salvatore Putzu, SDB, and Dr. Lysander Rivera, Sis. Rhea Castillo, OP and Sis. Silvestra Orbigo, FMM; who initially conceptualized and designed this project. Thank you for the inspiration, persistent nudge, and prayers.

The initial outputs of the *ECCCE TWG* were shared with various catechetical offices, centers and institutions offering Catholic religious education. We are thankful to catechetical leaders and catechists from the following institutions who responded to our call for module contributions: *Archdiocese of Caceres; Archdiocese of Cebu; Archdiocese of Manila; Diocese of Cubao; Diocese of Novaliches; Diocese of Parañaque; Diocese of Pasig; Mother Francisca Catechetical & Missionary Formation Center, and the University of Santo Tomas' (UST) Institute of Religion, Research Center for Social Sciences and Education, and the Office of the Vice Rector for Religious Affairs.*

After the production of initial modules, the CBCP 500 YOC Executive Committee suggested to prepare more catechetical lessons which can be used even beyond the 500 YOC 2021. This project evolved as a *Research-based Intervention Outcomes (RIO) activity of the National Catechetical Study (NCS) 2021: Pastoral Action Research and Intervention (PARI) Project team*. This initiative responds to one of the salient NCS findings that catechists in the ground are in dire need of fresh and relevant catechetical sources. To ensure the quality of these modules, the NCS Research Team solicited the assistance of education practitioners as reviewers whose valuable insights led to the process of rethinking the general module design of this project. We owe our deepest thanks to Dr. Joan Christi Trocio-Bagaipo, Cecilia Balajadia, Pamela Avellanosa, Mc Kenneth Baluyot, Fr. Christian Buenafe, O'Carm, Fr. Antonio Zamora and Fr. Eliseo Mercado, OMI.

Special gratitude to all our priest-catechists who in one way or another, sent their comments and suggestions, as well as provided a network of key persons who helped in module development. Thank you, Fr. Pablo Tiong, O.P., Fr. Carlo Magno and Fr. Emmanuel Rico Ayo.

The updated module design was a by-product of a series of consultations and assessments. The laborious technical assistance task was provided by Jaycar P. Espinosa whose outputs became the bases for the finalization of modules. At the crucial time of module synthesis and integration, we were blest by the generosity of talent and spirit

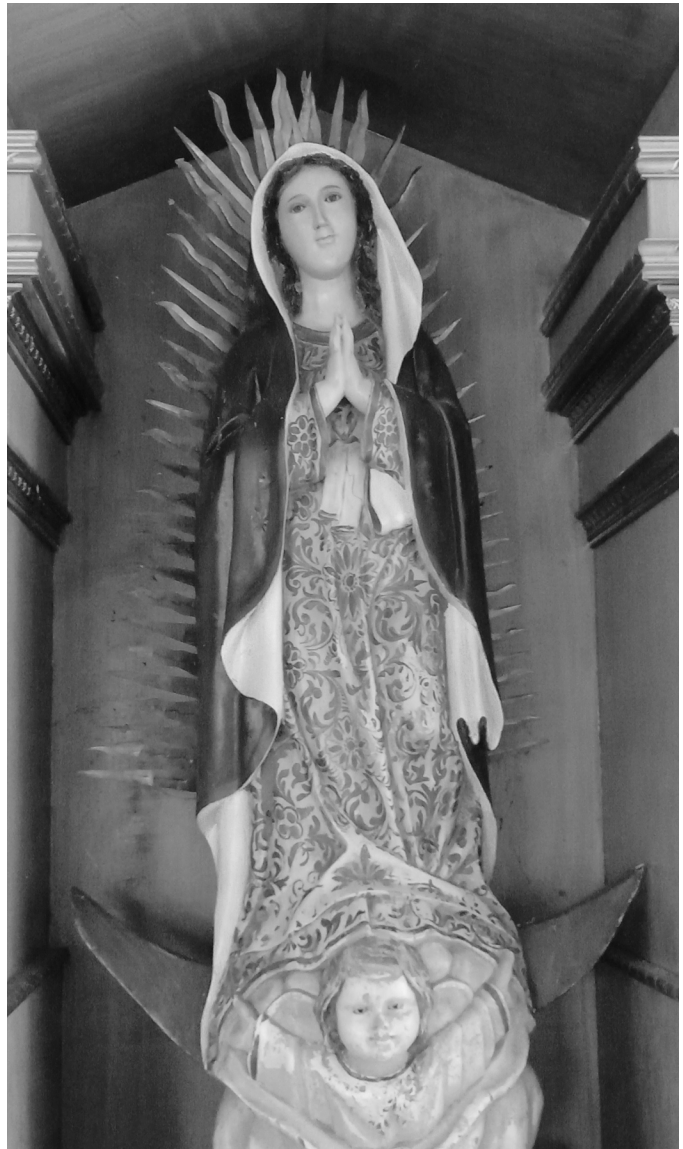


provided for by Fr. Richard P. Lagos, OP, of the Diocese of San Jose, Nueva Ecija, and three seminarians from the Diocese of Tarlac - Sem. Anthony Paul R. Tawatao, Sem. Gerald A. Cortes, and Sem. Jayson A. Besa. Other contributors who deserve our utmost gratitude are Dra. Gaines Marie Rosario for her specific input about “the laity”, and Richard G. Pazcoguín, who provided a list of songs related to the module themes.

Despite the pandemic, our *NCS 2021: Research Team* took this RIO activity to heart. We would like to thank everyone for their dedication to the CM production. To Danielle Villena, who designed the initial layout, and Romel Sencio, whose creative talent for design made our CM visually-appealing. Our language editor, Pamela Avellanosa also deserves our utmost gratitude, for the patience and eye for technical errors, idea construction and composition, who made our CM clear and readable. And to our team members, Dr. Florence Navidad, Ruth Andaya, Tisha Isabelle de Vergara, Keith Aaron Joven, and Vincent Reuben Valientes, thank you for your untiring dedication to this project.

All the hard work, inspiration, and deep prayers led to the final module version of this project. May these Catechetical Modules be easy-to-understand and be easy-to-use by all those making up all our catechetical ministries across the country and around the world. May this work serve as a seed towards a renewed integral evangelization and renew us all in the Church – bishops, priests, religious, and lay people. May this project encourage us to unceasingly beg the Holy Spirit’s guidance especially for the Filipino-Catholics of today.

As we celebrate our Christian’s faith 5th centenary in 2021, our penultimate gratitude to our Lord Jesus Christ, who guided us in the production of these Catechetical Modules as a moment of His loving embrace and overflowing grace.



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FOREWORD

Most Rev. Roberto C. Mallari, D.D.

Bishop, Diocese of San Jose de Nueva Ecija

Chairperson, Episcopal Commission on Catechesis and Catholic Education (ECCCE)



My Dear People of God! Grace and peace!

We continue our nine-year journey that began in 2012 which brings us to the 500th year commemoration of Christianity's advent in our country in 2021.

To make this truly a celebration of gratitude for the gift of faith, the *Episcopal Commission for Catechesis and Catholic Education (ECCCE)* came up with catechetical lessons for our people for the next three years as our immediate preparation. The general theme sums up that of our 2021 Jubilee Celebration: Gifted to Give – *Kaloob, Isinasaloob, Ipinagkakaloob*.

It is with hope that this humble contribution will help our faithful understand more what this gift of Christian faith (kaloob) requires from us – that by understanding with the heart (isinasaloob), they will all the more believe and can pray more through it; manifest it in their daily lives; and thus share their faith with others (ipinagkakaloob). We go back to teaching the truth of *lex credendi, lex orandi, lex vivendi* (how we worship reflects what we believe and determines how we will live) to our people.

As our country celebrates its 5th Centenary of Christianity, we are likewise commemorating the 60th Anniversary of the Opening of the Second Vatican Council when the now St. John XXIII widely opened the Church's doors and windows to facilitate the Holy Spirit's access in renewing the Church. It was an experience of a New Pentecost indeed. The 30th year Anniversary of our own Second Plenary Council of the Philippines will also coincide this year. PCP II ushered so many promises of renewal, of another Pentecost for the Church in our country. It Envisioned the Filipino Church to be a Community of Disciples; a Church of the Poor, embarking on a Renewed Integral Evangelization, and witnessing to Jesus Christ's Gospel of salvation and liberation through words, deeds and lives. "Behold, I make all things new", was the clear message then of the *National Pastoral Consultation on Church Renewal (NPCCR)*.

May these simple, easy-to-understand and easy-to-use catechetical lessons help us all in the work of renewed integral evangelization and help us pin our hopes on the Holy Spirit to renew us all in the Church-- bishops, priests, religious and lay people. Strengthened by prayers, may we share our faith by living it in the midst of all in this vale of tears. May we be encouraged to unceasingly beg for the Holy Spirit's guidance especially for the Filipino Catholics of today so that our celebration of our Christian faith's fifth centenary, becomes a moment of God's grace even now. To inspire us more, let me share one of the touching fb posts which reads: **'IF WE DON'T TEACH OUR CHILDREN TO FOLLOW CHRIST, THE WORLD WILL TEACH THEM NOT TO'!**

We fix our eyes on Jesus Christ, our Redeemer as we make our collective journey with the guidance of His Mother, the Blessed Virgin Mary, the Star of Evangelization.

All in JESUS' NAME,



INTRODUCTION

Rev. Fr. Ernesto B. De Leon

Executive Secretary

Episcopal Commission on Catechesis and Catholic Education (ECCCE)

Our nine-year journey, nine-year novena preparation for the 5th Centenary of Christianity in the Philippines began in 2012, which we dubbed as the Year of Faith. A new era indeed for New Evangelization. Reflecting on the essential components of the subsequent years, perhaps we can take cue from Pope Emeritus Benedict XVI who asked us “to consider the content of faith that is **professed, celebrated, lived** and **prayed**” and to “**reflect** on the act of Faith” as a whole (PF 9). These indispensable elements of Faith give us a glimpse as to the identity that we have as a Church from the moment we have literally received the faith 500 years ago. Not only has the gift of faith prepared the way for us, but even much more, the MANNER in which we give witness to the received faith is ushered to us by Christ, Himself through the intermediary of Spanish Missionaries.



The faith we PROFESS, CELEBRATE, LIVE, and PRAY, summons each of us to authentically recast, recalibrate and revisit whether we have lived the faith sincerely and wholeheartedly [via the sacraments as our focus] or we have simply just accepted it but not evangelized - or have been transformed by it. If ever that we have failed to truly live the core-values of our faith, it should not discourage or even frustrate us, even if we have not achieved our goals as planned. Instead, it should incite us to confront and accept, to exert and be efficient, to magnify for ourselves our multifarious shortcomings, human limitation-related realities that have hindered us to really be God’s instruments in proclaiming the Gospel to all nations (cf. Mk.16:15) and made it fulfilled in our hearing (cf. Lk.4:21).

This only shows us that we still lack that profound ability to REFLECT (PF 9) in order to understand comprehensively the Church’s missionary tasks. However, our human-related efforts from this vantage point are not futile. Why? Because, lest we forget, the Church is vivified by God’s Spirit and that is what makes her dynamic. And so we are called likewise, to be dynamic, to be discernibly creative and realistic enough with our approaches.

The *National Catechetical Study of 2016-2018* not only gave us profiles of our catechetical ministers. It revealed as well the often-insufficient tools, materials and even formation of our important laborers in God’s vineyard. One significant research insight it gave was the necessity for alternative and appropriate catechetical modules. *NCS 2021* came at the right time when the bishop-members of the Executive Committee for the Centenary Celebration tasked ECCCE to provide such modules using the previous years’ theme (Laity, Poor, Eucharist and the Family, Parishes as Communion of Communities, Clergy and Religious, Youth, Ecumenism, Inter-religious Dialogue and Indigenous People)

culminating in *Missio Ad Gentes*, the goal of which is to drum-beat awareness and appreciation apropos the 500 Year of Catholic Christianity through intense catechesis, helping and challenging Filipino Catholics to truly PROFESS, CELEBRATE, LIVE and PRAY the faith.

Such efforts to go back to the sources, foundations (ressourcement) of our faith, will make our witness even more meaningful and relevant. This is because we tirelessly work hand in hand to critically exhaust all possible means to improve our approaches in coming up with new and fresh methods of not only catechizing our faithful but also helping them out to mature in the practice of faith. This return to the source is a mature move for us to allow our faithful [including pastors (i.e., religious and diocesan), catechists, and lay leaders] to be immersed in the language of transformation and conversion, that is, to be piecemeal evangelized!

This humble attempt of Catechetical Directors and ministers from various Catechetical Centers through ECCCE is a vivid proof of our desire as a local Church incessantly working towards *aggiornamento*. Such an aim only validates that we, the Catholic Church in the Philippines, after embracing the Catholic Faith with the Christian spirit, is open to having a profound love for the Gospel of our Lord Jesus Christ. Eventually with gratitude, the present form became one of the interventions of the *NCS 2021: Pastoral Action Research and Intervention (PARI) Project* implemented by the *Research Center for Social Sciences and Education of the Pontifical University of Santo Tomas*.

Let therefore, our confidence in love grow and our hopes be evident as we walk through the challenges of the times with profound faith as we prove ourselves equal to the encouragement of contextualizing and translating these Catechetical Modules to our local dialects and to pursue the promptings of the Spirit. For our nation to have a complete adherence and be enculturated to the Gospel message of the One Great Teacher, Jesus Christ (CT 20) so that we all may be one in this catechetical endeavor, not only for 2021 but even beyond.



Photo from the Diocese of Kabankalan



Photo from the Diocese of Maasin

CATECHETICAL MODULE GUIDE

The purpose of this guide is to clarify the outline of catechetical lessons that will serve as the catechists' convenient resource in teaching catechesis for all ages. Also, it will help them achieve the goals of teaching catechesis and will introduce them to new strategies in effectively facilitating a catechetical class. The creation of catechetical lessons is a vital fragment of the *Catholic Bishops' Conference of the Philippines (CBCP)*'s response to their commitment to lead Catholic Filipinos to *Live Christ and Share Christ*, which has been their mission since the commencement of the nine-year era of New Evangelization in 2012.

As stated by Pope John Paul II (1979) in his apostolic exhortation *Catechesi Trandendae* or *CT*, the universal catechetical goals are: (1) to strengthen the solidity of the faith and of Christian living; (2) to give fresh vigor to the initiatives on hand; (3) to stimulate creativity with required vigilance; and (4) to help spread in communities the joy of bringing the mystery of Christ to the world. In the same Church document, he also remarked that in terms of its relation to evangelization (or the proclamation of the Good News to the whole humanity), the specific goal of catechesis is to develop initial faith and to advance in fullness and to nourish the daily Christian life of those who received them (CT 20).

Evangelization in Vatican II

The Church reached a turning point to the modern world with the Second Vatican Council. The Council embraced the optimistic vision of John XXIII of a renewed Church seeking greater unity with all men. This renewal resulted in a self-examination and a radical transformation of the Church in many aspects in her life and doctrine (Bokenkotter, 2005). What the Church has today, that is, the presence of faith in every corner of the world, with various traditions and practices is due to the evangelical work of the Apostles, their successors, and the various religious men and women missionaries.

The command of Jesus to His Apostles to proclaim the Gospel to the whole world has been handed down to the Church and to Her members. The Second Vatican Council was right in saying that "the Church has received this solemn mandate of Christ to proclaim the saving truth from the Apostles and must carry it out to the very ends of the earth" (Lumen Gentium 17). Today, the proclamation could be more difficult and challenging but the task remains, just as the enthusiasm and courage that moved the Apostles and the first disciples to proclaim did not change.

The spirit of Vatican II may be described by some key words such as renewal, reform, *aggiornamento* (updating), openness, dialogue and reading the signs of the times. Truly, in Vatican II, the Church got to dialogue with the world of today. The New Evangelization thrust has its origin in the Second Vatican Council. It had been the Council's desire to respond to a sense of disorientation experienced by Christians facing powerful changes and divisions which the world was experiencing at that time. The Council had appropriately stressed what these

new situations demand from the Church: new zeal, new sensitivity, and new ways of doing its evangelizing mission (Canilang, 2013). Therefore, New Evangelization began with Vatican II and its awareness of the changes going on with the world and its commitment to dialogue with these changes in the hopes of achieving a “new ardor, a new zeal, renewed and re-strengthened commitment to proclaim Jesus Christ and his Gospel of salvation to the world today.”

The New Evangelization

The use of the term “New Evangelization” refers to the unique situation of the Catholic Church in today’s generation. Many Catholics just feel too busy to attend Mass regularly and do not feel particularly connected to the Church. Many have begun to call themselves sacramentalized but not evangelized. These are the new problems in the history of the Church. For many centuries, the Church's evangelical mission sought to preach the Gospel to the nations of non-Christians who did not know Christ. Now, the Church is called to a New Evangelization, or an evangelization within itself, a re-evangelization.

There are many people who immediately assume that the New Evangelization is equivalent to the use of social media. New media such as *blogs, Facebook, Twitter, YouTube, Instagram etc.* are certainly essential to evangelization today. But John Paul II already called for a New Evangelization over a decade ago before online social networking was even possible.

What John Paul II, Benedict XVI and Francis now call for is an evangelization of those who have already been baptized. The call for New Evangelization is a call for the baptized members of the Church to deepen their faith and reach out to other Christians in deep need of a new encounter with Christ. The audiences for the New Evangelization are those who have already heard Christ being proclaimed, while not neglecting the evangelization of those who have not yet heard the Gospel of Christ (Evangelii Nuntiandi 52). This New Evangelization had to be directed to all the baptized in order to renew, purify, and strengthen their faith.

Why is there a need for New Evangelization? In the year 2000, Joseph Ratzinger, now Pope-Emeritus Benedict XVI, answered this question saying that to evangelize means “to show this path that will teach the art of living. This is why we need New Evangelization; if the art of living remains unknown, nothing else works. But this art is not the object of science, rather this art can only be communicated by the One, who has life—He who is the Gospel personified” (Joseph Cardinal Ratzinger, 2000).

Thus, in the conference of the Asian Congress on Evangelization, Bishop Teodoro Bacani in his article *The Need for a New Evangelization* stated that a New Evangelization is called for because of change in the situation of the recipients of evangelization, and because of changes in the condition of the Church herself (Bacani, The Need for a New Evangelization, 43). Therefore, evangelization must be renewed according to the present circumstances of the world and Church, likewise according to the situation to whom the Word of God must be preached.



Pope Paul VI

A black and white photograph capturing a moment of connection between Pope John XXIII and a young girl. The Pope, dressed in his white papal attire and zucchetto, is leaning forward, his right hand extended to shake the girl's hand. The girl, wearing sunglasses and a light-colored top, looks up at him with a smile. They are surrounded by a dense crowd of people, some of whom are also reaching out towards the Pope. The background shows a bright, sunny day with some architectural elements visible in the distance.

There are three points which are important in this discussion of Paul VI's understanding of New Evangelization. The first point is "evangelizing is in fact the grace and vocation proper to the Church. It is Her deepest identity. The Church exists to evangelize and through that evangelization process, She grows ever more faithful,

loving and hopeful in the Lord” (EN 14). The second point is the resistance to faith by many atheists and unbelievers takes the form of a certain refusal and an inability to grasp the new order of things, the new meaning of the world, of life and of history. This creates a big problem in the phenomenon of the Christian way of life (EN 56). The third point is the “Church is an evangelizer, but She begins by being evangelized Herself” (EN 15). In order to re-evangelize these Christians who have fallen away from the Church, one has to be a witness to the faith (EN 21). This means that an evangelizer should be the first to be evangelized. The witnessing must not be focused on the pious actions of the Church, but rather it should be seen in the daily ways of life.

Pope John Paul II

The New Evangelization in Pope John Paul II’s concept is a response to new cultural realities. John Paul II is the one who coined the term “New Evangelization” in public. He addressed this in homilies, seminars, public viewings, etc. Then, it easily scattered around the globe and this term became a sign of the beginning of the era of New Evangelization.

Perhaps, the clearest definition of “New Evangelization” is in his Encyclical, *Redemptoris Missio*. In section 33 of this Encyclical, John Paul II describes three different circumstances in the evangelization of the people.

The first situation that John Paul II described is the so-called *Missio ad Gentes*. This situation is an essential missionary focus of the Church on proclaiming the Gospel of Christ to those who have not heard it (RM 33).



The second situation focuses on those with strong Christian affiliation who were “fervent in their faith and Christian living. These are Christian communities with adequate ecclesial structure in its activity thus, needing pastoral care” (RM 33). Hence, the clergy, especially the parish priests, must support them for their sustainability and pastoral care so that there will be no isolated communities to the Church/parish.

The third situation is the concern of New Evangelization. This is the “ongoing evangelization of those in the intermediate situation who have lost a sense of the faith.” They no longer consider themselves members of the Church. We need to re-evangelize such people who have lived a life far from Christ and His Gospel (RM 33). There are many Catholics who have been baptized in infancy but have fallen away from the faith when they grew up. They do not live a personal commitment to Christ

and do not practice the faith as adolescents or adults. The New Evangelization is directed to these fallen-away baptized Catholics.

It is believed that John Paul II repeatedly called for New Evangelization which began in 1983 during his address to the Catholic Bishops of Latin America. He said to the bishops who are present: “The Commemoration of the half millennium of evangelization will gain its full energy if it is a commitment to re-evangelize or to New Evangelization, new in its ardor, methods, and expressions” (Hann, 2014, pp. 15-16). This was how he described New Evangelization: an evangelization with enthusiasm in evangelizing, new in its ardor, effective methods that the faithful can easily and effectively be captured by it, and creative expressions that the faithful may understand it well.

Pope Benedict XVI

Pope John Paul II’s call for a New Evangelization was taken up and reaffirmed by his successor Pope Benedict XVI. During his pontificate, Pope Benedict XVI addressed the theme: “The New Evangelization for the Transmission of the Christian Faith” in the 13th General Assembly of the Synod of Bishops to support and better prepare for the work of the New Evangelization (Hann, 2014, p. 18).



Thus, Pope Benedict XVI pointed out that New Evangelization is an important element of the Church's mission and that the Church exists to evangelize. The fact is, evangelization is what makes the Church a true Church. Hence, if the heart of the Church is to evangelize the Gospel to the whole world, then New Evangelization is one of the vital

processes needed to achieve this goal.

During mass at Saint Peter’s Basilica for the closing of the Synod of Bishops for New Evangelization, Pope Benedict XVI reflected on the three aspects of the New Evangelization: First, the Pope reminds us that our ordinary pastoral ministry must be more animated by the fire of the Spirit. Second, we are called to proclaim the Gospel to those people who do not know Jesus Christ. Finally, the mission of the New Evangelization is to find new ways to help renew the faith and lives of people who have drifted away from the Church so that they may encounter Jesus Christ anew and rediscover the joy of faith and return to the religious practice of the community of the faithful (Wuerl, 2013, p. 13).

New Evangelization focuses on those who are baptized and have lost their sense of faith. But it does not mean that evangelization is only offered to them. In fact, all are subjects of evangelization. In other words, New Evangelization is sharing and living the Gospel of Jesus Christ in today’s changing world.

The New Evangelization for the Life of the Church in the Philippines

Concern with the New Evangelization has been the overall theme of the Second Plenary Council of the Philippines (PCP-II) in 1991, of the National Mission Congress for New Millennium (NMC) held in Cebu in September/October 2000, and of the National Pastoral Consultation on Church Renewal (NPCCR) which the Catholic Bishops' Conference of the Philippines (CBCP) sponsored in Manila in 2001. Especially since PCP-II, a great number of synods and pastoral assemblies have been established and carried to term in various dioceses. These synods and assemblies called for extensive surveys and studies on "Faith and Church situations" in many sectors of the country. They involved much serious discussions among members, ordained and lay, in Catholic communities on different levels. Reports, summaries of the deliberations and conclusions of these assemblies were sent to the Holy See for review. Religious Orders, congregations, and a good number of lay institutes and organizations have also held, on the national level, analogous conferences since PCP-II.

Thus, we in the Church in the Philippines come to this program of the "New Evangelization" already with considerable prior extensive and intensive study, reflection, deliberation and resolution. In truth we have been trying to earnestly pursue "renewed evangelization" especially in the last twenty-five years.



Photo from the Diocese of Alaminos

The task of New Evangelization calls us to continue earnestly the initiatives and projects which have been ongoing under the guidance of the Holy Spirit. *We are called to examine more deeply the pastoral situation that we all face together as Church in the Philippines. We are asked to explore and discover "the new methods and means for transmitting the Good News" more effectively to our people, always under the guidance of the Spirit. Above all, we are challenged anew to foster in the Church in our country a renewed commitment and enthusiasm in living out the Gospel in all diverse areas of our lives, in "real-life practice", challenged anew to become more and more authentic witnesses of our faith, especially to our Asian neighbors!*



CATECHETICAL MODULE STRUCTURE

The framework employed in teaching catechesis adopted the nine Pastoral Priorities of the Church in the Philippines (that also act as the key themes over the nine-year period of New Evangelization) as a response to Pope John Paul II's emphasis on the need for systematic catechesis, which deals with essentials, and is sufficiently complete and open to all other factors of Christian life (CT 21).

Hence, in making this lesson we provide a module based on pastoral priorities of the Philippine Church. Every module has four topics consisting of the four themes of New Evangelization. They are: Encountering Christ, Conversion, Communion (sense of belongingness) and Zeal for Mission. To better comprehend these four themes of New Evangelization, let us reflect on the Holy Father Pope Francis' Apostolic Exhortation, *Evangelii Gaudium* as the basis for this study.

Four Themes of New Evangelization

Encountering Christ

Pope Francis said that the first step of evangelization is having an encounter with the person of Jesus Christ. No one can begin an authentic evangelization without having encountered Christ in their lives. In fact, the opening sentence of his Apostolic Exhortation *Evangelii Gaudium* states: "The joy of the Gospel fills the hearts and lives of all who encounter Jesus. Those who accept His offer of salvation are set free from sin, sorrow, inner emptiness, and loneliness" (EG 1).

The Holy Father moves quickly to say: "I invite all Christians, everywhere, at this very moment, to a renewed personal encounter with Jesus Christ, or at least an openness to letting Him encounter them; I ask all of you to do this unfailingly each day (EG 3)." It is important to go back to the basic premise that all of us are created in the image and likeness of God. Everyone is an image of Christ, capable of serving, loving and doing good.

This is the direct challenge of Pope Francis to all Christians, to open the hearts and lives of the faithful to the person of Jesus Christ. Perhaps one must need to be reminded of the simple doctrine of the Church that Christ dwells within each other. One does not have to search for Him or ask for any incredible revelations to know Him (Gaudete et Exsultate 20). Thus, the faithful must seek Him in every moment, in every day, in prayer, worship, work, relationships and in every act of kindness.

One might ask who is God? God is love. God shares his love to His people, and as one who received the love which restores meaning to lives, how can one fail to share that love with others? Jesus came down to the world to show us the extraordinary way of love through the cross. Hence, encountering Christ leads to joy and the fullest possible experience of life.

Each encounter with Jesus is an invitation to follow Him. For that reason, the Church exists for a mission, and that mission is to proclaim Christ by the witnessing of one's own life and proclaiming Him to the world (EG 20). It is an encounter with a personal God that transforms man to evangelize and impels Him to open the hearts and lives of the faithful to the person of Jesus Christ. At the opening synod for the New Evangelization Benedict XVI points out that: "In every time and place, evangelization has its starting and finishing points, which is Jesus Christ, the Son of God."

Conversion

It is very important to encounter Christ in the daily basis of our life. After encountering Christ, the next step for renewal is conversion. When we have already encountered and recognized Christ as significant in our life, it is the starting point, in which man seeks for conversion. What is conversion? The Greek word for conversion is *metanoia*. It means to rethink. It is a process wherein a person questions one's own and common way of living, allowing God to enter the criteria of one's life and not merely judge according to the current social opinions (Joseph Cardinal Ratzinger, 2000). This conversion is not a mere change of religion but rather it is a conversion of the heart and mind, which is a radical conversion, "a conversion which restores the joy of faith in their hearts and inspire a commitment to the Gospel" (See EG 14).

Thereby, to convert means not to live the mainstream way of life for its own sake or do things just because others are doing it. It is not feeling justified in doing dubious, ambiguous, or evil actions just because others do the same. Conversion means beginning to see one's life through the eyes of God; thereby looking for the good, even if uncomfortable and aiming not for the judgment of men, but on the justice of God. In other words: to look for a new style of life, a new life (Joseph Cardinal Ratzinger, 2000).

Hence, to be converted is not only about the change of perspective in life but it also includes the way we live our lives to the fullest; how we act, how we behave and how we give meaning to our lives by doing mission, in accordance to our own purpose and calling in life. For example, if one is already converted to Christ, he/she will not be able to cheat his/her neighbor, but rather think about the goodness he/she can offer to his/her brethren. In this conversion we should not only follow our own desires in life but also become aware of the presence of God in our manner of living. "The important thing in this conversion process is not to walk alone, but to rely on each other as brothers and sisters, especially under the leadership of the Church leaders, in a wise and realistic pastoral discernment" (EG 33).

Communion (Sense of Belongingness to the Church)

In *Caritas in Veritate* no. 53, Benedict XVI explains that the development of the people depends, above all, on recognition that the human race is a single family working together in true communion, not simply a group of subjects who happen to live side by side. When a person sees others as a family member, it becomes a responsibility to give assistance, to offer help, to be there when others are in need.

To evangelize is to make the Kingdom of God present in the world and to proclaim Christ. The Word of God clearly has a social content: at the very heart of the



Gospel is life in community and engagement with others (EG 177). Therefore, one must connect Himself/herself to others in building the Kingdom of God here on earth. One has a personal calling to respond in proclaiming the Good News. Sooner or later, a person will realize that he/she needs a community to belong to. It is better to have many workers in the vineyard of Christ so that the Gospel will be easily preached to every individual.

The very mystery of the Trinity reminds us that all have been created in the image of that Divine Communion. The Gospel is not merely about personal relationship with God. It is rather living in intrinsic interdependence with others (EG 178-179). With this statement, the value of communion or sense of belongingness to the Church is highly regarded by every faithful servant of God. To this end, the Holy Triune God is the model of this communion.

Zeal for Mission

When a person has already encountered Christ, converted to Christ and is in communion with the Church as children of God, then it will be the time for him/ her to do mission in whatever way he/she can to proclaim the Word of God through him/her daily witnessing to the Gospel.

To pray and to work: this must be the attitude of every spirit-filled evangelizers. Sometimes, evangelizers easily get tired to the point that his/her work becomes meaningless to Him/her. Thus, because of weariness and difficulties, the evangelizer's liveliness and fervor dies out. Thereby, it is important to have moments of adoration, prayerful encounter with the Word, and sincere conversation with the Lord through the sacraments (See EG 262).

Every period of history is marked by the presence of human weakness, self-absorption, complacency and selfishness. We must learn from the wisdom of the saints who confronted their own difficulties (See EG 163). It is good to be inspired by early Christians and the many brothers and sisters throughout history who were filled with joy, persistent courage and zeal in proclaiming the Gospel.

Pope Francis proposes four spiritual motivations for mission that can help us imitate the saints who continue to proclaim God's Word, even though they encountered a lot of trouble and difficulties.

A. Personal Encounter with the Saving Love of Jesus

The primary reason for evangelization is the love of Jesus which one has received, the experience of salvation urges ever greater love for Him. The best incentive for sharing the Gospel comes from contemplating it with love and reading it with the heart. Its beauty amazes and constantly excites him/her (EG 264). This can lead to a missionary enthusiasm in proclaiming Christ to others. This conviction is sustained by constantly renewing the experience of savoring Christ's friendship and His message. A person who is not joyful, enthusiastic, certain and in love will convince nobody (EG 266). Therefore, the admiration and excitement of proclaiming the Kingdom of God should always be accompanied with great enthusiasm. A true evangelizer is the one



who never stops being a disciple of Christ, who always walks with Him, communicates with Christ, and eagerly works with Him.

B. The Spiritual Savour of Being a People

To be an evangelizer of souls, one must develop a spiritual taste for being close to people's lives and discover that this is a source of greater joy. God invites us to acknowledge that we are a people. Jesus Himself is the model of this method of evangelization (EG 268). He opened Himself to others, whatever state of life they may be in. It is interesting to recall the closeness of Jesus to everyone. He is very accessible. He draws near to the blind man and the outcasts (cf. Mk. 10:46-52). He eats and drinks with sinners (cf. Mk. 2:16), without worrying about being thought of as a glutton and a drunkard Himself. He shows compassion by allowing a sinful woman to anoint His feet (cf. Lk. 7:36-50) and healing a man with a withered hand during Sabbath (cf. Mt. 12:9-13).

With His inspiration and moved by His examples of sharing in the lives of all, listening to their concerns, helping them materially and spiritually, everyone is called to be committed in building a new world. But this must not come from a sense of obligation or a burdensome duty. Rather, it should be done because of a personal decision which brings joy and gives meaning to the lives of all the faithful (See EG 269).

C. Sense of Mystery

Some people do not commit themselves to mission because they think that nothing will change and so it is useless to make the effort. Sometimes, one misses to inculcate in his/her mind that in the midst of darkness, something new always springs to life and sooner or later produces fruit; (EG 275) that God is capable of intervening and He does not abandon His people.

This fruitfulness is often invisible, intangible and unquantifiable. One can know quite well that lives will be fruitful, without claiming to know how or where or when. But one thing is for sure, no single act of love for God will be lost, nor any of the acts of sincere concern for others. Moreover, no generous effort is meaningless and no painful endurance is wasted (See EG 279) because God will repay it with the abundant gift of salvation. This conviction is called a sense of mystery, that when one entrusts himself/herself to God, he/she will bear good fruit.

D. Fervent Prayer

Pope Francis tells everyone the importance of prayer in doing mission in the task of evangelization: "Constant prayer will grant us the guidance for every crisis that one is experiencing in his/her mission" (EG 282). It is very essential to beg God in prayer. One must not abandon prayer even in the midst of doubtful moments. The special weapon that everyone must always use is prayer so that one may never get tired of his/her mission to spread the Good News. In fact, "when evangelizers rise from prayer, their hearts are more open. Freed from self-absorption, they are desirous of doing good and sharing their lives with others." In short, evangelizers must always stand in his/her friendship with God in prayer.



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CATECHETICAL MODULE 9:

MISSIO AD GENTES

Overview

Missionaries of all Asia

Jesus commanded the Apostles to “Go, therefore, and make disciples of all nations and behold, I am with you always, until the end of age” (Matthew 28:19-20). This is the same commandment that God entrusts to the Church. The Philippine Church is the only country in Asia with a predominantly Catholic population (PCP II 106). Therefore, the Philippine Church is called to a very special role in proclaiming the Gospel. The Church in the Philippines must be zealous in responding to the many challenges this task presents to become the foremost missionary for all Asia (NPCCR 59). Hence, Pope John Paul II spoke with special clarity when he told the Philippine bishops that: “The Philippines has a special missionary vocation to proclaim the Good News and to carry the light of Christ to the nations. From many points of view, dear brothers, you are truly called to be a missionary Church” (Pope John Paul II, 1981). Pope Francis again affirmed the Filipino faithful, as he presided over a *Simbang Gabi* Mass for the Filipino community in Rome last December 15, 2019. He called on to Filipinos, especially those who are living and working abroad, to continue to be “smugglers of the faith” (Esmaqual II, 2019).

There are now about a thousand Filipino missionaries (priests, consecrated persons, and lay faithful) and millions of Filipino migrant workers abroad (PCP II 107). They witness thru their religiosity and piety whenever this is possible for them (ibid 108). This is one of the signs of missionary awakening that the Church must enforce. This is a good reminder that mission is not only just for the clergy and the religious missionaries, but rather, it is for all baptized Catholics to participate in, by the witness of their lives and prayers, by supporting vocations, and by helping financially (Maximum Illud 1). The Church always promotes evangelization and the lay faithful is not excluded in this mission. In fact, the lay faithful have an active part to play in the life and activity of the Church, for they are many in number and can reinforce the missionary activity of the Church especially in the Philippines (Christifideles Laici 33).

To Bring the Gospel to the World

The Encyclical Letter *Redemptoris Missio* by Pope John Paul II (1990) fortifies the Decree on the Missionary Activity in the Church (*Ad Gentes*). The objectives of *Redemptoris Missio* are: To invite the Church to renew Her missionary commitment to particular churches; to send forth and receive missionaries; to clear up doubts and ambiguities regarding missionary activity; to



Photo from the Archdiocese of Davao

encourage theologians to explore and expound systematically on the various aspects of missionary activity; and to assure non-Christians and authorities that missionary activity has only one purpose: to serve man by revealing to him God's love made manifest in Jesus Christ. In turn, it renews the Church, revitalizes faith and refreshes Christian identity.

Evangelization is one of the fundamental missions of the Catholic Church and reaffirms the tie between evangelization and charity for the less-fortunate (Ad Gentes 1). The *Missio ad Gentes* reminds Christians of the urgency of missionary activity because it is the primary service of the Church to every individual and to all humanity. Therefore, all the faithful must speak loud enough about the urgency of the Church's mission at this present time because the Church invites us to bring the Gospel to the whole world especially to those who have not yet heard about Christ (NPCCR 60). An evangelizer can only be effective if he/she undergoes constant formation by witnessing the Gospel in his/her daily life and by living a faithful Christian way of life that leads to the transformation of others (Evangelii Nuntiandi 76).

While there are many things that should be looked into in order to strengthen the Philippine Church and prepare her for the ongoing struggles of this third millennium, all Church leaders and the lay faithful should focus on the most important fundamentals which the National Pastoral Consultation on Church Renewal (NPCCR) have given. NPCCR listed nine pastoral priorities of the Philippine Church as it celebrates the 500th year of the arrival of Christianity in the Philippines.

These nine pastoral priorities encourage everyone to enter thoroughly to the world of New Evangelization for the renewal of every Catholic faithful in the Philippines. The Holy Spirit has been the decisive factor in evangelization from the very beginning. The Holy Spirit can make bloom again the desert created by many contemporary problems brought about by a destructive way of thinking, painful personal experiences in the lives of the faithful, as well as scandalous behaviors manifested by Church ministers. The Holy Spirit can renew the face of the wounded Catholic faithful into a bright way of life as true and genuine Catholic Christians. The Holy Spirit is already doing His part as He stirs up the Church in many signs of new life, new hope, renewed faith, including New Evangelization.

Catechetical Intended Learning Outcomes

- † **Encountering Christ.** The key word for this is to encounter Christ in the world because Christ is everywhere in the world. This means that even in countries where Christ has not been proclaimed yet, there is no doubt that Christ is absolutely there and that the people there also have the opportunity to encounter Christ.
- † **Conversion.** Conversion should begin with the evangelizer. One must be evangelized first and must be re-evangelized if needed. The starting point of evangelization begins with the evangelizer himself/herself. A person cannot evangelize if he/she has not been evangelized in deeds and actions.
- † **Sense of Belongingness.** Christ is universal. He is not just only for one religion, nor for only one culture or one country. Rather, Christ is for the entire Churches, and indeed for the entire world. Everyone has a mission. The Christian faithful has to reach out and introduce other people to the faith by evangelization and witnessing.



- † **Zeal for mission.** There are two things that must be considered in order to become an evangelizer: constant formation of one's self and constant transformation for others. One can only preach Christ effectively if he/she undergoes constant formation by witnessing to the Gospel and living a Christian life that is faithful to the Gospel. This leads to the ability to transform others, in the hope of transforming all nations and the world.



Photo from the Diocese of Tandag



Photo from the Diocese of Bangued

Etymology

Missio ad Gentes

Missio is a Latin word for mission and *Ad gentes* is the Second Vatican Council's decree on missionary activity. It is also a Latin word which means, "To the Nations", so *Missio ad Gentes* is a Latin phrase which means "mission to the nations." This is an essential missionary focus of the Church--to proclaim the Gospel of Christ to the people of all nations. If not all, most of the faithful have been used to thinking that evangelization is only for those who have not yet received the Good News, to those who do not yet know Jesus and to those who have no idea whatsoever about God. *Missio ad Gentes*, however, also denotes New Evangelization, meaning it does not only focus on this form of evangelization but also evangelization of those who are already baptized.

Discipleship

The term "disciple" comes from the Koine Greek word *mathētēs* (μαθητής) which generally means "one who engages in learning through instruction from another, or a pupil or apprentice." It also comes from the Old English *discipul* (fem. *discipula*), which means "one who follows another for the purpose of learning." However, it means more than just being a learner, a disciple actively imitates both the life and teaching of the master. It is deliberate apprenticeship which makes the fully formed disciple a living copy of the master. In the Biblical world, it often refers to "the personal followers of Jesus Christ who are chosen or called by Him to be His immediate associates." Thus, discipleship means a state or condition of being a follower of another (Jesus Christ) in doctrines, precepts and way of life" (Online Etymology Dictionary, 2021).



CBCP Pastoral Letter for the 2021 Year of Missio Ad Gentes

Becoming Jesus' Missionary Disciples

Dearly Beloved People of God,

The Philippine Church rejoices as it enters a national celebration of the 500 Years of Christianity in our treasured homeland. Five centuries ago we received the marvelous gift of the Christian faith; our hearts overflow with joy and gratitude. Why of all the nations and peoples in Asia was the Philippines chosen by God to be among the first to receive this precious gift? The clear answer is simply this: God's magnanimous, overflowing love.

We recall what God told his people Israel regarding his choice: "It was not because you are the largest of all nations that the Lord set his heart on you and chose you, for you are really the smallest of all nations. It was because the Lord loved you and because of his fidelity..." (Dt 7:7-8). Only God's freely given love can illuminate the choice of the Filipino people to receive this valuable gift of faith!

The Christian faith arrived and prospered in our land through the dedication and heroic sacrifices of thousands of men and women missionaries from various parts of the world. They treasured the gift of faith they had received and desired to share this gift with others. As the theme chosen by the Catholic Bishops' Conference of the Philippines (CBCP) for this fifth centennial note, all Christians are "gifted to give." This "giftedness" motivated generous missionaries over the centuries; it must also enflame the hearts of all of us today to engage in mission here at home and in other countries (*missio ad gentes*). Indeed, this is part of Jesus' mission mandate to his disciples: "What you have received as a gift, give as a gift" (Mt 10:8). We pray for a *missionary renewal* of our Church—both at home (*ad intra*) and beyond our borders (*ad extra*) during our celebration of the 500 years—and into the future!

Missionary Transformation. Our beloved Pope Francis, who visited us in 2015, is committed to the missionary renewal of the entire Church; we can take inspiration from his document *Evangelii Gaudium* (*The Joy of the Gospel*). He asserts that we need an "evangelizing Church that comes out of herself," not a Church that is "self-referential" and "lives within herself, of herself, for herself" (EG 20-24). Francis says: "I dream of a 'missionary option,' that is, a missionary impulse capable of transforming everything, so that the Church's customs, ways of doing things, times and schedules, language and structures can be suitably channelled for the evangelization of today's world rather than for her self-preservation.... All renewal in the Church must have mission as its goal if it is not to fall prey to a kind of ecclesial introversion" (EG 27). We seek to renew our mission enthusiasm here at home as well as *missio ad gentes*, mission to other nations and peoples.

Pope Francis continues: "Missionary outreach is *paradigmatic for all the Church's activity*.... We need to move 'from a pastoral ministry of mere conservation to a decidedly missionary pastoral ministry'" (EG 15). "I want to emphasize that what I am trying to express here has programmatic significance and important consequences.... Throughout the world, let us be 'permanently in a state of mission'" (EG 25). We must seek to "put all things in a missionary key" (EG 34). We recall the challenge of Pope John Paul II during his 1981 visit to our Church:



“I wish to tell you of my special desire: that the Filipinos will become the foremost missionaries of the Church in Asia.” This is a clear invitation to engage in *missio ad gentes*!

Pope Francis’ insights about Church missionary renewal come from his deep personal relationship with Christ. He writes: “I invite all Christians, everywhere, at this very moment, to a renewed personal encounter with Jesus Christ.... I ask all of you to do this unfailingly each day” (EG 3). A pivotal insight of Pope Francis is that “we are all missionary disciples” (EG 119); through baptism, “all the members of the People of God have become missionary disciples” (EG 120). All Christians are “agents of evangelization.” Missionary evangelization “calls for personal involvement on the part of each of the baptized.... Every Christian is a missionary to the extent that he or she has encountered the love of God in Christ Jesus: we no longer say that we are ‘disciples’ and ‘missionaries,’ but rather that we are always ‘missionary disciples’” (EG 120).



Photo from the Diocese of Calbayog



Photo from the Diocese of Calbayog

Joy: A Convincing Sign. For Pope Francis, salvation history is a “great stream of joy” (EG 5) which we must also enter. Let the joy of faith be revived, because God’s mercies never end (EG 6). Unfortunately, “there are Christians whose lives seem like Lent without Easter” (EG 6). “An evangelizer must never look like someone who has just come back from a funeral” (EG 10). We must *not* become “querulous and disillusioned pessimists, ‘sourpusses’” (EG 85). “May the world of our time, which is searching, sometimes with anguish, sometimes with hope, be enabled to receive the good news not from evangelizers who are dejected, discouraged, impatient or anxious, but from ministers of the Gospel whose lives glow with fervor, who have first received the joy of Christ (EG 10; EN 75). We all must *not* “end up stifling the joy of mission” (EG 79), both here at home and in other lands!

Mercy: Today’s Pathway in Mission. Pope Francis continually insists that mercy is the very essence of God. In his *Misericordiae Vultus (The Face of Mercy)* Francis expresses it this way: *mercy is God’s identity card*. He says: “We need to constantly contemplate the mystery of mercy. It is a wellspring of joy, serenity, and peace.... Mercy [is] the bridge that connects God and man” (MV 2). Francis quotes Saint Thomas Aquinas, who asserts that “mercy is the greatest of all virtues; ... all the others revolve around it ... it is proper to God to have mercy” (EG 37). “Mercy is the very foundation of the Church’s life. All of her pastoral activity should be caught up in the tenderness she makes present to believers; nothing in her preaching and in her witness to the world can be lacking in mercy. The Church’s very credibility is seen in how she shows merciful and compassionate love” (MV 10).



“The Church is commissioned to announce the mercy of God, the beating heart of the Gospel, which in its own way must penetrate the heart and mind of every person.... As the Church is charged with the task of the new evangelization, the theme of mercy needs to be proposed again and again with new enthusiasm and renewed pastoral action. In our parishes, communities, associations and movements, in a word, wherever there are Christians, everyone should find an oasis of mercy” (MV 12).

Conclusion. Pope Francis’ profound thoughts on *missionary renewal, joy,* and *mercy* provide a solid compass to guide us as individuals and communities during our 500-years celebration and in the year 2021 which is dedicated to *missio ad gentes* (mission to all peoples). With Pope Francis we ask two graces of the Lord: “Let us not allow ourselves to be robbed of missionary vigor” (EG 109). “Let us not allow ourselves to be robbed of missionary enthusiasm” (EG 80). We remain constant in prayer, asking our two canonized missionary saints, Lorenzo Ruiz and Pedro Calungsod, to intercede for us so that our loving God will always abundantly bless our Church in the Philippines and all her many missionary endeavours!

For the Catholic Bishops’ Conference of the Philippines,

+ ROMULO G. VALLES, D.D.

Archbishop of Davao

President, Catholic Bishops’ Conference of the Philippines

29 November 2020

First Sunday of Advent



Photo from the Vicariate of Calapan

Song for Reflection

Tell the World of His Love

By Jamie Rivera

For God so loved the world
He gave us Him only Son
Jesus Christ our Savior
His most precious One

He has sent us His message of love
And sends those who hear
To bring the message to everyone
In a voice loud and clear
Let us tell the world of His love
The greatest love the world has known
Search the world for those who have walked
Astray and lead them home

Fill the world's darkest corners
With His light from up above
Walk every step, every mile, every road
And tell the world, tell the world of His love
(Tell the world of His love)
(Tell the world of His love)
Our Lord, our Savior, our King
Emmanuel, Prince of Peace
Begotten of the Father's love
Born to set us free

Let heaven and earth sing His praises
His righteousness proclaim
Let every heart rejoice in His love
And magnify His name

Let us tell the world of His love
The greatest love the world has known
Search the world for those who have walked
Astray and lead them home
Fill the world's darkest corners
With His light from up above
Walk every step, every mile, every road
And tell the world, tell the world of His love
(Tell the world of His love)

Let us tell the world of His love
The greatest love the world has known
Search the world for those who have walked
Astray and lead them home
Fill the world's darkest corners
With His light from up above
Walk every step, every mile, every road
And tell the world, tell the world of His love
(Tell the world of His love)
Tell the world of His love.

Catechist's Corner

Becoming and being a catechist is an active process of partaking in the educative mission of understanding, learning, and living our Catholic faith. This module part offers an empirical narrative glimpse of the lives of catechists captured in a creative methodological approach called, “research poems”.

“Jesus saw his mother and the disciple he loved standing there; so he said to his mother, “He is your son.” Then he said to the disciple, “She is your mother.” From that time the disciple took her to live in his home” (John 19: 26-27)

Read, recite, listen, and/or reflect on your **life as a “catechist”** using the selected research poem below. Discuss your views and insights with fellow catechists using the provided guide question/s in relation to the module theme on *mission ad gentes* (*mision sa mga bansa*).



Guide question for Discussion:

† Have we considered Mary as our Mother?



BEQUEST

By Clarence M. Batan¹

Translated to English by Luciana L. Urquiola

Being a catechist
Entails big responsibility
Given the trust
To carry out His word
For Faith to be imbued,
In every lesson of the Word
In every story in the Bible
In every tradition imparted
In every tale of holiness
He was sustained by
The guidance
Of the apostle John
Who was endeared to
Jesus, his friend.
Clutched in his palm
The love of Mary, our Mother
who is grief-stricken
Her heart was pierced
As she silently witnessed
The sufferings of her Son.
She nurtured the Church
Which Jesus bequeathed,
During the time
When hope was gone
When threat of total disarray
Faced the world of the living.
Mary is the catechist's refuge
Holding rosary in his hand
In a society
in disharmony
Humming the Catechism's hymn.
This is the eleventh
Way of the Cross
Of the servant-catechist,
For her meaningful servitude.

¹This research poem is part of the book, *KATEKISTA: Mga Tulang Pananaliksik Hango sa National Catechetical Study 2016-2018*, produced as a *Research-based Intervention Outcome (RIO)* of the *National Catechetical Study (NCS) 2021: Pastoral Action Research and Intervention (PARI) Project*. To access this, you can visit this link: <https://www.ncs2021pariproject.com/katekista-mga-tulang-pananaliksik>.

CATECHETICAL LESSON 1: ENCOUNTERING CHRIST: DUC IN ALTUM



Introduction

Through a loving and an embracing attitude with different societies, all the faithful encounter Jesus Christ. The very first mission is to acknowledge God's presence even in those places where Christ has not yet been proclaimed and to bring the message of love towards these communities through our actions (Redemptoris Missio 31). As Jesus commanded "Go into the whole world, preach the Gospel to every creature" (Mark 16:15). "The mission of Christ Himself, who preached the Gospel to the poor, is to walk the path of poverty and obedience, of service and self-sacrifice to the death, from which He came forth a victor by His resurrection" (AG 5). Thus, the evangelizers must follow the same path of Christ in his/her mission to proclaim the Word of God to the whole world.



Photo from the Apostolic Vicariate of Jolo

Missions is the term usually given to those particular undertakings by which the heralds of the Gospel, sent out by the Church to the whole world, to carry out the task of preaching the Gospel and planting the seeds of faith among peoples or groups who do not yet believe in Christ. These undertakings are brought to completion by missionary activities and are mostly exercised in certain territories recognized by the Holy See. The proper purpose of this missionary activity is evangelization, and the planting of the seeds of faith among those peoples and groups where it has not yet taken root (AG 6).

The chief means of the planting referred to is the preaching of the Gospel of Jesus Christ. To preach this Gospel, the Lord sent forth His disciples into the whole world, that being reborn by the word of God (1 Peter 1:23), men might be joined to the Church through baptism - the Church which, as the body of the Word Incarnate, is nourished and sustained by the Word of God and by the Eucharistic bread (Acts 2:43). In this missionary activity of the Church, various stages sometimes are found side by side: first, that of the beginning or planting, then that of newness or youth. When these have passed, the Church's missionary activity does not cease, but there lies upon the particular churches already set up for the duty of continuing this activity and of preaching the Gospel to those still outside (AG 6).





Worship

Gospel of Luke 5: 1-11

Once while Jesus was standing beside the lake of Gennesaret, and the crowd was pressing in on him to hear the word of God, ² He saw two boats there at the shore of the lake; the fishermen had gone out of them and were washing their nets. ³ He got into one of the boats, the one belonging to Simon, and asked him to put out a little way from the shore. Then He sat down and taught the crowds from the boat. ⁴ When He had finished speaking, He said to Simon, "Put out into the deep water and let down your nets for a catch." ⁵ Simon answered, "Master, we have worked all night long but have caught nothing. Yet if you say so, I will let down the nets." ⁶ When they had done this, they caught so many fish that their nets were beginning to break. ⁷ So they signalled their partners in the other boat to come and help them. And they came and filled both boats, so that they began to sink. ⁸ But when Simon Peter saw it, he fell down at Jesus' knees, saying, "Go away from me, Lord, for I am a sinful man!" ⁹ For he and all who were with him were amazed at the catch of fish that they had taken; ¹⁰ and so also were James and John, sons of Zebedee, who were partners with Simon. Then Jesus said to Simon, "Do not be afraid; from now on you will be catching people." ¹¹ When they had brought their boats to shore, they left everything and followed Him.



Doctrine

THE FOUR GOSPELS

† Mark's Main Themes

*Written in 70 AD, after the failure of the first Jewish revolt and the destruction of the temple, Mark's Gospel stresses on the deeds, strength, and determination of Jesus to overcome evil forces and defy the power of imperial Rome. Thus, we can ascertain that Mark wrote to strengthen and guide the Jewish-Roman believers who were being persecuted by Nero. Mark's gospel is simple and provides no details or explanations as Luke or Matthew does. It presents Jesus as a Man of action who quickly moves from one scene to another. Even though Mark bases his focus on the humanity of Jesus, he still did not neglect the deity of Christ, in fact, the *Messianic Secret* is one important theme of Mark's Gospel. Here Jesus silences the people and tries to keep them from making His power known (see Mark 1:44; 3:12; 5:43; 7:36; 8:27-30; 9:29). Why the secret? It is to trample down messianic expectations of the people "in order to define the true (suffering) role of the Messiah." Yes, He is the King, But He is a different kind of King, He serves by being a servant and He is here to conquer much greater foes than the Roman legions. He is here to destroy humanity's greatest enemies: Satan, sin, and death (Peacock, 1978). At the same time, Mark also revealed the flaws and failures of Jesus' disciples. Aside from the fact that they are not part of the elite class, they are also slow in understanding Jesus' teachings (Mark*



4:13; 7:18; 9:10, 32; 10:10). Even one of his closest allies, Peter, was not exempted. First, Mark reveals Jesus' rebuke of Peter (8:32-33), and then illustrates the depths of Peter's failure and denial of Christ (14:27-31, 66-72).

Thus, Among many other things, what Mark is trying to emphasize is that discipleship to Jesus means abandonment of the self. **Disciples** are not called to be revered leaders or strong heroes of faith. Rather, they are called to accept their own failure, to accept themselves as they really are—weak human beings who may continue to fail yet also continue to rise up with and learn from Christ.

† **Matthew's Main Themes**

The Gospel of Matthew was written in Greek. The writer wrote to a specific group of people mainly, the Greek-speaking Jews. While its author wrote for a certain group of people, its writing has a wider perspective. In fact, in contrast to Luke, Matthew traces Jesus' genealogy back to Abraham, who is the father of all nations. Matthew also presented Jesus as the fulfilment of Old Testament prophecies more than the writers of the other gospels. In Matthew, Jesus' teachings pointed to the blessings of the Kingdom as being extended to the Gentiles and all nations (Just, 2019).

The main purpose of Matthew is to prove that Jesus Christ is the Messiah, or the anointed one. Jesus is also interpreted as *Joshua* which in Greek means, "the Lord will save". Matthews's goal was to influence his readers that the King of kings has come. Thus, he uses words and titles that Jews are aware of such as Son of God, Messiah, Lamb of God, Son of David etc. Likewise, Matthew teaches the Jews more about the significance of Jesus without abandoning their Jewish heritage (Mt 5:17-20).

Matthew's Gospel also contains the five major (5) discourses of Jesus: a discourse on ethics (i.e. Sermon on the Mount) (chaps. 5-7); a discourse on missions (chap. 10); a discourse on the Kingdom (chap. 13); a discourse on community life (chap. 18); and a discourse on the judgment on the last days (chaps. 23-25). These sermons contain key instructions/ information on how we are to fulfill our mission of evangelizing as a church.

Discipleship is also one of Matthew's major themes (Just, 2020). Here we learn that:

- † The ideal disciple is a loyal subject, who obeys the great King and does what the King commands (Mt 5:19; 22:34-40; 7:21; 28:19-20a)
- † The ideal disciple is a good student, who learns from the Teacher and understands what is taught (Mt 13:51; 15: 10; 15: 16; 23:8)
- † Disciples of Jesus are expected to be "righteous" (i.e., live in "right relationship" with God and with other people) (Mt 5:5; 5:10; 5:20; 10:41; 13:43)
- † Authentic discipleship requires putting faith into action as emphasized in various parables and sayings (Mt 5:23-25a; 3:10; 5:16; 7: 24-27; 21:28-32)
- † Discipleship is lived not just individually, but in community with other believers



† **Luke's Main Themes**

The Gospel of Luke was written to Theophilus and the message in this Gospel was meant for his own teaching and also for those among whom the message would be sent out. Luke was probably written around A. D. 85-95. The publication of Luke would have likely been written in Rome. Luke had an outstanding command line of the Greek terms. Luke's words in general seem to reveal geographical and ethnic sensitivity. Luke's gospel centers on God's plan to provide salvation to the whole planet. Luke was written to strengthen the faith of most believers and to give faith to the unbelievers. It was written to replace and unveil the false records about Jesus. This Gospel reveals the works and teachings of Jesus that are especially essential for understanding of salvation. The first two chapters of Luke highlights the Old Testament and its own promises of Messiah while the third and the fourth chapters portray Jesus as the Messiah, who fights the evil one. The rest of the chapters show the life and works of Jesus and portrays Him as the fulfillment of Old Testament prophecies.

For Luke, discipleship is not only taught by Jesus but modelled by Him as well, that is why Luke often highlighted the humanity and compassion of Jesus. Luke's preferred title is "the Son of Man." Luke also presents discipleship in a more broader sense than Mark or Matthew in such a way that Jesus' disciples also include a large number of followers (Lk 10). The disciples were witnesses to this reality and their mission was to share about this Good News with all countries.

Christ's teachings about discipleship

In Luke 9:23 - 27 Jesus points that **discipleship is not easy**. It is difficult and involves suffering. Discipleship is not a one-time thing, rather it involves daily commitment of following Christ even until death (Walker, 2012).

In Luke 9:57-62, we learn that discipleship **requires self-denial and reminds us of the preeminence of proclaiming the Kingdom of God** over all aspects of life, as well as the fact that **discipleship is a life-long commitment**. It is not something that we pick up and put down whenever it is convenient for us. Finally, in Luke 14: 25-35, Jesus stresses that to be His disciple, meant **placing Him above all other aspects of our life**. Further, He also points out that discipleship means being able to give up momentary treasures to look with great expectation to the eternal treasure awaiting us in the Kingdom of God (ibid).

Furthermore, to fully understand the concept of discipleship, we look at the four main ways Jesus' life modelled the concept of discipleship in Luke's Gospel.

- † Discipleship clearly involved building relationships. These relationships were not only limited to the twelve apostles. In Luke we can read about Jesus speaking to crowds that number up to thousands (Luke 12:1; 19:7; 10:1). Even among the apostles, he has chosen Peter, James and John to be especially close with.



- † Discipleship focuses on the personal development of others through teaching and real life scenarios. The disciples are far from perfect, but Jesus patiently taught them through different situations, He showed them what mercy is all about in the many miracles they witnessed (Lk 18:9). Jesus also challenged them to exercise their faith or lack of, like when Jesus calmed the storm in Lk 8:22.
- † Jesus made prayer a priority in His Ministry. In Luke, we see Jesus in constant prayer, even at a time when it is physically difficult to do so like early morning or late night (Lk 5:16; 6:12) , and called His disciples to pray as well (22:40).
- † Discipleship is not self-serving. In Luke 14:11 and 18:14 Jesus stressed, “For everyone who exalts himself will be humbled, and he who humbles himself will be exalted.” Jesus exhibited the ultimate form of humility possible by giving up His own life and thus perfectly modelled true discipleship.

Discipleship is something radical, the cost may be far more than some are willing to pay, but for those who are willing to count the cost, we have Jesus’ incredible model of discipleship to show us the way, as recorded in the Gospel of Luke.

† *John’s Main Themes*

While the other three gospels portray Jesus as the hoped for King, the Suffering Servant, and the Son of Man, John portrays Jesus as the Son of God. John stressed this theme more than any of the other Gospel writers. For John, eternal life and salvation comes only through belief in Jesus Christ and oneness with Him (John 20:31). But more importantly, John presented another picture of Jesus Christ, one in complete unity with the portraits in the other three gospels, but one that also adds significantly to the Bible’s revelation of Jesus Christ, as the God-man. St. John stresses on this nature of Jesus by including Christ’s seven “I am” claims. These occasions equate Jesus with the Old Testament “I AM.” Whereas, other gospels relate miracles, performed by Jesus, John recounts seven different miracles, which are called *signs* because they further illustrate Jesus’ Divinity (Swindoll, 2021).

However, just as in the other Gospels, the Gospel of John also provides us with insights on what it means to be a disciple particularly on the six paradigms or characteristics of discipleship as narrated in John 1:35 to 51. By looking at the narrative, we can glean that discipleship is (Marriner, 2015):

- † Following after Jesus. The narrative opened with John and his two disciples seeing Jesus. When the disciples heard John call Jesus the “Lamb of God, they immediately followed Jesus. The verb “follow” in John’s Gospel, denotes discipleship for it does not only mean physically following Him, but also His way of life and teaching.
- † Abiding with Jesus. The term abide does not just mean being in close proximity with Jesus, but living with Him and communing with Him.
- † Bearing witness to Jesus. Disciples publicly testify to the person of Jesus and



His work, regardless of its consequence.

- † A response to God's initiative to call His disciples. The call to become one of Jesus' disciples begins first and foremost with God drawing that person to Himself through the Holy Spirit.
- † Belief in Jesus. Nathaniel's skepticism was transformed into belief once he had encountered Jesus. We are also called to believe in Him.
- † Spiritual growth. Like the disciples, we are also fraught with limitations and often misunderstands Jesus. However, just as the disciples also would come to understand especially after Christ's resurrection, we realize that understanding the person and work of Jesus grow over time through our relationship with Him.

The four canonical gospels are extremely comprehensive and factual about the life and work of Jesus Christ. Mark stressed the humanity and suffering of Jesus to give hope to the suffering Jewish Christians. Matthew wrote to persuade the Jews that Jesus is their Messiah, and focused on His sermons and teachings to help guide the Church focus on its mission as it starts to grow. Meanwhile, the Gospel of Luke presents Jesus as the Savior of all nations. It was written to appeal to both Gentiles and Jews and even the Greek. The Gospel of John, on the other hand, is offered with a prologue or introduction that introduces Jesus not only as the Son of God, but as God Himself, made flesh to call back the fallen humanity for the love of God. While all four Gospels have a unique take on the life and ministry of Jesus Christ, they all speak of one person only, Jesus who is the Savior of the Jews and the Savior of the world. Moreover, they offer us clear inspiration on our task of evangelization as Disciples of Christ.



Photo from the Archdiocese of Cagayan De Oro



Photo from the Archdiocese of Davao

THE SYMBOLS OF FOUR EVANGELIST

*St. Matthew, a divine man;
St. Mark, a winged lion;
St. Luke, a winged ox; and
St. John, a rising eagle.*

† St. Mark

St. Mark is represented by the winged lion. It draws references from the Prophet Isaiah, when he begins his Gospel with "Here begins the Gospel of Jesus Christ, the

Son of God. Isaiah the prophet has proclaimed: ‘I send my messenger before you to prepare your way: a herald’s voice in the desert, crying, Make ready the way of the Lord, clear Him a straight path. The voice in the desert crying reminds one of a lion’s roar, and the prophetic spirit descending to earth reminds one of a “winged message” (Isaiah 40:3). The lion also signified royalty, the King, the hoped Messiah who reversed conventions to show us what true Kingship really is

† St. Matthew

St. Matthew is represented by a divine man because the Gospel highlights Jesus’ entry into this world, first by presenting His family lineage “A family record of Jesus Christ, Son of David, son of Abraham” (Mt 1:1) and His incarnation and birth: “Now this is how the birth of Jesus Christ came about” (Mt 1:18). This then, according to St. Irenaeus, is the Gospel of His humanity; for which reason it is too, that the character of a humble and meek man is kept up through the whole Gospel.

† St. Luke

The winged ox represents St. Luke. Oxen were used in temple sacrifices. For instance, when the Ark of the Covenant was brought to Jerusalem, an ox and a fatling were sacrificed every six steps (2 Sm 6). St. Luke begins his Gospel with the announcement of the birth of St. John the Baptizer to his father, the priest Zechariah, who was offering sacrifice in the Temple (Lk 1). St. Luke also includes the parable of the Prodigal Son, in which the fatted calf is slaughtered, not only to celebrate the younger son’s return, but also to foreshadow the joy we must have in receiving reconciliation through our most merciful Savior who as Priest offered Himself in sacrifice to forgive our sins. Therefore, the winged ox reminds us of the priestly character of our Lord and His sacrifice for our redemption.

† St. John

Lastly, St. John is represented by the rising eagle. The Gospel begins with the “lofty” prologue and “rises” to pierce most deeply into the mysteries of God, the relationship between the Father and the Son, and the incarnation: “In the beginning was the Word, the Word was in God’s presence, and the Word was God. He was present to God in the beginning. Through Him all things came into being, and apart from Him nothing came to be” (Jn 1:1-3). And “The Word became flesh and made His dwelling among us, and we have seen His glory: The glory of an only Son coming from the Father filled with enduring love” (Jn 1:14). Unlike the other Gospels, the Gospel of St. John engages the reader with the most profound teachings of our Lord, such as the long discourses Jesus had with Nicodemus and the Samaritan woman, and the beautiful teachings on the Bread of Life and the Good Shepherd. Here Jesus also identified Himself as “the Way, the Truth, and the Life,” and anyone who embraces Him as such will rise to everlasting life with Him.

While each of these symbols focuses on the particular theme of each Gospel, only in penetrating all four Gospels do we encounter fully our Lord.





Human Values

- † **Prayerful** - Every Christian is called to be a missionary through prayer. In one of his homilies, Pope Francis mentioned that prayer is the first missionary work that every Christian can and must do. It is also the most effective, even if this cannot be measured since the Holy Spirit gives prayer efficacy.
- † **Joyful** - Everything is a source of joy. What is joy? The key to understanding joy is in the words of the Gospel: 'Elizabeth was filled with the Holy Spirit.' The One who gives us joy is the Holy Spirit. We experience joy when we encounter Christ, when we are aware of the God's presence in the ordinariness of our daily experiences. Without joy, we cannot be free. We will be enslaved by our sorrows and it will be impossible to carry the Gospel any further if we are sad, dejected, and disheartened. Joy comes from praising God as we experience His loving presence in our lives.
- † **Patience** - Patience is a person's ability to wait something out or endure something tedious, without getting riled up. Having patience means you can remain calm, even when you've been waiting forever or dealing with something painstakingly slow. Patience is a virtue because it involves going through suffering, without getting angry or upset. It involves having hope and trusting God's perfect timing.



Morals

Duc in Altum – Put out into the deep!

In the Gospel passage Jesus asked Simon Peter to cast out into the deep and let down the nets to catch fish. This might sound like illogical and impossible since Simon Peter was already fishing all night and was not able to catch any. However, Peter obeyed and caught a lot of fish. Although it seems impossible, we are called to trust in God and be the actor of God's instructions.

Duc in Altum is St John Paul II's message at the turn of the second millennium. Pope Francis echoes this call in asking us to go out to the peripheries to preach the Gospel and be witnesses of God to them. We recall Jesus' promise. "Do not be afraid, I'll make you fishers of men."

Where does God call us to put out into the deep (*Duc in Altum*)? God wants us to go where we don't normally want to go. Be courageous and obedient to the Lord to "*Duc in Altum*" and harvest plenty of people.

Simon, after seeing the great many of fish, fell down at his knees and asked Jesus to depart from him since he is a sinner. We, too, feel unworthy to answer God's call to *Duc in Altum*. However, God always forgives us and does not remember our sins after we confess our sins. Isaiah 43:25 says "I do not remember your sins anymore." We, too, should not be chained by

our past sins, weaknesses, failures, but instead must look forward to being missionaries and answering God's call to *Duc in Altum*. There is no saint without a past, and no sinner without a future.

Jesus first shared the Word of God to Simon before asking him to *Duc in Altum*. We, too, must be attentive to God's word and spend time reflecting on God's words so that we could listen more attentively to the Holy Spirit and discern where is the deep that God wants to call us to. Let us Allow Jesus to come to our boats (lives) and let Him guide us to be missionaries where God wants us to be.

What would it look like if we submitted our entire will to God? What kind of an impact would we have on the world? How fulfilling and peaceful would life become? While these are difficult questions to answer, they are worth considering. The Saints are examples of those who embraced God's will for their lives. They are those who lived fulfilled lives and made a difference. But we tell ourselves that saints are different – that they have a predisposition towards holiness that we don't have. So we become content with our mediocre, lukewarm lives without truly diving into the life that God is offering us. But we are wrong, everyone is called to Holiness. God's plans are infinitely better than anything we can come up with ourselves. Yet, while we continue to be resistant to God's presence in our lives. As St. Augustine once said, "Our hearts are restless until they rest in you" yet, but so often we don't acknowledge the urge to fulfill this deepest desire of our souls.

God wants us to experience the fullness of life that He designed for us, but we have to be open to His direction. We have to be willing to be "put out into the deep."



Simple Activities

Activities:

Matthew 13:44

Activity: Telling others about Jesus

Ask the participants to search for hidden treasure with no direction from their friends, they will learn how important it is to share directions to the most important treasure of all: Jesus.

Opening Game – Hidden Treasure

Supplies:

- † A treasure (something like enough candy for the winning group)
- † Clues written down to the location of the treasure: both true and false

Before the game starts, hide the treasure somewhere in the building, or outside, if that works with your location. Split the students into two groups. Choose one participant from each group and pull them aside. Tell them where the treasure is, but



tell them that they cannot give their teammates any hints at all.

Send the surely confused participants back to their groups and tell everyone to start looking for the treasure without giving them any rules or hints to where it may be. After teams have been looking for a while, start passing out clues. Give the participants, a false clue for every true clue you give them. Let the students run around confused for a few minutes, eventually give them enough true clues to allow one of the groups to find the treasure.

Ask:

- † Wasn't that a confusing treasure hunt?
- † Did the false clues make it a lot harder to find what you were looking for?
- † Wouldn't it have been easier if I had given you directions at the beginning of the game?

Teach

Say: Now, I'm going to confuse you all just a little bit more. What if I told you that (names of students you pulled aside at the beginning) knew where the treasure was the entire time?

Pause and allow students to react.

Say: That's right, they knew exactly where the treasure was. They even knew that some of the clues I gave you were wrong!

If they had spoken up, your entire team would be enjoying candy right now!

Ask:

What kind of friend keeps their mouth shut when they know something that could help their friends?

Say: Sadly, a lot of you may be that kind of friend this year.

You see, as you go back to school, you're going to rub elbows with a lot of people who don't know Jesus on a daily basis. You may even become close friends with some of them.

Ask:

What kind of friend would you be if you didn't tell them about Jesus?

Say: If you know Jesus, you already have found the greatest treasure in the entire world.

Ask:

What reasons do you have to not tell your friends about Jesus?

Do you agree that knowing Jesus is like having a treasure?

If you think of knowing Jesus as a treasure, does that motivate you more to share Him with others?



Read: Matthew 13:44

“The Kingdom of heaven is like treasure hidden in a field. When a man found it, he hid it again, and then in his joy went and sold all he had and bought that field.”

Say: Isn't that verse so cool? It shows us how excited we should be over the fact that we know about Jesus and Heaven.

The man in this story was so excited that he rushed to give away everything he had so he could get the treasure.

Now, if he was that excited, don't you think he told all of his friends once he got the treasure?

Wrap up

Maybe you've never thought of having a relationship with Jesus as having a treasure. I hope that after reading that verse, you will.

Think of how many people in your school don't know Jesus and are just blindly wandering around looking for something.

Just like in the game, they don't have clear direction on where they should be looking. They're receiving false advice on where they should be going. They're waiting on someone to tell them something that makes sense.

You could be that someone. Someone needs to tell the students at your school about the greatest treasure they could ever have. Is it going to be you?

Song Analysis (See next page)

Guide for Reflection:

- † How ready am I to give my YES to the Lord?
- † In my own little ways, how do I share God's gifts of mercy, compassion, justice, and peace to my fellow human beings?



Photo from the Diocese of Urdaneta



Photo from the Military Ordinate



Photo from the Diocese of Borongan

We Give Our Yes

By Fr. Carlo Magno

We stand before the grand horizon
 500 years of faith grateful today
 We bear the gift of mission
 Totally Yours, we give ourselves
 Faithfully Yours until the end
 To Your mission LORD,
 We give our YES!

Go where the sun rises above the Hills
 Share the word and serve those who are in need
 Let the morning star accompany our way
 Spread the fire of mission for the LORD

We stand before the grand horizon
 500 years of faith grateful today
 We bare the gift of mission
 Totally Yours, We give ourselves
 Faithfully Yours until the end
 To Your mission LORD,
 We give our YES

We are gifted to give and live our gifts Mercy,
 compassion,
 Justice and peace.

The sign our world today will come to believe
 Is the love we have for one and all.

We bear the gift of mission
 Mercy, compassion, justice and peace We stand
 before the grand horizon
 500 years of faith grateful today
 We bear the gift of mission
 Totally Yours, we give ourselves
 Faithfully Yours until the end
 To Your mission LORD,
 We give our YES

To Your mission LORD,
 We give our YES.



Prayer / Worship

Mission Prayer (Year of Missio Ad Gentes 2021)

God our loving Father, You sent Your Son into the world to proclaim the Good News of salvation to all: To sinners, the poor, oppressed, the sick, the abandoned and neglected. He gave His life in the cross for us and rose again to new life to redeem us and reconcile us with You. You sent Your Holy Spirit to the Apostles to continue the work of Your Son and lead all to salvation.

We thank You, Father, for bringing us from darkness into light, through Your loving plan. Five hundred years ago, missionaries came to our land to proclaim the Gospel of Jesus Your Son to our ancestors that made us Your people and part of the Church. The gift of faith has accompanied us through both darkness and light, defeats and victories of our history as Your people. Our faith has become for us the light that shines in the darkness.

Renew in us the grace of Your spirit that impels us to be witnesses of Jesus Your Son, to a world broken by greed, violence, injustice, sickness and suffering. May our faith bring us unity as Your Children to care for and love one another. May the Holy Spirit empower us to be proclaimers of the Good News to our brothers and sisters in Asia and to all nations. Give us a sincere desire to help others come to faith in the Lord Jesus to share in Your joy and life.

May the Blessed Mother, the Star of Evangelization accompany us and pray for us as we live and share our faith with others. May our strong love and devotion to her as our mahal na Ina, lead us to be true disciples and witnesses of Jesus to all, always ready to be sent and to be obedient to whatever Jesus asks of us.

We ask this through Jesus Christ, Your Son, who lives and reigns with You in the unity of the Holy Spirit, One God forever and ever. Amen.



Zeal for Mission

- † **KNOW** – Make the Church the home and the school of communion by means of dialogue between pastors and the faithful. Hence, it is important to read some Church documents or ask guidance from pastors and catechists to explain the documents of the Catholic Church.
- † **LIVE** – Foster charity in word and action as witnesses of love for all persons, especially the poor and marginalized.
- † **SHARE** – The witness of love includes promoting full and visible Christian unity with the Orthodox, Protestants and None Catholics by relying on the prayer of Jesus and promoting the missionary proclamation of the faith by listening and speaking with all



religions, Philosophies and cultures. Proclamation will start first on listening to the faith life of your audience and partaking with them in their life and culture. Genuine proclamation is not imposing but encouragement through the works of the Holy Spirit.

CATECHETICAL LESSON 2:

CONVERSION: DISCIPLESHIP MAKING



Introduction

First and foremost, to be missionaries, the Church must be a lover of God. The evangelizers must have experienced the unconditional love of God. Regardless of the state of life, education, race, language or religion, God loves His people the way they are (EG 120). How can the evangelizers tell or proclaim to the world of His love and Good News if he/she has not experienced this love? As St. Paul wrote to the first Christians of Rome: “God’s love has been poured into our hearts through the Holy Spirit.” Thus our “hope does not disappoint us” (Rom. 5:5). Therefore, a missionary should be a lover of the Word of God, so that he/she is able to announce concretely the Good News of salvation. Conversion may be brought to missionary areas by abolishing the wall that creates gaps and building bridges of unity, love and service for all people.



Photo from the Archdiocese of Jaro



Worship

Gospel of Matthew 28:19-20

¹⁶ Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. ¹⁷ When they saw Him, they worshiped Him; but some doubted. ¹⁸ And Jesus came and said to them, “All authority in heaven and on earth has been given to me. ¹⁹ Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, ²⁰ and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age.”



Doctrine

TWELVE APOSTLES

The 12 apostles, also referred to as the 12 disciples or simply “the Twelve,” were Jesus Christ’s 12 closest followers. Each of them (except Judas Iscariot) were major leaders in the movement which became Christianity and helped spread the gospel throughout the world.



† Peter

The Apostle Peter also known as Saint Peter, Simon Peter, and Cephas. Peter's name literally means "rock" Jesus gave him this name when he first met him in John 1:42. Jesus also later said Peter would be the "rock" on which I will build my Church, solidifying Peter's position as a leader.

When Jesus famously walked on water, Peter boldly stepped out to join him. He walked on water until the wind scared him and he started to sink (Matthew 14: 28-33). Peter is best known for denying Jesus when the pressure was on. Even so, as a disciple he was dearly loved by Christ, holding a special place among the twelve.

Peter, a spokesman for the twelve, stands out in the Gospels. Whenever the apostles' names are listed, Peter's name comes first. He, with James, and John formed the inner circle of Jesus' closest companions. These three alone were given the privilege of witnessing the transfiguration, along with a few other extraordinary revelations of Jesus.

After the resurrection, Peter became a bold evangelist and missionary, and one of the greatest leaders of the early church. Passionate until the end, historians record that when Peter was sentenced to death by crucifixion, he requested that his head be turned toward the ground because he did not feel worthy to die in the same manner as his Savior.

† James

Each of the synoptic Gospels identify James as an early disciple of Jesus. James the son of Zebedee is often called James the Greater to distinguish him from the other apostle named James. He was a member of Christ's inner circle, which included his brother, the apostle John, and Peter. Not only did James and John earn a special nickname from the Lord as "sons of thunder" because of their character of being hot tempered. These three; James, Peter and John were privileged to be at the front and center of three supernatural events in the life of Christ (Jesus raises a dead girl in Mark 5:37-43, The Transfiguration in Matthew 17:1-13, The Agony in the Garden of Gethsemane Matthew 26:36-46). In addition to these honors, James was also the first of the 12 apostles to be martyred for his faith in A.D. 44.

† John

The apostle John, brother to James, was nicknamed by Jesus one of the "sons of thunder," but he liked to call himself "the disciple whom Jesus loved." John was probably younger than James since he is usually mentioned after him. Together with their father Zebedee, the brothers were fishermen when Jesus called them.

With his fiery temperament and special devotion to the Savior, John gained a favored place in Christ's inner circle. His enormous impact on the early Christian church and his larger-than-life personality, make him a fascinating character study. His writings



reveal contrasting traits. For instance, on the first Easter morning, with his typical zeal and enthusiasm, John raced Peter to the tomb after Mary Magdalene reported that it was now empty. Although John won the race and bragged about this achievement in his Gospel (John 20:1-9), he humbly allowed Peter to enter the tomb. The only one among the apostles who died of natural death, while others are martyred, John died in Ephesus where he preached the Gospel with love and taught against heresy.

† Andrew

The apostle Andrew abandoned John the Baptist to become the first follower of Jesus of Nazareth, but John the Baptist didn't mind. He knew his mission was to point people to the Messiah. Like many of us, Andrew lived in the shadow of his more famous sibling, Simon Peter. All four Gospels identify Andrew as Peter's brother. Andrew came from Bethsaida, a town north of the Sea of Galilee.

Andrew led Peter to Christ, then stepped into the background as his boisterous brother became a leader among the apostles and in the early church. The Gospels don't tell us a great deal about Andrew, but reading between the lines reveals a person who thirsted for truth and found it in the living water of Jesus. In the life of Andrew, we discover how a simple fisherman dropped his nets on the shore to follow Jesus and went on to become a remarkable fisher of men.

† Philip

Philip was one of the first followers of Jesus Christ, and he wasted no time calling others, like Nathanael, to do the same. Philip plays a larger role in the Gospel of John than he does in the other three Gospels. In John 14:8–9, Philip asks Jesus, "Lord, show us the Father, and we will be satisfied." Jesus replies, "Have I been with you all this time, Philip, and yet you still don't know who I am? Anyone who has seen me has seen the Father.

Although little is known about him after the ascension of Christ, Bible historians believe Philip preached the Gospel in Phrygia, in Asia Minor, and died a martyr there at Hierapolis. One thing we know for certain, Philip's search for the truth led him directly to the promised Messiah.

† Bartholomew or Nathanael

Nathanael, believed to be the disciple Bartholomew, experienced a jarring first encounter with Jesus. When the apostle Philip called him to come and meet the Messiah, Nathanael was skeptical, but he followed along anyway. As Philip introduced him to Jesus, the Lord declared, "Here is a true Israelite, in whom there is nothing false." Immediately Nathanael wanted to know, "How do you know me?" Jesus got his attention when he answered, "I saw you while you were still under the fig tree before Philip called you." Well, that stopped Nathanael in his tracks. Shocked and surprised he declared, "Rabbi, you are the Son of God; you are the King of Israel." Nathanael/Bartholomew garnered only a few lines in the Gospels,

nevertheless, in that instant, he became a loyal follower of Jesus Christ.

† **Matthew**

Levi, who became the apostle Matthew, was a customs official in Capernaum who taxed imports and exports based on his own judgment. The Jews hated him because he worked for Rome and betrayed his countrymen. But when Matthew the dishonest tax collector heard two words from Jesus, "Follow me," he left everything and obeyed. Like us, he longed to be accepted and be loved. Matthew recognized Jesus as someone worth sacrificing for, so he gave up his comfortable life to serve and follow him.

† **Thomas**

The apostle Thomas is often referred to as "Doubting Thomas" because he refused to believe that Jesus had risen from the dead until he saw and touched Christ's physical wounds. As far as disciples go, however, history has dealt Thomas a false charge. After all, each of the 12 apostles, except John, abandoned Jesus during his trial and death at Calvary.

Thomas was prone to extremes. Earlier he had demonstrated courageous faith, willing to risk his own life to follow Jesus into Judea. There is an important lesson to be gained from studying Thomas: If we're truly seeking to know the truth, and we're honest with ourselves and others about our struggles and doubts, God will faithfully meet us and reveal himself to us, just as he did for Thomas.

† **James the Less**

James the Less is one of the most obscure apostles in the Bible. The only things we know for certain are his name and that he was present in the upper room of Jerusalem after Christ ascended to heaven. In *Twelve Ordinary Men*, John MacArthur suggests that his obscurity may have been the distinguishing mark of his life.

† **Simon the Zealot**

One puzzling question in the Bible is the exact identity of Simon the Zealot, the Bible's own mystery apostle. Scripture tells us almost nothing about Simon. In the Gospels, he is mentioned in three places, but only to list his name. In Acts 1:13 we learn that he was present with the apostles in the upper room of Jerusalem after Christ had ascended to heaven. Beyond those few details, we can only speculate about Simon and his designation as a Zealot.

† **Jude or Thaddeus**

Listed together with Simon the Zealot and James the Less, the apostle Thaddeus completes a grouping of the least known disciples. In *Twelve Ordinary Men*, John MacArthur's book about the apostles, Thaddeus is characterized as a tender-hearted,



gentleman who displayed childlike humility. At present, the faithful looks up to him as the patron saint of hopeless cases.

† Judas Iscariot

Judas Iscariot is the apostle who betrayed Jesus with a kiss. For this supreme act of treachery, some would say Judas Iscariot made the greatest error in history. Down through time, people have had mixed feelings about Judas. Some experience a sense of hatred toward him, others feel pity, and some have even considered him a hero. No matter how you react to Judas, one thing is certain, believers can benefit greatly by taking a serious look at his life.



Photo from the Diocese of Boac



Photo from the Diocese of Cubao



Human Values

- † **Enthusiasm** - Enthusiasm is one of the most divine feelings we can experience. Enthusiasm is energy vibrating at the highest level, energy vibrating in tune with creation. This divine feeling of excitement is your reward for heading towards your soul's true purpose. Sometimes we may be tempted to allow ourselves to be overtaken by laziness or despondency, especially when faced with the hardships and trials of life. In these cases, do not lose heart, but invoke the Holy Spirit, so that with the gift of fortitude, He can lift our hearts and our lives with new vigor and enthusiasm as we follow Jesus.
- † **Mercy** – Mercy is the pathway towards genuine mission. Pope Francis continually insists that mercy is the very essence of God. In his *Misericordiae Vultus (The Face of Mercy)* Francis expresses it this way: mercy is God's identity card. Mercy is the bridge that connects God and man" (MV 2). Mercy is the very foundation of the Church's life (MV 10). Mercy is love given even to the unqualified and undeserving. Hence, being a missionary of Christ, we must proclaim the mercy of God in our parishes, dioceses, and communities.



† **Courage** – Courage is the quality of mind and spirit that enables a person to face difficulty, danger, pain, etc., without fear. The other term for it is bravery. In Deuteronomy 31:6 says “Be strong and of good courage, do not fear nor be afraid of them; for the LORD your God, He is the One who goes with you. He will not leave you nor forsake you.” Hence, Pope Francis reminded us that in this complex situation, where the horizon of the present and future seems threatened by menacing clouds, it is necessary to proclaim courageously and in every situation, the Gospel of Christ., Do not be afraid to bear witness to Jesus even where it is uncomfortable or inconvenient. Witness to Him with your whole life, do not forget that the protagonist of evangelization is the Holy Spirit (Pope Francis, 2020).



Morals

THE GREAT CALL OF APOSTLESHIP

Our Lord Jesus commissioned His apostles: “Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you” (Mt 28:19-20).

Jesus Christ, the Word made flesh and Son of the Father has an absolutely unique role in the salvation of the world. Similarly, the Catholic Church uniquely possesses the means of continuing Christ’s saving mission. Christ’s instruction to the apostles was a great call to those who became the first bishops and the first missionaries of the Church. They were told to go *ad gentes*, that is, “to the nations,” to those who did not know Christ and to proclaim the Gospel. Because the apostles were faithful and obedient to Christ’s command, His Church has grown and flourished.



Photo from the Diocese of San Fernando, La Union



Photo from the Diocese of Prelature of Infanta

The responsibility of fulfilling that mandate passes on unchanged to the bishops and to all the Catholics of today. Missions are those “particular undertakings by which the heralds of the Gospel, sent out by the Church and going forth into the whole world, carry out the task of preaching the Gospel and planting the seeds of faith among peoples or groups who do not yet believe in Christ. The proper purpose of this missionary activity is evangelization” (AG 6).



However, this mission is far from complete. There are many young churches that need missionaries to develop and grow. There are many dioceses, prelature, and countries struggling with poverty, persecution, oppression, war, and immense suffering that need missionaries who will give witness to the light and love of Christ, bringing hope for the future.

The Church can never “withdraw from her permanent mission of bringing the Gospel to the multitudes--the millions and millions of men and women who have yet to know Christ, the Redeemer of humanity” (RM 31). Therefore, all Catholics, by reason of their incorporation into the Church at Baptism, should fully participate and cooperate in Christ’s ongoing mission “to the nations.”

The Mission of the Church in Evangelization

The Catholic Church’s mission is to carry out and continue the work of Jesus Christ on Earth. The Church, and those in it, must:

- † Share the Word of God
- † Help those in need
- † Live as examples to all

Through this, missionaries aim to evangelize individuals and convert them to the Catholic faith. The sharing of the Gospel and the life of Christ started with the commissioning and sending out of the 12 apostles. Go, then, to all peoples everywhere and make them my disciples: baptize them in the name of the Father, the Son, and the Holy Spirit, teaching them to obey everything I have commanded you (Matthew 28:19-20).

At this command, Jesus sends His first disciples out to continue his work and share the Word of God with the whole of humanity. This work and tradition is continued today by missionaries travelling the world, spreading the Gospel message and evangelizing. Pope Francis in *Evangelii Gaudium*, a papal document on evangelization, further stresses the importance of missionary work to Catholics: “we cannot forget that evangelization is first and foremost about preaching the Gospel to those who do not know Jesus Christ or who have always rejected Him.”

The work of missionaries is not limited to any one area, culture or race. Galatians 3:28 shares the message that all of humanity are one in Christ and the work of the missionaries is to share this. So there is no difference between Jews and Gentiles, between slaves and free people, between men and women; we are all one in union with Christ Jesus (Galatians 3:28).

The passage from Galatians also points to the mission of the Church with regards to equality and justice. The Gospel values have to be lived out, which means helping people in need. Throughout the Gospels, Christ is seen with people who have sinned, people in pain and suffering and people who are marginalized in society. Pope Francis emphasizes this point in *Evangelii Gaudium* and outlines the role that all Catholics should undertake.

But to whom should she go first? When we read the Gospel we find a clear indication: not so much to our friends and wealthy neighbors, but above all, to the poor and the sick, those who are usually despised and overlooked, “those who cannot repay you” (Lk 14:14). In



Evangelii Gaudium, Pope Francis states that the Church should be for the poor, and the poor should be at the center of the Church and all its actions.

How do we engage in Evangelization?

First, accept the call to evangelize. Every Catholic must accept that God is calling him/her to evangelize. We have to get over the “not me, I am not prepared” mentality. No one is perfectly prepared to do God’s Will but He will give you the grace to do it. Remember what Our Lord said, “When they deliver you up, do not be anxious about how you are to speak or what you are to say, for what you are to say will be given to you in that hour, for it is not you who speak but the Spirit of your Father speaking through you” (Mt 10: 19-20).

Second, become holy. A Catholic called to evangelize must grow in holiness. Our Lord has given us the means to grow in holiness through His Body the Church and especially through the Sacraments. Remember, you cannot give what you don’t have. You cannot proclaim the Gospel if you are not trying to live it. Here are some great ways to grow in holiness:

- † Go to Holy Mass certainly every Sunday and Holy days but also as often as possible, even daily. If we really believe what we say we believe about the Sacrifice of the Mass, why wouldn't we be there daily? Let the Sacred Liturgy form your mind and your heart.
- † Receive Our Lord in the Holy Communion as often as possible in a worthy manner.
- † Go to confession regularly. Perhaps monthly or every two weeks. Put the date on your calendar like a doctor’s appointment. After all, you are going to encounter the Divine Physician.
- † Pray each day. Pray every morning and evening. Pray the Rosary daily, if possible as a family. Perhaps pray the Liturgy of the Hours (at least Morning Prayer and Evening Prayer). Pray throughout the day. Pray the Angelus or Regina Coeli, or the Divine Mercy Chaplet. Pray in your own words as well as in the prayers that are old friends, like the Our Father, the Hail Mary, and the Glory Be.
- † Visit and pray before the Blessed Sacrament.
- † Foster a tender devotion to and a relationship with the Mother of God. She is our Mother also given to us by Jesus as He hung on the cross.
- † Read the Sacred Scriptures each day in a slow meditative way. Learn about *Lectio Divina*.
- † Read good Catholic literature. Explore the lives of the saints, books on spiritual life, the documents of Church councils, the writings of the popes, the writings of the saints etc.
- † Learn about the Catholic Faith. Read the Catechism of the Catholic Church or the United States Catholic Catechism for Adults. Read a good Catholic newspaper or articles on line.
- † Use the sacramental of the Church. Use Holy Water daily. Keep sacred images in your home: a crucifix, your favorite image of Our Blessed Mother, your patron saint. Keep blessed palms (usually behind a crucifix or holy picture) and blessed candles in your home. Wear a blessed medal or scapular. Carry a rosary with you always.

Third, have a conversion of mind and heart. You must share your love for Jesus and faith in Him from your heart. It is really a matter of “Heart to Heart” (*Cor ad Cor*). Be authentic, be real.

It is not necessary that you know everything. It is necessary that you believe in what Jesus Christ teaches through His Church and that you grow in knowledge and love of Him who is the Truth. He will give you what you need.

- † Do not be reluctant from talking about faith or religion, but always with charity.
- † Learn what Christ teaches through the Church, even controversial or unpopular.
- † Proclaim the truth in love.
- † Never condemn, never call out, and never present yourself or your faith in a hostile way.
- † Be kind, be inviting, and be loving as Jesus was loving.
- † Speak to family members and others who are not going to Mass, or receive the Sacraments, about returning but do not badger them.
- † Have inexpensive rosaries or medals, holy cards and good Catholic materials to give to people.
- † Offer to pray for people when they tell you their troubles or sorrows and then pray with them right then and there.
- † Get involved in your parish evangelization efforts.
- † Become part of various parish or other Catholic movements or groups and keep an eye for evangelization. Ask, “How can my being part of this movement or group proclaim the Gospel so that others can come to know and love Jesus Christ?”

Fourth, dedicate yourself to holy relationships. You are called to form good and holy relationships with others in your parish, where you work, where you go to school, in your neighborhood, in your community. Ask God to bless these relationships and encourage your friends to share their faith and their relationship with Christ with others. It’s God’s arithmetic! For example, I share my faith in Christ and my love for His Body the Church with two others. Each of them share it with two others. Each of them share it with two others and so on. The number of individuals who have heard about faith in Christ and finding love and life in His Church just keeps increasing. Isn’t that how it all started 2,000 years ago when Our Lord founded His Church?

In efforts to this formation of holy relationships:. First, we encounter Jesus, Second, we follow Jesus. Third, we go out and share Him with others. We must believe that Christ wants us to share His life, His love and His grace found in the Church today. All the while we strive to grow in holiness by coming to Mass, by going to confession, by being people of prayer and by sharing His love with others. In doing this, His Church is strengthened and the world is transformed!



Photo from the Diocese of San Jose, Nueva Ecija

Fifth, entreat our Lady. We must place all of your efforts in the hands of Our Immaculate Mother Mary. Pope Francis has asked us to invoke “Mary, Mother of Evangelization.” May she who said her “yes” to God at the Annunciation and became the Mother of the Savior help us to say our “yes” to the urgent call to make His Gospel of Mercy and Love known to the whole world!



We can talk about the “Alphabet of Evangelization” to think of how we are to get involved.

- A – Accept the call to evangelize.
- B – Become holy.
- C – Converse from the heart.
- D – Dedicate yourself to holy relationships.
- E – Entreat Our Lady for her help.

We have everything we need to proclaim the truth of Christ.



Simple Activities

Activity : Trust Fall

Instructions:

- † One person is selected (or volunteers) to try the challenge first. They stand on the raised platform, waiting for their team mates. The rest of the group should form 2 vertical lines facing each other on ground level.
- † The volunteer (faller) should stand with their back to the rest of the team, with their arms crossed.
- † A stable landing area should be provided by the rest of the team using their arms to protect the faller.
- † Once everyone is ready and in position, the volunteer should freely fall in the direction of the catchers.
- † The aim of the catchers is to catch the faller, so they may need to adjust themselves to ensure the volunteer lands safely in the landing area.
- † Once you have completed the first fall. Take time to discuss it with the group. Asking them how they found it? Allow all members of the team to take turns as the faller.

Suggested Review Questions:

- † Did you have any hesitation before falling?
- † How did you feel having to rely on others to support you?
- † How did you manage the faller’s safety? What did you do to protect them?
- † Can you relate this challenge to a time when you have had to rely on others?
- † Is there anything that stops you from trusting others around you in the workplace or classroom?

When we play this game of Trust Fall, we allow ourselves to fall into the arms of someone, trusting that they will catch us. This activity can also be viewed as a metaphor of life. We trust things in life that we know will “catch us” when we get into difficult circumstances. If we are in a difficult situation at work, we may trust in our own experiences to solve the problem. If we encounter difficulties may it be a reminder to ourselves that we need to reassure ourselves that we have tackled difficulties in the past and we will prevail once again. Our trust falls may be our education, reputation, jobs, money, families and relationships.



Do we have a similar trust fall with God's promises? Do we truly trust that God will catch us when we fall or are we willing to substitute this with other trust falls, like money, friends, and education? What happens if those substitutes fail? Who will be there to pick up the pieces of our life?

The scriptures says let your conduct be without covetousness; be content with such things as you have. For He, Himself has said, "I will never leave you nor forsake you." So we may boldly say: "The Lord is my helper; I will not fear. What can man do to me?" (Hebrews 13:5-6)

God will never leave us or forsake us. He is the only One who can say this and never fail. But we need to come to Jesus Christ first and accept Him as our Lord and Savior. And when we do, the unlimited and unimaginable promises of God will become available to us.

Song Analysis (See next page)

Tell the World of His Love

By Jamie Rivera

For God so loved the world
He gave us His only Son
Jesus Christ our Savior
His most precious One

He has sent us His message of love
And sends those who hear
To bring the message to everyone
In a voice loud and clear
Let us tell the world of His love
The greatest love the world has known
Search the world for those who have walked
Astray and lead them home

Fill the world's darkest corners
With His light from up above
Walk every step, every mile, every road
And tell the world, tell the world of His love
(Tell the world of His love)
(Tell the world of His love)
Our Lord, our Savior, our King
Emmanuel, Prince of Peace
Begotten of the Father's love
Born to set us free

Let heaven and earth sing His praises
His righteousness proclaim
Let every heart rejoice in His love
And magnify His name

Let us tell the world of His love
The greatest love the world has known
Search the world for those who have walked
Astray and lead them home
Fill the world's darkest corners
With His light from up above
Walk every step, every mile, every road
And tell the world, tell the world of His love
(Tell the world of His love)

Let us tell the world of His love
The greatest love the world has known
Search the world for those who have walked
Astray and lead them home
Fill the world's darkest corners
With His light from up above
Walk every step, every mile, every road
And tell the world, tell the world of His love
(Tell the world of His love)
Tell the world of His love.

Guide for Reflection

- † How do I welcome Jesus in my life?
- † When I love, do I love like how Jesus loves?
- † How do I spread God's message of love to my community?





Prayer / Worship

Prayer to the Blessed Virgin Mary star of New Evangelization

by Pope Francis

Mary, Virgin and Mother,
you who, moved by the Holy Spirit,
welcomed the word of life
in the depths of your humble faith:
as you gave yourself completely to the Eternal One,
help us to say our own “yes”
to the urgent call, as pressing as ever,
to proclaim the good news of Jesus.
Filled with Christ’s presence,
you brought joy to John the Baptist,
making him exult in the womb of his mother.
Brimming over with joy,
you sang of the great things done by God.
Standing at the foot of the cross
with unyielding faith,
you received the joyful comfort of the resurrection,
and joined the disciples in awaiting the Spirit
so that the evangelizing Church might be born.
Obtain for us now a new ardor born of the resurrection,
that we may bring to all the Gospel of life
which triumphs over death.
Give us a holy courage to seek new paths,
that the gift of unfading beauty
may reach every man and woman.
Virgin of listening and contemplation,
Mother of love, Bride of the eternal wedding feast,
pray for the Church, whose pure icon you are,
that she may never be closed in on herself
or lose her passion for establishing God’s kingdom.
Star of the new evangelization,
help us to bear radiant witness to communion,
service, ardent and generous faith,
justice and love of the poor,
that the joy of the Gospel
may reach to the ends of the earth,
illuminating even the fringes of our world.
Mother of the living Gospel,
wellspring of happiness for God’s little ones,
pray for us. Amen.





Zeal for Mission

- † **KNOW** – You could be called a missionary any time that you go into an area that is made up of mostly unbelievers. Your school, your workplace, your neighborhood;, all of these places are filled with not yet believers. Basically, every place that you go has the potential to include at least one unbeliever. So, missionary type work needs to be carried out.
- † **LIVE** – Do good and act with integrity. Live by a moral code that unbelievers may not understand. They may not understand what you're doing, but they still might take note of how you conducted yourself. If a group of people are gossiping about another person, don't contribute. Better yet, say something positive about the same person. Don't just follow along with the crowd; do something righteous.
- † **SHARE** – Find a need and seek to fulfill it. When you see someone in need, rush to help them just like a missionary in a foreign country often brings people medical aid, education, food or clean drinking water. Be conscious of the many needs all around you and then do what you can to help. There are plenty of people with physical needs everywhere and there are multitudes of spiritual needs as well. Whenever there are people, there are plenty of needs. No one is exempt from problems. You have an array of opportunities to help.

CATECHETICAL LESSON 3:

COMMUNION: BY TWO



Introduction

He called the twelve and began to send them out two by two, and gave them authority over the unclean spirits. (Mt 6:7)

All Christians are “agents of evangelization.” Missionary evangelization “calls for personal involvement on the part of each of the baptized. Every Christian is a missionary to the extent that he or she has encountered the love of God in Christ Jesus: we no longer say that we are ‘disciples’ and ‘missionaries,’ but rather that we are always ‘missionary disciples’” (EG 120). “Christians must always be aware of the influence of the Holy Spirit and be prepared to follow wherever God’s providence and design is leading them. It is the Spirit who guides the evangelizing mission of the Church. The Spirit inspires both the church’s proclamation and its obedience to faith. Thus, we have to be attentive to the promptings of the Spirit. Whether proclamation is possible or not, the Church pursues her mission in full respect of freedom, through interreligious dialogues and witnessing to and sharing Gospel values. In this way, the partners in dialogue proceed in response to the Divine call of which they are conscious. Both Christians and followers of other religious traditions are invited by God to enter into the mystery of His love. “As human beings seek His light and truth, only God knows the times and stages of the fulfillment of this long human quest” (RM 84).



Photo from the Apostolic Vicariate of Jolo

The mission of evangelizing the secular society and the workplace belongs almost exclusively to the laity. It is the Catholic laity who “rub elbows” with their Christian and non-Christian counterparts and who, in that context, are to find suitable means and opportunities to inject an evangelizing moment into those interactions. However, this does not mean that the ecclesiastical leaders must put pressure on the lay faithful. Rather, the mission must be a mission of all and together, we must find ways to evangelize and proclaim the Gospel. “It is appropriate to emphasize the following

points: The first means of evangelization of the Church is the witness of an authentically Christian life, given to God in a communion that nothing should destroy and at the same time given to one’s neighbor with limitless zeal” (EN 41).



While this “witnessing” is critical, it does not fulfill the entirety of the mission. “There is no true evangelization, if the name, the teaching, the life, the promises, the Kingdom and the mystery of Jesus of Nazareth, the Son of God are not proclaimed” (EN 22). The old axiom that actions speak louder than words is certainly appropriate here with the caveat that Jesus must take center-stage. “Modern man listens more willingly to witnesses than to teachers, and if he does listen to teachers, it is because they are witnesses” (EN 41). Those who are sent to different nations in order to be good ministers of Christ, should be nourished with the “truths of faith and good teachings” (1 Tim. 4:6).

They should draw guidance from the Sacred Scriptures, and study the mystery of Christ, whose heralds and witnesses, they will be. All missionaries - priests, brothers, sisters, and the laity, should each, according to their own state, be prepared and trained, lest they will be found unequal to the demands of their future work (AG 26).

Our Catholic faith is always, by necessity, a lived reality. It is never a question of teaching or believing or living but rather it is always a case of teaching, believing, and living the Faith. This is made clear in the Letter of James: “What good is it, my brothers, if someone says, he has faith but does not have works? Can that faith save him?” (James 2:6). Probably, for James the question arises not so much as a conflict between faith and action, but a puzzlement over how someone, having encountered the living Lord, and thus possessing a vibrant, living faith, could somehow fail to translate that faith into concrete action. This mission is for all the members of the Church, to work and live together, and give testimony to being a Christian--as followers and disciples of Christ.



Worship

Gospel of Mark 6:6-13



Photo from the Diocese of Catarman

Then He went about among the villages teaching. ⁷ He called the twelve and began to send them out two by two, and gave them authority over the unclean spirits. ⁸ He ordered them to take nothing for their journey except a staff; no bread, no bag, no money in their belts; ⁹ but to wear sandals and not to put on two tunics. ¹⁰ He said to them, “Wherever you enter a house, stay there until you leave the place. ¹¹ If any place will not welcome you and they refuse to hear you, as you leave, shake off the dust that is on your feet as a testimony against them.” ¹² So they went out and proclaimed that all should repent. ¹³ They cast out many demons, and anointed with oil many who were sick and cured them.





Doctrine

THE LITURGY - WORK OF THE HOLY TRINITY

The Father-Source and Goal of the Liturgy

- † **CCC 1077-** "Blessed be God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places, even as He chose us in Him before the foundation of the world, that we should be holy and blameless before Him. He destined us in love to be His children through Jesus Christ, according to the purpose of His will.
- † **CCC 1078-** Blessing is a divine and life-giving action, the source of which is the Father; when applied to man, the word "blessing" means adoration and surrender to the Creator in thanksgiving.
- † **CCC 1079-** From the beginning until the end of time, the whole of God's work is a blessing. From the liturgical poem of the first creation to the canticles of the heavenly Jerusalem, the inspired authors proclaim the plan of salvation as one vast divine blessing.
- † **CCC 1080-** From the very beginning God blessed all living beings, especially man and woman. The covenant with Noah and with all living things renewed this blessing of fruitfulness despite man's sin. But with Abraham, Divine blessing entered human history to redirect it toward life, toward its source. By the faith of Abraham, who embraced the blessing, the history of salvation is inaugurated.
- † **CCC 1081-** Divine blessings were made manifest in astonishing and saving events: the birth of Isaac, the escape from Egypt (Passover and Exodus), the gift of the Promised Land, and the election of David, the presence of God in the Temple, the purifying exile, and return of a "small remnant." The Law, the Prophets, and the Psalms are interwoven in the liturgy of the Chosen People, who recall these Divine blessings and at the same time respond to them with blessings of praise and thanksgiving.
- † **CCC 1082-** In the Church's liturgy, the Divine blessing is fully revealed and communicated. The Father is acknowledged and adored as the source of all the blessings of creation and salvation. In His Word who became incarnate, died, and rose for us, He fills us with His blessings. Through His Word, He pours into our hearts the Gift that contains all gifts, the Holy Spirit.
- † **CCC 1083-** The dual dimension of the Christian liturgy, as a response of faith and love to the spiritual blessings the Father bestows on us, is thus evident. On the one hand, the Church, united with her Lord and "in the Holy Spirit," blesses the Father

"for His inexpressible gifts, in her adoration, praise, and thanksgiving. On the other hand, the Church never ceases to present to the Father the offering of His own gifts and to beg Him to send the Holy Spirit upon that offering, upon the faithful, and upon the whole world, so that through communion in the death and resurrection of Christ and by the power of the Spirit, these Divine blessings will bring forth the fruits of life "to the praise of His glorious grace."



Photo from the Archdiocese of Palo



Photo from the Archdiocese of Palo

Christ's Work in the Liturgy (CCC 1084-1090)

"Seated at the right hand of the Father" and pouring out the Holy Spirit on his Body which is the Church, Christ now acts through the Sacraments He instituted to communicate His grace. The sacraments are perceptible signs (words and actions) accessible to our human nature. By the action of Christ and the power of the Holy Spirit, they make present the grace that they signify.

The Holy Spirit and the Church in the Liturgy (CCC 1091-1109)

In the liturgy, the Holy Spirit is the teacher of faith of the People of God and the artisan of "God's masterpieces," the Sacraments of the New Covenant. The desire and work of the Spirit in the heart of the Church is that we may live from the life of the risen Christ. When the Spirit encounters in us the response of faith which He has aroused in us, He brings about genuine cooperation. Through it, the liturgy becomes the common work of the Holy Spirit and the Church.

WHAT IS PRAYER?

Prayer is a surge of the heart; it is a cry of recognition and of love, embracing both trial and joy.

Prayer as God's gift

- † **CCC 2559-** "Prayer is the raising up of one's mind and heart to God or the requesting of good things from God." But when we pray, do we speak from the height of our pride and will, or "out of the depths" of a humble and contrite heart? He who humbles himself will be exalted; humility is the foundation of prayer, only when we

humbly acknowledge that "we do not know how to pray as we ought," are we ready to receive freely the gifts of prayer. "Man is a beggar before God."

- † **CCC 2560**- "If you knew the gift of God!" The wonder of prayer is revealed beside the well where we come seeking water: there, Christ comes to meet every human being. It is He who first seeks us and asks us for a drink. Jesus thirsts; His asking arises from the depths of God's desire for us. Whether we realize it or not, prayer is the encounter of God's thirst with ours. God thirsts that we may thirst for him.
- † **CCC 2561**- "You would have asked him, and he would have given you living water." Paradoxically our prayer of petition is a response to the plea of the living God: "They have forsaken me, the fountain of living waters, and hewn out cisterns for themselves, broken cisterns that can hold no water! Prayer is the response of faith to the promise of free salvation and also a response of love to the thirst of the only Son of God.

Prayer as covenant

- † **CCC 2562**- Where does prayer come from? Whether prayer is expressed in words or gestures, it is the whole man who prays. But in naming the source of prayer, Scripture speaks sometimes of the soul or the spirit. But most often of the heart (more than a thousand times). According to Scripture, it is the heart that prays. If our heart is far from God, the words of prayer are in vain.
- † **CCC 2563**- The heart is the dwelling-place where I am, where I live; according to the Semitic or Biblical expression, the heart is the place "to which I withdraw." The heart is our hidden center, beyond the grasp of our reason and of others; only the Spirit of God can fathom the human heart and know it fully. The heart is the place of decision, deeper than our psychic drives. It is the place of truth, where we choose life over death. It is the place of encounter, because as images of God, we live in relation. It is the place of covenant.
- † **CCC 2564** - Christian prayer is a covenant relationship between God and man in Christ. It is the action of God and of man, springing forth from both the Holy Spirit and ourselves, wholly directed to the Father, in union with the human will of the Son of God made man.

Prayer as Communion

- † ● **CCC 2565**- In the New Covenant, prayer is the living relationship of the children of God with their Father who is good beyond measure, with His Son Jesus Christ and with the Holy Spirit. The grace of the Kingdom is "the union of the entire Holy and Royal Trinity . . . with the whole human spirit." Thus, the life of prayer is the habit of being in the presence of the thrice-holy God and in communion with Him. This communion of life is always possible because, through Baptism, we have already been united with Christ. Prayer is Christian insofar as it is communion with Christ and extends throughout the Church, which is His Body. Its dimensions are those of



Christ's love.

Prayer as an act of gratitude

- † **CCC 638**- As in the prayer of petition, every event and need can become an offering of thanksgiving. The letters of St. Paul often begin and end with thanksgiving, and the Lord Jesus is always present in it: "Give thanks in all circumstances; for this is the will of God in Christ Jesus for you"; "Continue steadfastly in prayer, being watchful in it with thanksgiving." Prayer is an act of gratitude for life and for the many blessings received. A grateful heart is a joyful heart that prays with faith.
- † **CCC 2603 - 2604** - two more explicit prayers are offered by Christ during his public ministry which begins with thanksgiving. In the first, Jesus thanks the Father and blesses Him because He has hidden the mysteries of the Kingdom from those who think themselves learned and has revealed them to infants, the poor of the Beatitudes (Mt 11:25-27).

The second prayer happened before the raising of Lazarus, which is recorded by St. John. Once again, thanksgiving precedes the event: "Father, I thank you for having heard me," (John 11:41) which implies that the Father always hears His petitions. Jesus immediately adds: "I know that you always hear me," which implies that Jesus, on His part, *constantly made such petitions*. Jesus' prayer, characterized by thanksgiving, reveals to us how to ask: *before* the gift is given, Jesus commits himself to the One who in giving, gives himself.



Photo from the Archdiocese of Tuguegarao



Photo from the Diocese of Cubao

Prayer is a way of life

- † Prayer is also a way of life, when we seek to live out those that we pray for, especially in the tenets found in the Lord's Prayer (CCC 2854-2903):
- † *Our Father in Heaven*, We bring ourselves to God's presence, by the spirit of adoption, recognizing that we are indeed, God's children drawn to His glory.
- † *Holy be your name*. Do we seek to glorify God's name in everything that we do? How do we make His name Holy? Do we strive to bring people close to Him and



know His Holy name that in the fullness of time, "according to his purpose we might also "be holy and blameless before him in love."

- † *Your Kingdom come, Your Will be done on earth as it is in Heaven.* What are we doing to usher in God's Kingdom in our world? How do we humbly allow His will to take charge of our lives?
- † *Give us today, our daily bread.* How do we use the many blessings that God has given us, and most importantly, do we use them to bless others as well, so that they may sustain us and our neighbors in our daily needs?
- † *Forgive us our sins as we forgive those who sinned against us.* The power of forgiveness and its effects in our daily lives is something that has already been emphasized so many times. But as we seek God's forgiveness, do we really forgive others, as well as ourselves? How generous are we in showing mercy? We must always remember that in refusing to forgive our brothers and sisters, our hearts are closed and their hardness makes them impervious to the Father's merciful love.
- † *Do not bring us to the test.* As we ask God's grace to deliver us from temptation, how do we use our will so that we are not subjected to it? Or how do we make use of the Holy Spirit's gift of discernment to battle it? Moreover, do we lead others away from temptation or are we a source of temptation ourselves?
- † Such a battle and such a victory become possible only through prayer. Just as by His prayer, Jesus vanquishes the tempter, and through vigilance and perseverance, Christ invites us to victory with Him.
- † *Deliver us from Evil.* This petition opens us to the range of God's economy of salvation. Our interdependence in the drama of sin and death is turned into solidarity in the Body of Christ, the "communion of saints. When we ask to be delivered from the evil one, we pray as well to be freed from all evils, present, past, and future, of which is authored by the devil. In this final petition, the Church brings before the Father all the distress of the world. Along with deliverance from the evils that overwhelm humanity, she implores the precious gift of peace and the grace of perseverance in expectation of Christ's return. Thus, along with this prayer, we ask ourselves, does our way of life lead people away from sin, or cause others (even the little ones) to sin (Mt 18:6)?



Faith Response

- † **Evangelization and Faith Formation:** The future of the Church will depend on a system of Catholic education that nurtures and cultivates the whole person with Catholic faith and culture.
- † **Youth and Young Adult Ministry:** The Church must invest both human and



economic resources into our youth and young adults so that they begin now to participate actively in the Church and exercise leadership.

- † **Vocations:** An active youth and young adult ministry is the most fertile ground for development of lay, religious, and ordained vocations.
- † **Formation of Lay Ministry and Lay Apostolate:** The Diocese requires formation programs that prepare competent pastoral agents from various cultural groups to minister to the Catholic community. The success of youth and young adult ministry will depend on preparing skilled youth ministers who can serve their peers and young people.



Human Values

† Cooperation

As members of the living Christ, incorporated into Him through baptism and through confirmation and the Eucharist, all the faithful are duty - bound to cooperate in the expansion and spreading out of His Body, to bring it to fullness as soon as may be (Eph. 4:13). Therefore, all children of the Church should have a lively awareness of their responsibility to the world; they should foster in themselves a truly catholic spirit; they should spend their forces in the work of evangelization. And yet, let everyone know that their first and most important obligation for the spread of the Faith is this: to lead a profoundly Christian life. Their fervor in the service of God and their charity towards others will cause a new spiritual wind to blow for the whole Church, which will then appear as a sign lifted up among the nations (Is. 11:12), "the light of the world" (Matt. 5:14) and "the salt of the earth" (Mt. 5:13).

† Unity

It is the state of being one; oneness, a whole or totality as combining all its parts into one. It is the state or fact of being united or combined into one, as of the parts of a whole. That such external signs are necessary to the true Church is plain from the aim and the purpose which Christ had in view when He made His revelation and founded a Church. The purpose of redemption was the salvation of humankind. Hence, Christ made known the truths which men must heed and obey. He established a Church to which He committed the care and the exposition of these truths, and, consequently He made it obligatory for all people that they should know and hear it (Mt. 18:17). It is obvious that this Church must be evidently discernible to all. There must be no doubt as to which is the true Church of Christ, the one which has received, and has preserved intact the Revelation which He gave for man's salvation. Otherwise, the purpose of Redemption would be frustrated, the blood of the Savior shed in vain, and man's eternal destination at the mercy of chance.

† Knowledge of the Faith



Recognize communion with Jesus Christ as the definitive aim of all catechesis. Explore the Scriptures so that adults may be hearers and doers of the Word. Become familiar with the great teachings of Christianity (its creeds and doctrines) and their place in the hierarchy of truths. For example, learn "the mysterythe mystery of God and the Trinity, Christ, the Church, the Sacraments, human life and ethical principles, eschatological realities, and other contemporary themes in religion and morality." Study the Church's teaching on the dignity of the human person in its social doctrine, including its respect for life teachings. Learn the richness of the Church's Ttraditions, explore the theological and cultural heritage in which faith is expressed, and gain perspective on contemporary events and trends through an understanding of the Cchurch history. Develop the philosophical and theological foundations of the faith and appreciate expressions of Christian thought and culture (Congregation for the Clergy, 1997).

† **Missionary Spirit**

Cultivate an evangelizing spirit among all the faithful as an integral element of their baptismal calling, of the Church's nature and mission, and of a Catholic way of life. Respond to God's call whether as lay, ordained, or religious, and develop a personal apostolate in family, Church, and society. Motivate and equip the faithful to speak to others about the Scriptures, the tradition and teachings of the Church, and one's own experience of faith. Explore and promote the applications of the Church's moral and social teaching in personal, family, professional, cultural, and social life. Understand the importance of serving those in need, promoting the common good, and work for the transformation of society through personal and social action. Appreciate the value of interreligious dialogue and contacts, and promote the Church's mission Ad Gentes in the local and universal Church (Congregation for the Clergy, 1997).



Photo from the Diocese of Kidapawan





Morals

- † To encourage and specify ways of carrying out certain initiatives in missionary cooperation in dioceses or territories of with common rights for the benefit of young churches.
- † The Church must be profoundly convinced of her own identity and mission. She lives this experience through the commitment of her sons and daughters.
- † The universal Church, all the particular churches, every ecclesial institution and association, and every individual member of the Church has the duty of spreading the Lord's message to the ends of the earth (Acts 1:8) so that the Mystical Body may reach the fullness of maturity in Christ (Eph 4:13).
- † Everyone should come to realize that "cooperating in missionary activity means not just giving but also receiving. All the particular Churches, both young and old, are called to give and to receive in the context of the universal mission, and none should be closed to the needs of others" (RM 85).
- † All particular churches must be encouraged to maintain "an effective sense of the universality of the faith, giving and receiving spiritual gifts, experiences of pastoral work in evangelization and initial proclamation, as well as personnel for the apostolate and material resources" (RM 85).



Simple Activities

Activity: Together We Can!

Material: Walis Ting-ting

- † Untie the *walis ting-ting* and give every learner one piece of ting-ting
- † Ask them go out to pick leaves of plants and trees
- † Observe how they do it and give them time to enjoy
- † After some time, call them back together. Ask them to bring back the *walis ting-ting* pieces and tell them to put it back together. Let them observe how easy it is to clean and work using the refurbished *walis tingting*.
- † Explain to them the virtue of unity.

Song Analysis (See next page)

Guide for Reflection

- † How do I help my fellow Catholics be closer to God?

"If We Are the Body"

It's crowded in worship today
As she slips in
Trying to fade into the faces
The girls' teasing laughter is carrying
Farther than they know
Farther than they know

But if we are the body
Why aren't his arms reaching?
Why aren't his hands healing?
Why aren't his words teaching?
And if we are the body
Why aren't his feet going?
Why is his love not showing them there is a way?
There is a way

A traveler is far away from home
He sheds his coat
And quietly sinks into the back row
The weight of their judgmental glances
Tells him that his chances are better out on the road

But if we are the body
Why aren't his arms reaching?
Why aren't his hands healing?

Why aren't his words teaching?
And if we are the body
Why aren't his feet going?
Why is his love not showing them there is a way?
There is a way

Jesus paid much too high a price
For us to pick and choose who should come
And we are the body of Christ

If we are the body
Why aren't His arms reaching?
Why aren't His hands healing?
Why aren't His words teaching?
And if we are the body
Why aren't His feet going?
Why is His love not showing them there is a way?

If we are the body
Why aren't His arms reaching?
Why aren't His hands healing?
Why aren't His words teaching?
And if we are the body
Why aren't His feet going?
Why is His love not showing them there is a way?

Jesus is the way



Prayer / Worship

God our Father, we thank You for the gift of Your love which You give to every person in the world. We thank You that because of Your love, we are never alone and should never feel afraid. We thank You for the gift of faith which allows us to know You, Father, Son and Holy Spirit. Through Your Son, Jesus, our friend and brother, You show us how to love. Give us the strength we need, through Your Holy Spirit, to live lives of love and faith. So that, by our actions and words, we help to build Your kingdom here on earth. We ask this through Christ, our Lord. Amen.

Or

Loving God, You sent Jesus, the first missionary, on His great mission. On Pentecost, the Holy Spirit filled the disciples with joy and gave them the courage to witness to Your love.



and continue this mission. We now invite the Holy Spirit to fill our hearts with joy and energy so that we too might be witnesses to Your love in our daily lives. We pray for the friends of Jesus in faraway countries today. Help them to spread the love of Jesus around the world. Amen.



Zeal for Mission

- † The People of God, filled with the missionary spirit and aware of its responsibility, cooperates effectively with the missionary activity of the Church through prayer, witness of life, through activity, and through financial support.
- † The whole Church is called to commitment in its missionary activity through active cooperation. Every Christian, by virtue of baptism and confirmation, joins the flow of supernatural activity, in an eternal plan for universal salvation; this is God's own plan, which is being fulfilled day after day for the benefit of the successive generations that forms the great human family.
- † The participation of ecclesial communities and individual believers in the fulfilment of this divine plan is called "missionary cooperation" and can be carried out in different forms: prayer, witness, sacrifice, offering of one's work and help. Cooperation is the first fruit of missionary animation, understood as the spirit and vitality which opens individual believers, institutions and communities to universal responsibility, which forms missionary awareness and mindset directed *ad gentes*.
- † To suggest and encourage suitable initiatives for the missionary formation of the clergy, for supporting missionary Institutes, and for the development of missionary awareness in particular Churches, so that the faithful may be personally involved in the activity of *ad gentes* and be committed to cooperation.

THIS IS A PRE-PUBLICATION ONLINE DRAFT; SOME PARTS ARE STILL SUBJECT TO CHANGES.

CATECHETICAL LESSON 4:

MISSION: FINDING THE LOST SHEEP

“Go nowhere among the Gentiles, and enter no town of the Samaritans, but go rather to the lost sheep of the house of Israel.” (Mark 9:40)



Introduction

One is the community of all peoples,. Oone is their origin, for God made the whole human race to live over the face of the earth. One also is their final goal--God. His providence, His manifestations of goodness, His saving design extends to all men, until that time when the elect will be united in the Holy City, the city ablaze with the glory of God, where the nations will walk in His light (Nostra Aetate 1).

The Church was founded by Jesus Christ to be the loving mother of the whole human family and the minister of its salvation. All through the centuries, therefore, whenever

men have yearned for the glory of Almighty God and the eternal salvation of souls, they have naturally made the Church the special object of their devotion and concern (Ecclesiam Suam 1).“The Church is commissioned to announce the mercy of God, the beating heart of the Gospel, which in its own way must penetrate the heart and mind of every person. As the Church is charged with the task of the new evangelization, the theme of mercy needs to be proposed again and again with new enthusiasm and renewed pastoral action. In our parishes, communities, associations and movements. In a word, wherever there are Christians, everyone should find an oasis of mercy” (MV 12).

"The Catholic missionary movements both in Christian and pagan lands have gained such force and momentum and are of such proportions as perhaps was never witnessed before in the annals of Catholic missions" (Evangelii Praecones 1). There are many things to be considered: First of all, it is to be observed that the person who had been called by God to evangelize to distant non-Christian lands had received a very great and sublime vocation. He/ She consecrates his/her life to God in order to spread His Kingdom to the farthest ends of the earth. He/She does not seek what is his/hers, but what is Christ's. He /She can apply to himself/ herself in a special way, those beautiful sayings of St. Paul: "For Christ . . . we are ambassadors." "Though we walk in the flesh, we do not walk according to the flesh." "To the weak, I became weak that I might gain the weak."

He/She must, therefore, consider the country he/she is going to evangelize as a second homeland and love it with due charity. Furthermore, let that person not seek any earthly advantage for his/her own country or religious Institute, but rather what may help towards the



salvation of souls. Certainly, a person should dearly love his/her homeland and his/her Order, but the Church should be loved with a still more ardent devotion. Moreover, it is necessary that those who are called to this kind of apostolate should not only get the spiritual and intellectual training that befits ecclesiastical students before going out on the mission field, but should also learn, in addition to those subjects, those which will be most useful to them when preaching the Gospel in foreign lands. Hence, they should be given a sound knowledge of languages, especially of those which they will require in their ministry. Besides, they should also be sufficiently instructed in the sciences of medicine, agriculture, ethnography, history, geography, etc. and most importantly, they need to be trained in intercultural sensitivity.

The object of missionary activity, as we all know, is to bring the light of the Gospel to new races and to form Christians. However, the ultimate goal of missionary endeavor, which we should never lose sight of, is to establish the Church on sound foundations of faith among non-Christian peoples, and place it under its own native Hierarchy (EP 20-22).

In the missions, we should not hesitate to ask the aid of co-workers and other missionaries who may even belong to other religious families, whether priests or lay, they can be called to help in spreading the Faith, to educate native youths, and to engage in other missionary activities. Let religious orders and congregations take legitimate pride in the foreign missions entrusted to them, as well as in the harvest of souls so far won for Christ's Kingdom.



Photo from the Archdiocese of Davao



Photo from the Archdiocese of Palo



Worship

Gospel of Mathew 10:5-15

⁵ These twelve Jesus sent out with the following instructions: "Go nowhere among the Gentiles, and enter no town of the Samaritans, ⁶ but go rather to the lost sheep of the house of Israel. ⁷ As you go, proclaim the good news, 'The kingdom of heaven has come near.' ⁸ Cure the sick, raise the dead, and cleanse the lepers, cast out demons. You received without payment; give without payment. ⁹ Take no gold, or silver, or copper in your belts, ¹⁰ no bag for your journey, or two tunics, or sandals, or a staff; for laborers deserve their food. ¹¹ Whatever town or village you enter, find out who in it is worthy, and stay there until you leave. ¹² As you enter the house, greet it. ¹³ If the house is worthy, let your peace come upon it; but if it is not worthy, let your peace return to you. ¹⁴ If anyone will not welcome you or listen to your words, shake off the dust from



your feet as you leave that house or town. ¹⁵ Truly I tell you, it will be more tolerable for the land of Sodom and Gomorrah on the Day of Judgment than for that town.



Doctrine

THE CHURCH, MOTHER AND TEACHER

Moral Life and the Magisterium of the Church

- † **CCC 2032** - The Church, the "pillar and bulwark of the truth," "has received this solemn command of Christ from the apostles to announce the saving truth." "To the Church belongs the right always and everywhere to announce moral principles, including those pertaining to the social order, and to make judgments on any human affairs to the extent that they are required by the fundamental rights of the human person or the salvation of souls."
- † **CCC 2033**- The Magisterium of the Pastors of the Church in moral matters is ordinarily exercised in catechesis and preaching, with the help of the works of theologians and spiritual authors. Thus from generation to generation, under the aegis and vigilance of the pastors, the "deposit" of Christian moral teaching has been handed on, a deposit composed of a characteristic body of rules, commandments, and virtues proceeding from faith in Christ and animated by charity. Alongside with the Creed and the Our Father, the basis for this catechesis has traditionally been the Decalogue which sets out the principles of moral life valid for all men.
- † **CCC 2034**- The Roman Pontiff and the bishops are "authentic teachers, that is, teachers endowed with the authority of Christ, who preach the faith to the people entrusted to them, the faith to be believed and put into practice." The ordinary and universal Magisterium of the Pope and the bishops in communion with him teach the faithful the truth to believe, the charity to practice, the beatitude to hoped for.
- † **CCC 2035**- The supreme degree of participation in the authority of Christ is ensured by the charism of infallibility. This infallibility extends as far as the deposit of Divine Revelation. It also extends to all those elements of doctrine, including morals, without which the saving truths of the faith cannot be preserved, explained, or observed.
- † **CCC 2036** - The authority of the Magisterium extends also to the specific precepts of the natural law, because their observance, demanded by the Creator, is necessary for salvation. In recalling the prescriptions of the natural law, the Magisterium of the Church exercises an essential part of its prophetic office of proclaiming to the people what they truly are and reminding them of what they should be before.
- † **CCC 2037**- The law of God entrusted to the Church is taught to the faithful as the way of life and truth. The faithful therefore have the right to be instructed in the divine saving precepts that purify judgment and, with grace, heal wounded human reason. They have the duty of observing the constitutions and decrees conveyed by the



legitimate authority of the Church. Even if they concern disciplinary matters, these determinations call for docility in charity.

- † **CCC 2038-** In the work of teaching and applying Christian morality, the Church needs the dedication of pastors, the knowledge of theologians, and the contribution of all Christians and men of good will. Faith and the practice of the Gospel provide each person with an experience of life "in Christ," who enlightens him/her and makes him/her able to evaluate the divine and human realities according to the Spirit of God. Thus, the Holy Spirit can use the humblest to enlighten the learned and those in the highest positions.
- † **CCC 2039 -** Ministries should be exercised in a spirit of fraternal service and dedication to the Church, in the name of the Lord. At the same time, the conscience of each person should avoid confining itself to individualistic considerations in its moral judgments of the person's own acts. As far as possible conscience should take account of the good of all, as expressed in the moral law, natural and revealed, and consequently in the law of the Church and in the authoritative teaching of the Magisterium on moral questions. Personal conscience and reason should not be set in opposition to the moral law or the Magisterium of the Church.
- † **CCC 2040-** Thus, a true filial spirit toward the Church can be developed among Christians. It is the normal flowering of the baptismal grace which has begotten us in the womb of the Church and made us members of the Body of Christ. In her motherly care, the Church grants us the mercy of God which prevails over all our sins and is especially at work in the sacrament of reconciliation. With a mother's foresight, she also lavishes on us, day after day in her liturgy, the nourishment of the Word and Eucharist of the Lord.

MARY - MOTHER OF CHRIST, MOTHER OF THE CHURCH

- † **CCC 963-** Since the Virgin Mary's role in the mystery of Christ and the Spirit has been mentioned, it is fitting now to consider her place in the mystery of the Church. "The Virgin Mary . . . is acknowledged and honored as being truly the Mother of God and of the redeemer.... She is 'clearly the mother of the members of Christ' ... since she has by her charity joined in bringing about the birth of believers in the Church, who are members of its head." Mary, the Mother of Christ is the Mother of the Church."

MARY'S MOTHERHOOD WITH REGARD TO THE CHURCH

Wholly united with her Son . . .

Mary's role in the Church cannot be separated from her union with Christ. In fact, it flows directly from it. "This union of the mother with the Son in the work of salvation is made manifest from the time of Christ's virginal conception up to His death." This is made manifest above all at the hour of his Passion. Thus, the Blessed Virgin advanced in her pilgrimage of faith, and faithfully persevered in her union with her Son unto the cross. There she stood, in keeping with the divine plan, enduring with her only begotten Son, the intensity of His suffering, joining herself with His sacrifice in her mother's heart, and lovingly consenting to the immolation of this



victim, born of her. The same Jesus dying on the cross, has given her to be a mother to His disciple, with these words: "Woman, behold your son" (Lumen Gentium 57-58).

- † **CCC 965** - After her Son's Ascension, Mary "aided the beginnings of the Church by her prayers." In her association with the apostles and several women, "we also see Mary by her prayers imploring the gift of the Spirit, who had already overshadowed her in the Annunciation."

... also in her Assumption

"Finally the Immaculate Virgin, preserved free from all stain of original sin, when the course of her earthly life was finished, was taken up body and soul into heavenly glory, and exalted by the Lord as Queen over all things, so that she might be the more fully conformed to her Son, the Lord of lords and conqueror of sin and death." The Assumption of the Blessed Virgin is a singular participation in her Son's Resurrection and an anticipation of the resurrection of other Christians: *In giving birth you kept your virginity; in your Dormition you did not leave the world, O Mother of God, but were joined to the source of Life. You conceived the living God and, by your prayers, will deliver our souls from death* (CCC 966).

... she is our Mother in the order of grace

By her complete adherence to the Father's will to His Son's redemptive work, and to every prompting of the Holy Spirit, the Virgin Mary is the Church's model of faith and charity. Thus, she is a "preeminent and wholly unique member of the Church." Indeed, she is the "exemplary realization" of the Church (CCC 967).

- † **CCC 968** - Her role in relation to the Church and to all humanity goes still further. "In a wholly singular way she cooperated by her obedience, faith, hope, and burning charity in the Savior's work of restoring supernatural life to souls. For this reason, she is a mother to us in the order of grace."
- † **CCC 969** - "This motherhood of Mary in the order of grace continues uninterruptedly from the consent which she loyally gave at the Annunciation and which she sustained without wavering beneath the cross, until the eternal fulfilment of all the elect. Taken up to heaven she did not lay aside this saving office but by her manifold intercession continues to bring us the gifts of eternal salvation ... Therefore, the Blessed Virgin is invoked in the Church under the titles of Advocate, Helper, Benefactress, and Mediatrix."
- † **CCC 970**- "Mary's function as mother of people in no way obscures or diminishes this unique mediation of Christ, but rather shows its power. The Blessed Virgin's salutary influence on people flows forth from the superabundance of the merits of Christ, rests on His mediation, depends entirely on it, and draws all its power from it. "No one could ever be counted along with the Incarnate Word and Redeemer; but just as the priesthood of Christ is shared in various ways both by His ministers and the faithful, and as the one goodness of God is radiated in different ways among His creatures, so also the unique mediation of the Redeemer does not exclude but rather gives rise to a manifold cooperation which is but a sharing in this one source."

DEVOTION TO THE BLESSED VIRGIN

- † **CCC 971**- "All generations will call me blessed": "The Church's devotion to the Blessed Virgin is intrinsic to Christian worship." The Church rightly honors "the Blessed Virgin with special devotion. From the most ancient times, the Blessed Virgin has been honored with the title of 'Mother of God,' to whose protection the faithful fly in all their dangers and needs. This very special devotion differs essentially from the adoration which is given to the incarnate Word and to the Father and the Holy Spirit, but greatly fosters this adoration." Liturgical feasts dedicated to the Mother of God and Marian prayers, such as the rosary, an "epitome of the whole Gospel," express this devotion to the Virgin Mary.

MARY - ESCHATOLOGICAL ICON OF THE CHURCH

- † **CCC 972**- After speaking of the Church, her origin, mission, and destiny, we can find no better way to conclude than by looking to Mary. In her, we contemplate that the Church is already on her own "pilgrimage of faith," and that she will be in the homeland at the end of her journey. There, "in the glory of the Most Holy and Undivided Trinity," and in the communion with all the saints, the Church is awaited by the one she venerates as the Mother of her Lord and as her own mother. In the meantime, the Mother of Jesus, in the glory which she possesses in body and soul in heaven, is the image and beginning of the Church as it is to be perfected in the world to come. Likewise, she shines forth on earth until the day of the Lord shall come, a sign of certain hope and comfort to the pilgrim People of God.

MARY, MOTHER OF EVANGELIZATION (*EVANGELII GAUDIUM*)

- † **EG 284** - With the Holy Spirit, Mary is always present in the midst of the people. She joined the disciples in praying for the coming of the Holy Spirit (Acts 1:14) and thus made possible the missionary outburst which took place at Pentecost. She is the Mother of the Church which evangelizes, and without her we could never truly understand the spirit of the new evangelization.

JESUS' GIFT TO HIS PEOPLE

- † **EG 285** - On the cross, when Jesus endured in His own flesh the dramatic encounter of the sin of the world and God's mercy, He could feel at his feet the consoling presence of His mother and His friend. At that crucial moment, before fully accomplishing the work which His Father had entrusted to him, Jesus said to Mary: "Woman, here is your son". Then He said to His beloved friend: "Here is your mother" (Jn 19:26-27). These words of the dying Jesus are not merely the expression of His devotion and concern for His mother; rather, they are a revelatory formula which manifests the mystery of a special saving mission.

Jesus left us His mother to be our mother. Only after doing so did Jesus say that "all was finished" (Jn 19:28). At the foot of the cross, at the supreme hour of the new creation, Christ led us to Mary. He brought us to her because He did not want us to journey without a mother. We realize in this maternal image, all the mysteries of the



Gospel. The Lord did not want to leave the Church without this icon of womanhood. Mary, who brought Him into the world, and who with great faith also accompanies “the rest of her offspring and those who keep the commandments of God and bear testimony to Jesus” (Rev 12:17). The close connection between Mary, the Church and every member of the faithful is based on the fact that each in his or her own way brings forth Christ, has been beautifully expressed by Blessed Isaac of Stella: “In the inspired Scriptures, what is said in a universal sense of the Church, is understood in an individual sense of the Virgin Mary. In a way, every Christian is also believed to be a bride of God’s Word, a mother of Christ, His daughter and sister, at once virginal and fruitful. Christ dwelt for nine months in the tabernacle of Mary’s womb. He dwells until the end of the ages in the tabernacle of the Church’s faith. He will dwell forever in the knowledge and love of each faithful soul”.

- † **EG 286** - Mary was able to turn a stable into a home for Jesus, with poor swaddling clothes and an abundance of love. She is the handmaid of the Father who sings His praises. She is the friend who is ever concerned that wine will not be lacking in our lives. She is the woman whose heart was pierced by a sword and who understands all our pain. As mother of all, she is a sign of hope for people suffering the birth pangs of injustice. She is the missionary who draws near to us and accompanies us throughout life, opening our hearts to faith by her maternal love. As a true mother, she walks at our side, she shares our struggles and she constantly surrounds us with God’s love. Through her many titles, often linked to her shrines, Mary shares the history of the people which had received the Gospel and becomes part of their historical identity. Many Christian parents ask that their children be baptized in a Marian shrine, as a sign of their faith in her motherhood which brings forth new children for God. There, in these many shrines, we can see how Mary brings together her children who with great effort come as pilgrims to see her and to be seen by her. Here they find strength from God to bear the weariness and the suffering in their lives. As she did with Juan Diego, Mary offers them maternal comfort and love, and whispers in their ear: “Let your heart not be troubled... Am I not here, who am your Mother?”

STAR OF THE NEW EVANGELIZATION

- † **EG 287** - We ask the Mother of the living Gospel to intercede that this invitation to a new phase of evangelization will be accepted by the entire ecclesial community. Mary is a woman of faith, who lives and advances in faith, and “her exceptional pilgrimage of faith represents a constant point of reference for the Church.” Mary let herself be guided by the Holy Spirit on a journey of faith towards a destiny of service and fruitfulness. Today we look to her and ask her to help us proclaim the message of salvation to all and to enable new disciples to become evangelizers in turn. Along this journey of evangelization we will have our moments of aridity, darkness and even fatigue. Mary herself experienced these things during the years of Jesus’ childhood in Nazareth: “This is the beginning of the Gospel, the joyful good news. However, it is not difficult to see in that beginning a particular heaviness of heart, linked with a sort of night of faith – to use the words of Saint John of the Cross – a kind of ‘veil’ through which one has to draw near to the Invisible One and to live in intimacy with the



mystery. And this is the way that Mary, for many years, lived in intimacy with the mystery of her Son, and went forward in her pilgrimage of faith”.

- † **EG 288** - There is a Marian “style” to the Church’s work of evangelization. Whenever we look to Mary, we come to believe once again in the revolutionary nature of love and tenderness. In her, we see that humility and tenderness are not virtues of the weak but of the strong who need not treat others poorly in order to feel important themselves. Contemplating Mary, we realize that she who praised God for “bringing down the mighty from their thrones” and “sending the rich away empty” (Lk 1:52-53) is also the one who brings a homely warmth to our pursuit of justice. She is also the one who carefully keeps “all these things, pondering them in her heart” (Lk 2:19). Mary is able to recognize the traces of God’s Spirit in events great and small. She constantly contemplates the mystery of God in our world, in human history and in our daily lives. She is the woman of prayer and work in Nazareth, and she is also Our Lady of Help, who sets out from her town “with haste” (Lk 1:39) to be of service to others. This interplay of justice and tenderness, of contemplation and concern for others, is what makes the ecclesial community look to Mary as a model of evangelization. We implore her maternal intercession that the Church may become a home for many peoples, a mother for all peoples, and that the way may be opened to the birth of a new world.



Photo from the Diocese of Boringan



Photo from the Diocese of San Jose De Antique



Faith Response

- † We must focus on the Christian mission: to proclaim the faith of the gospel. We’ve already seen that the gospel was the central focus of Paul’s life. In 1 Corinthians 9:23 he says that he does “all things for the sake of the Gospel.”
- † We fulfill the Christian mission by working cooperatively as a group belonging on the same team. “Standing firm in one spirit, with one soul. Striving together for the faith on the gospel” (Philippians 1:27).
- † We fulfill the Christian mission by warring confidently as combatants in the same army against the darkness of sin and the night of unbelief.





Human Values

- † Compassion: Providing care, understanding and concern for those we serve in order to honor the God-given life and the sacredness of each person at every stage and condition of life.
- † Diversity: Welcoming the differences of race, culture, faith, and thought with a strong commitment to naming and combating institutional racism and discrimination.
- † Excellence: Providing high quality, professionally competent services with integrity, using best practices.
- † Justice: Defending and advocating for the rights of poor and vulnerable people while working toward the common good.
- † Stewardship: Prudently developing and using the gifts and talents of employees and volunteers and the financial resources needed to live out our mission.



Morals

† Study scripture

Whether you want to deepen your dependence on Christ, learn from missionary examples, or become better equipped to share your faith, you can do no wrong by diving into the Bible and memorizing God's inerrant Word. While on the mission field you will be forced to become more focused and dependent on the Lord. You will begin living a life sold out for His glory.



Photo from the Diocese of Alaminos

† Evangelize

Learn to share your faith. Become accustomed to articulating the gospel and telling how Christ changed your life. Take formal evangelism training on evangelism (Four Laws, EE, Bridge, etc.). Evangelism is like a muscle, the more you use it the stronger it gets. Only when you become experienced at evangelism will you truly embrace the concept that winning souls is God's job, not yours.

† *Be uncomfortable*

Get out of your comfort zone. Serve the poor, feed the hungry, and build things with your hands. Learn to do new things that don't come natural to you. Most of your time on the mission field will be spent in unfamiliar situations. Get used to it. Learn to be.

comfortable as an adult learner. Learn to fail gracefully. Learn to depend on others and rely on Christ.

† **Live with less**

Begin to cut back on your lifestyle. Spend less. Become less dependent on technology. Experience life with fewer options and choices. No matter where you serve in the world you will not experience the same foods, entertainment, and selection you have now. Don't let material goods rule your life so completely that they impact your missionary experience.

† **Serve others**

Develop a spirit of service. Gain the experience of putting the wellbeing of others in front of your own joy. Volunteer at your church or in your community, or simply step forward and help others in your day-to-day life. Learn to serve others so Jesus receives the glory and not yourself. Service is at the heart of almost every missionary's daily experience.

† **Pray more**

Develop a life dedicated to prayer. Make prayer an important, unwavering part of your daily life. Condition yourself to make prayer your first and last response to every situation. Prayer brings glory to God and takes the focus off of you. On the mission field you will discover you need prayer more than you ever did before. Condition yourself to the concept that you can't, but God can.



Simple Activities

Activity: My Logo Mission

- † Let the learners express their concept of mission by allowing them to draw their logo with colors.
- † Give them the explain their logo, the significance of every detail and the relation of it to their life story.

Song Analysis *(See next page)*

Guide for Reflections

- † How do I respond to God's calls?
- † How do I proclaim God's word to my family, friends, and community?



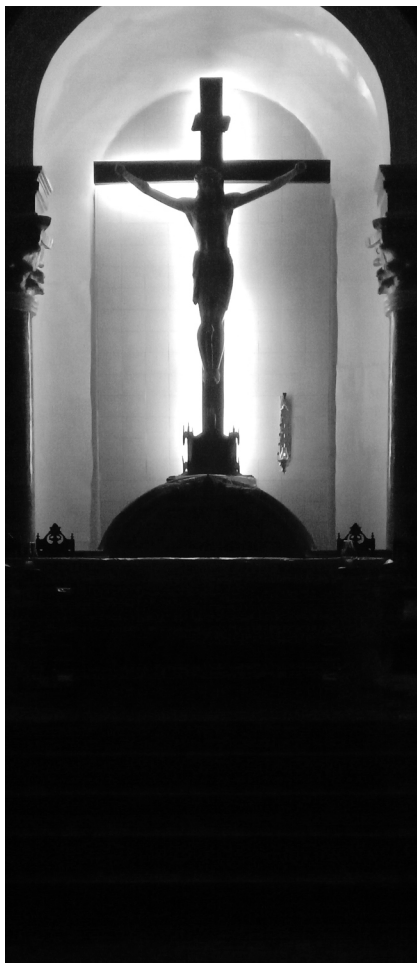


Photo from the Diocese of Borongan

To The Ends Of The Earth

Hillsong United

Love unfailing
Overtaking my heart
You take me in
Finding peace again
Fear is lost in
All you are

And I would give the world to tell Your story
Cause I know that You've called me
I know that You've called me
I've lost myself for good within Your promise
I won't hide it
I won't hide it

Jesus, I believe in You
And I would go to the ends of the earth
To the ends of the earth
For You alone are the Son of God
And all the world will see
That You are God
You are God.



Prayer / Worship

Father God, we lift up our missionaries overseas. Lord, You have called them away from their homeland to follow You. Reveal to them Your purpose in their lives and in the lives of those they come into contact with. Just as Hebrews 11:8 reminds us of Abraham going by obedience, not knowing what he would find in the journey ahead, overseas missionaries, much like Abraham, have awoken to the call in their own hearts to venture beyond what they have known to follow in obedience to share with others about You. Heavenly Father, we pray for protection over them. We pray for safety and favor as they take every step in obedience into these lands. We pray that the hearts they come into contact with would be open and willing to hear and receive the beautiful and life-altering truth of Your Son, Jesus Christ. We pray for open doors and victory in Your Name so that more of Your children would come to the table of the Lord. May doors that have long been closed to visitors, swing wide open by Your Divine influence, so that Your call to all of Your followers maybe carried out in Your Holy plan. In Jesus' name. Amen.





Zeal for Mission

- † Place special attention in Scripture courses on the “sending” passages and explain how these are related to modern mission.
- † Apply to modern ideas the deep sense of mission of the Fathers of the Church in all courses of Patristic studies.
- † Recognize the missiology of the eternal “mission” relationship of the Father, Son, and Holy Spirit in studies of fundamental theology and Christology.
- † Encourage vocations from among young people to mission-sending religious orders
- † Bible studies and sharing groups can focus on passages dealing specifically with mission.
- † Trust built through love, all Catholics reach out as missionaries and confidently announce the Good News of Christ with words and deeds. The best Christian testimony is love for others.

THIS IS A PRE-PUBLICATION ONLINE DRAFT; SOME PARTS ARE STILL SUBJECT TO CHANGES.

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