

Participant Handouts

*Day of Reflection
Missionary Spirituality*

Handout For personal reflection: The kerygma and the community

Evangelii Gaudium #268, #270

268. The word of God also invites us to recognize that we are a people: “Once you were no people but now you are God’s people” (1 Pet 2:10). To be evangelizers of souls, we need to develop a spiritual taste for being close to people’s lives and to discover that this is itself a source of greater joy. Mission is at once a passion for Jesus and a passion for his people. When we stand before Jesus crucified, we see the depth of his love which exalts and sustains us, but at the same time, unless we are blind, we begin to realize that Jesus’ gaze, burning with love, expands to embrace all his people. We realize once more that he wants to make use of us to draw closer to his beloved people. He takes us from the midst of his people and he sends us to his people; without this sense of belonging we cannot understand our deepest identity.

270. Sometimes we are tempted to be that kind of Christian who keeps the Lord’s wounds at arm’s length. Yet Jesus wants us to touch human misery, to touch the suffering flesh of others. He hopes that we will stop looking for those personal or communal niches which shelter us from the maelstrom of human misfortune and instead enter into the reality of other people’s lives and know the power of tenderness. Whenever we do so, our lives become wonderfully complicated and we experience intensely what it is to be a people, to be part of a people.

- Describe how the love of God is real in your life. What can you do to reflect this love for others?

- Pope Francis writes that Jesus Christ wants us to touch human misery, to touch the suffering flesh of others. How do you feel about this challenge?

Handout For small group sharing: Evangelization

Evangelii Gaudium #10

The Gospel offers us the chance to live life on a higher plane, but with no less intensity: "Life grows by being given away, and it weakens in isolation and comfort. Indeed, those who enjoy life most are those who leave security on the shore and become excited by the mission of communicating life to others" (Fifth General Conference of the Latin American and Caribbean Bishops, *Aparecida Document*, 29 June 2007, 360). When the Church summons Christians to take up the task of evangelization, she is simply pointing to the source of authentic personal fulfillment. For "here we discover a profound law of reality: that life is attained and matures in the measure that it is offered up in order to give life to others. This is certainly what mission means". (Ibid.) Consequently, an evangelizer must never look like someone who has just come back from a funeral! Let us recover and deepen our enthusiasm, that "delightful and comforting joy of evangelizing, even when it is in tears that we must sow... And 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" (Paul VI, Apostolic Exhortation *Evangelii Nuntiandi* (8 December 1975), 80: AAS 68 (1976), 75).

- What are some ways that you share your faith in Jesus Christ with others?

Handout For personal reflection: Vocation

What are your gifts and talents?

How might these gifts and talents be put at the service of building up the Kingdom of God?

In what apostolates have you been active, that is, in what ways have you been actively working to build in the Kingdom of God, either in the secular realm or by engaging in explicit ministries?

Are the ways in which you serve, life-giving to your faith? If so, how?

Are you feeling burned out in any way from the exercise of your apostolate? If so, how?

Have you changed as a person as you have served in your chosen apostolates? If so, how?

As you have grown are there other ways of serving that you feel God is urging you towards that you have not been involved in before?

Is there something you have always wanted to do in your life and have never taken the time to learn? If so, what?

Can this dream or desire be added to your gifts and talents and thereby equip you better to serve in a new and different way?

Sit quietly with Jesus and ask him to help you discern your current vocational call.

Handout for small group sharing: Vocation

How is this idea of vocation similar and different from the idea(s) you brought with you to today?

How does this idea of vocation assist you in developing a missionary spirituality?

Can you give some concrete examples of how a baptized lay person can work in the secular realm to build up the Kingdom of God?

What are some ways in which one could begin to intentionally discern that to which God is calling him or her?

Summary of the Decree on the Apostolate of the Laity (1965)

The laity has a special and indispensable role in the Mission of the Church to spread the kingdom of God to make all partakers in redemption and salvation (1 and 2)

The need for lay apostolate is urgent and many-sided (1)

The Christian vocation is a vocation to the apostolate (2)

In the Church, there is diversity of ministry but unity in Mission (2)

The laity made to share in the priestly, prophetic and royal offices of Christ (2)

The laity called to make of their apostolate a leaven in the world (2)

The lay faithful have a right and a duty to exercise their charisms in the Church and in the world for the good of humanity and the development of the Church (3)

Christ is the source of the Church's whole apostolate (4)

Laity is called to sanctify the temporal order through personal and family values, culture, economic interests, trades, professions, institutions of politics and international relations. (4)

The laity must have living union with Christ particularly through the liturgy and meditation on the Word. (4)

The laity is called to announce to the world by word and action the message of Christ (6)

The work of Christ requires the renewal of the whole temporal order (5)

The laity must work to sanctify the temporal order (7)

Laity accomplish Church's mission in the world by blending of conduct and faith which make them light the world, share sufferings and yearnings of their brothers and sisters, driving them to perform their family, social and professional duties with Christian generosity. (13)

The lay apostolate is an apostolate of the like towards the like (13)

The laity should participate in organizations which promote the Church's mission. (20)

Within the Church, the hierarchy can entrust the laity with certain duties- teaching, liturgy, and pastoral care (24)

The lay apostolate should be held in high regard (25)

There should be an establishment of Councils that include clergy and lay- working together to further the Church's mission. (26)

Participate in consultative councils to assist the Church's apostolic work. (26)

Special Secretariat established at the Holy See for the Apostolate of the laity. (26)

Education for the apostolate presupposes an integral human education suited to each one's abilities and conditions. Besides spiritual formation, solid grounding in doctrine is required in theology, ethics, and philosophy at least proportioned to the age, condition and abilities of each one. (29)

Training for lay apostolate should start in childhood- adolescents and youth particularly imbued with the spirit. (30)

Children trained to go beyond the family to take an interest in both ecclesial and temporal communities. (30)

Lay apostolate to be exercised in all circumstances and in every sector of life (30)

Summary of Themes of Christifideles Laici
--

This apostolic exhortation on the laity was released by Pope John Paul II on January 30, 1987. It is based on the 1987 World Synod of Bishops, whose theme was **“The Vocation and Mission of the Laity in the Church and in the World 20 Years After the Second Vatican Council.”**

- * You go too. The call is addressed to everyone: Lay people as well are personally called by the Lord, from whom they receive a mission on behalf of the Church and the world. (#2)
- * The basic meaning of the synod and the most precious fruit desired as a result of it, is the lay faithful’s harkening to the call of Christ the Lord to work in his vineyard, to take an active, conscientious and responsible part in the mission of the Church in this great moment in history, made especially dramatic by occurring on the threshold of the third millennium. (#3)
- * The lay faithful participate, for their part, in the three-fold mission of Christ as priest, prophet, and king. (#14)
- * Because of the one dignity flowing from Baptism, each member of the lay faithful, together with ordained ministers and men and women religious, shares a responsibility for the Church’s mission. (#15)
- * We come to a full sense of the dignity of the lay faithful if we consider the prime and fundamental vocation that the Father assigns to each of them in Jesus Christ through the Holy Spirit; the vocation to holiness, that is, the perfection of charity. Holiness is the greatest testimony of the dignity conferred on a disciple of Christ. (#16)
- * Therefore, to respond to their vocation, the lay faithful must see their daily activities as an occasion to join themselves to God, fulfill his will, serve other people and lead them to communion with God in Christ. (#17)
- * The ordained ministries, apart from the persons who receive them, are a grace for the entire Church. These ministries express and realize a participation in the priesthood of Jesus Christ that is different, not simply in degree but in essence, from the participation given to all the lay faithful through Baptism and Confirmation. On the other hand, the ministerial priesthood, as the Second Vatican Council recalls, essentially has the royal priesthood of all the faithful as its aim and is ordered to it. (#22)
- * The various ministries, offices and roles that the lay faithful can legitimately fulfill in the liturgy, in the transmission of the faith and in the pastoral structure of the Church ought to be exercised in conformity to their specific lay vocation, which is different from that of the sacred ministry. (#23)
- * Above all, each member of the lay faithful should always be fully aware of being a “member of the Church” yet entrusted with a unique task which cannot be done by another and which is to be fulfilled for the good of all. (#28)
- * At this moment, the lay faithful, in virtue of their participation in the prophetic mission of Christ are fully part of this work of the Church. Their responsibility, in particular, is to testify how the Christian faith constitutes the only fully valid response...to the problems and hopes that life poses to every person and society. This will be possible if the lay faithful will know how to overcome in themselves the separation of the Gospel from life, to again take up in their daily activities in family, work, and society, an integrated approach to life that is fully brought about by the inspiration and strength of the Gospel. (#34)

- * To rediscover and make others rediscover the inviolable dignity of every human person makes up an essential task, in a certain sense, the central and unifying task of the service which the Church, and the lay faithful in her, are called to render the human family. (#37)
- * Charity towards one's neighbor, through contemporary forms of the traditional spiritual and corporal works of mercy, represent the most immediate, ordinary and habitual ways that lead to the Christian animation of the temporal order, the specific duty of the lay faithful. (#41)
- * A charity that loves and serves the person is never able to be separated from justice. Each in its own way demands the full, effective acknowledgment of the rights of the individual, to which society is ordered in all its structures and institutions. (#42)
- * It is above all the lay faithful's duty in the apostolate to make the family aware of its identity as the primary social nucleus and its basic role in society, so that it might itself become always a more active and responsible place for proper growth and proper participation in social life (#40)
- * Youth must not simply be considered as an object of pastoral concern for the Church: in fact, young people are and ought to be encouraged to be active on behalf of the Church as leading characters in evangelization and participants in the renewal of society. (#46)
- * The synod fathers gave special attention to the status and role of women with two purposes in mind: to themselves acknowledge and to invite all others to acknowledge the indispensable contribution of women to the building up of the Church and the development of society. (#49)
- * The fundamental objective of the formation of the lay faithful is an ever-clearer discovery of one's vocation and the ever-greater willingness to live it so as to fulfill one's mission. (#58)
- * Formation is not the privilege of a few but a right and duty of all. (#63)

Summary of <i>Co-Workers in the Vineyard of the Lord</i>

The document *Co-Workers in the Vineyard of the Lord: A Resource for Guiding the Development of Lay Ecclesial Ministry* was developed by the Committee on the Laity of the United States Conference of Catholic Bishops (USCCB). It was approved by the full body of bishops at its November 2005 General Meeting.

- ✘ Reiteration of universal call to holiness (pp. 6-7)
- ✘ Lay people are primarily called to the secular realm. (7)
- ✘ It is a movement of the Holy Spirit that more lay people are called into ministry within the Church. (8-10)
- ✘ Lay ecclesial ministers are people whose ecclesial service is characterized by
 - † authorization of the hierarchy to serve publicly in the local church,
 - † leadership in a particular area of ministry,
 - † close mutual collaboration with the pastoral ministry of bishops, priests, and deacons,
 - † preparation and formation appropriate to the responsibilities that are assigned to them. (10)
- ✘ Lay ecclesial ministry is descriptive of many tasks and Lay Ecclesial Minister is not a job title nor a rank in the Church. (11)
- ✘ Through the Sacraments of Christian Initiation the faithful are called to embrace Christ's mission of salvation. (18)
- ✘ The Church exists to give glory to God and to continue Christ's work of salvation. (19)
- ✘ An ecclesiology of communion looks upon different gifts and functions not as adversarial but as enriching and complementary. It appreciates the Church's unity as an expression of the mutual and reciprocal gifts brought into harmony by the Holy Spirit. It recognizes diversity in unity and acknowledges the Spirit as the source of all the gifts that serve to build up Christ's Body (20)
- ✘ There is an important distinction between the ministry of the laity and the ministry of the ordained. (20)
- ✘ The bishop is the center of communion in the local church and the link of hierarchical communion with the universal Church. In order to do this he must exercise the power of governance. (21-22)
- ✘ The ministry of the bishop flows from his sacramental relationship with Christ in the Sacrament of Holy Orders, the source of his relationship with his local Church. (22)
- ✘ It is the role of the bishop, often through the pastor, to give oversight to order these new ministerial relationships within his diocese and to affirm and guide the use of those gifts that lay ecclesial ministers bring. (23)
- ✘ Lay ecclesial ministers, especially those serving in parishes, look to their priests for leadership in developing collaboration that is mutually life-giving and respectful. (24)
- ✘ Even when functions may be exercised that are the same as those exercised by lay persons or by priests, the deacon's ministry nonetheless has a distinct sacramental basis that flows from the Sacrament of Orders. (25)
- ✘ The pathway to lay ecclesial ministry for any individual is as unique as that individual. (27)
- ✘ Personal invitation from those in leadership, both ordained and lay, is important in nurturing those who are beginning to experience a call to ministry. (28)
- ✘ Discernment of a call to lay ecclesial ministry is a process that requires prayer, dialogue, and evaluation, involving family and friends as well as colleagues and mentors. (29)
- ✘ Lay persons with a call to lay ecclesial ministry possess certain dispositions, which are further developed through formation. These include:
 - † Being in full communion with the Catholic Church, able to minister joyfully and faithfully within the hierarchical communion that is the Church
 - † The desire to serve the Church and its mission, which proceeds from love of God and God's people
 - † A commitment to regular personal prayer, frequent participation in the Mass beyond the Sunday obligation and in the other sacraments, especially the Sacrament of Penance
 - † Zeal to live a Christian life, and willingness to live and teach as the magisterium teaches

- † Emotional maturity, including the ability to sustain friendships and professional relationships and the management and appropriate expression of both anger and affection
- † The intellectual gifts needed for the specific ministry
- † A commitment to good communication and conflict resolution skills. (30)
- ✘ Determining suitability for lay ecclesial ministry is a gradual process that involves multiple agents. Neither discernment nor determination of suitability is a one-time process. Prayerful discernment should be the habit of a lifetime for all committed Christians. (31-32)
- ✘ Lay ecclesial ministers, just like the ordained, need and deserve formation of high standards, effective methods, and comprehensive goals. (33)
- ✘ The four areas of formation—human, spiritual, intellectual, and pastoral—that provide a framework for the formation of deacons and priests provide a framework for lay ecclesial ministers as well. (34)
- ✘ Inadequate and faulty formation harms rather than helps the mission of the Church. (34)
- ✘ Human formation seeks to develop the lay ecclesial minister's human qualities and character, fostering a healthy and well-balanced personality, for the sake of both personal growth and ministerial service. (36)
- ✘ Spiritual formation aims to arouse and animate true hunger for holiness, desire for union with the Father through Christ in the Spirit, daily growing in love of God and neighbor in life and ministry, and the practices of prayer and spirituality that foster these attitudes and dispositions. (38)
- ✘ Intellectual formation seeks to develop the lay ecclesial minister's understanding and appreciation of the Catholic faith. It consists chiefly of study of the sacred sciences but draws also upon a wide range of other disciplines: philosophy, literature and the arts, psychology, sociology, counseling, medical ethics, culture and language studies, business administration, leadership and organizational development, law, and so on. (42-43)
- ✘ Pastoral formation cultivates the knowledge, attitudes, and skills that directly pertain to effective functioning in the ministry setting and that also pertain to pastoral administration that supports direct ministry. (47)
- ✘ The four elements of formation must be integrated in the person. This is best achieved by integrating them in the formation process itself. (50)
- ✘ Ongoing formation continues the process of learning and growing throughout the time one serves in ministry. It is not a luxury to be pursued when time and resources allow, but is rather a permanent necessity for every ecclesial minister, lay or ordained. (50-51)
- ✘ The Holy Spirit is the principal agent of formation. (52)
- ✘ The bishop is responsible for ensuring that lay ecclesial ministers are well prepared and competent to carry out their ministerial roles and functions. (52)
- ✘ Authorization is the process by which properly prepared lay men and women are given responsibilities for ecclesial ministry by competent Church authority. This process includes: acknowledgment of the competence of an individual for a specific ministerial role; appointment of an individual to a specific position, along with a delineation of the obligations, responsibilities, and authority of that position; and finally an announcement of the appointment to the community that will be served by the lay ecclesial minister. (54)
- ✘ The bishop is the one with the authority to authorize lay ecclesial ministers, either personally or through others. (55)
- ✘ Although the diocesan bishop may oversee the authorization process, the unique role of the pastor in selecting those who will serve on the pastoral team should be acknowledged. (55)
- ✘ The diocesan bishop has wide latitude in creating the certification process. (56)
- ✘ The appointment of a person to a specific position should be done in writing and should include the rights and obligations attached to the position or office, any limits on the exercise of authority, relevant employment and personnel policies, any limitations on the term of the appointment, and any special delegation to perform functions proper to the ordained. (57)
- ✘ Blessings and rituals marking authorization are highly recommended. (59)
- ✘ A comprehensive human resource system is recommended for handling employment issues in a fair and just manner. (61-65)

Handout For personal reflection: Missionary Discipleship

Evangelii Gaudium #49

49. Let us go forth, then, let us go forth to offer everyone the life of Jesus Christ. Here I repeat for the entire Church what I have often said to the priests and laity of Buenos Aires: I prefer a Church which is bruised, hurting and dirty because it has been out on the streets, rather than a Church which is unhealthy from being confined and from clinging to its own security. I do not want a Church concerned with being at the center and which then ends by being caught up in a web of obsessions and procedures. If something should rightly disturb us and trouble our consciences, it is the fact that so many of our brothers and sisters are living without the strength, light and consolation born of friendship with Jesus Christ, without a community of faith to support them, without meaning and a goal in life. More than by fear of going astray, my hope is that we will be moved by the fear of remaining shut up within structures which give us a false sense of security, within rules which make us harsh judges, within habits which make us feel safe, while at our door people are starving and Jesus does not tire of saying to us: "Give them something to eat" (Mk 6:37).

How open are you to share your faith with others? Is there anything that stops you? If so, what is it that stops you?

How can you build a better Christian community at home? In your parish? At work?

Handout for small group sharing: Missionary Discipleship

John 1: 35-39

The next day John was there again with two of his disciples, and as he watched Jesus walk by, he said, “Behold, the Lamb of God.”

The two disciples heard what he said and followed Jesus.

Jesus turned and saw them following him and said to them, “What are you looking for?”

They said to him, “Rabbi” (which translated means Teacher), “where are you staying?”

He said to them, “Come, and you will see.”

So they went and saw where he was staying, and they stayed with him that day.

It was about four in the afternoon.

- Jesus invited his future disciples to "come and see". In your own spiritual journey, have you been invited by someone to "come and see? Have you shared your faith in this way?

- Which one is more likely for you, to invite others to "come and see" or to teach them about all the dogmas of faith?

Handout for Reflection: Dialogue

In concrete terms, who are some of the “others” with whom you might be called to enter into dialogue as a missionary disciple?

In concrete terms, with whom and how could you become involved in a dialogue of life? How easy or hard would this be? Do you feel equipped to do so? What would you need to do to make yourself more comfortable in doing so?

In concrete terms, how could you become in the dialogue of action?

In concrete terms, with whom and how could you become involved in a dialogue of religious experience?

What is necessary in order to have an attitude that is open and receptive, showing forth unselfishness, impartiality, acceptance of differences and possible contradictions, a willingness to engage together in commitment to the truth, and a readiness to allow oneself to be transformed by the encounter?

How comfortable are you with the idea that dialogue might change you?