



New Evangelization

What's new?

Why now?



A reading from the Holy Gospel according to Luke 17:5-6

- “The apostles said to the Lord, “Increase our faith!” And the Lord said, “If you had faith as a grain of mustard seed, you could say to this sycamine tree, “Be rooted up, and be planted in the sea,” and it would obey you.”

The Gospel of the Lord

Praise to you Lord Jesus Christ

Evangelization / Euangelion = Good News

Why is the Gospel “Good News?”

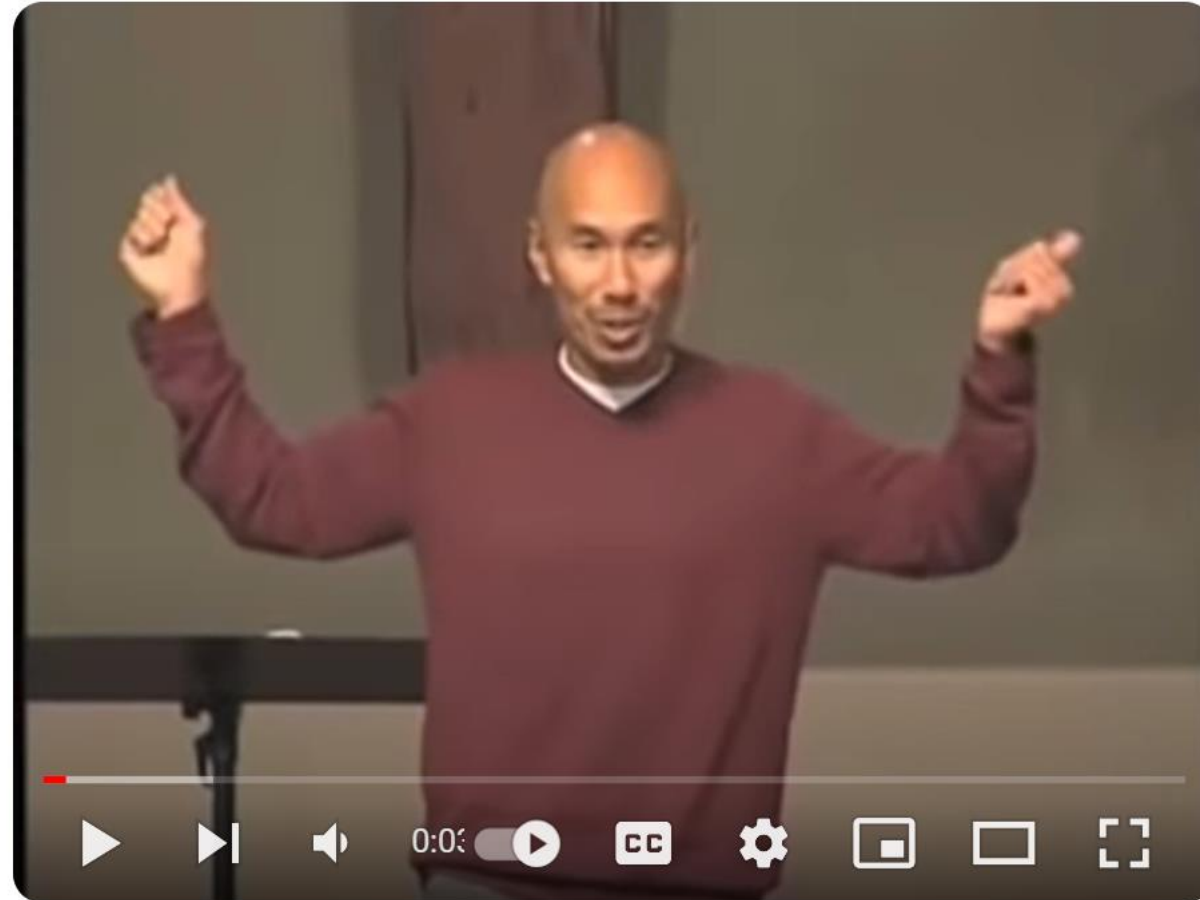
- *The Kerygma ie good news in a nutshell “Jesus Christ loves you; he gave his life to save you; and now he is living at your side every day to enlighten, strengthen and free you”*
- For freedom Christ has set us free” (Gal 5:1), Experiencing true freedom as children of God
- “Go into all the world and preach the gospel to the whole creation” (Mark 16:15), Not a burden but a joyful obligation.

Impact on Roman empire

- “The Greek and Roman gods were ethically challenged...and didn’t care about human beings, and they often mistreated them if they bothered to pay attention at all. There was no sense of virtue. And they were nasty little supernatural things – and then the Jews, and subsequently the Christians, came along with this enormously powerful, all-seeing God who was very, very much in favour of the human race. Who cared about moral behaviour but also cared about rewarding moral behaviour. Who cared what happened to humans. It was an image of God that was absolutely unique and new, and it had enormous appeal. The idea that life had meaning and purpose – this was not something that Zeus could give. And consequently the Jews before them, and the Christians subsequently, had a far more attractive, powerful, and significant God”. - Rodney Stark, “the triumph of Christianity”



Impact on Tribe in Papua New Guinea



A Tribe Hears the Gospel for the First Time

But today in some countries, the Gospel is a

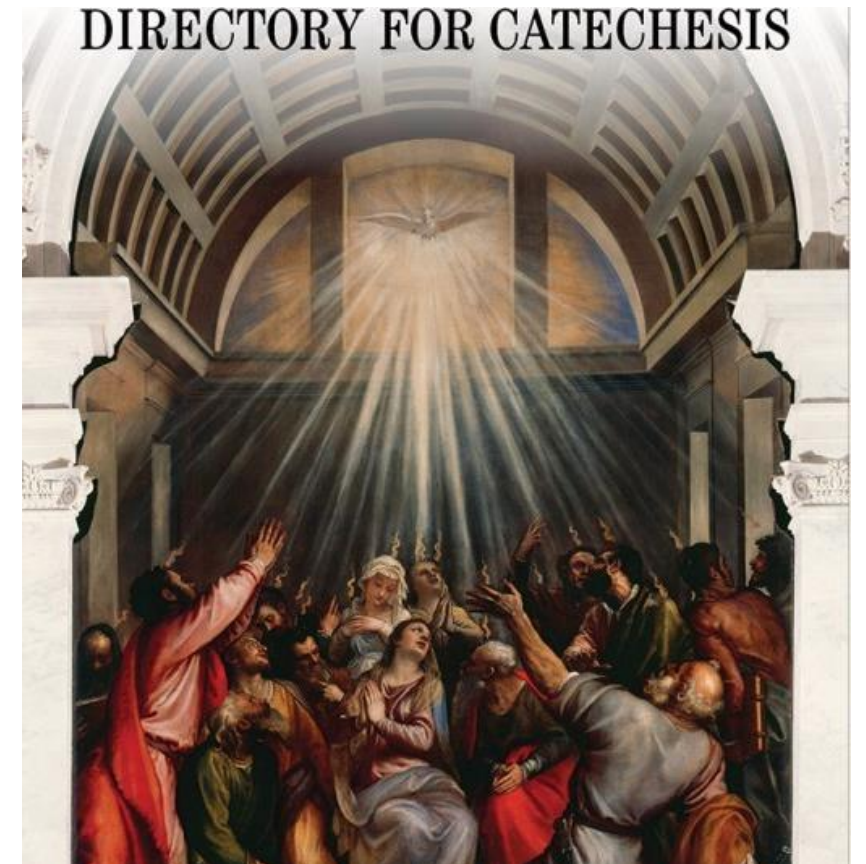


What is needed is a “New Evangelization” – The message is the same but its New

- In Ardor
- In Method
- IN Expression

Catechesis in the “Key” of the New Evangelization. Insights from the directory of Catechesis (published by the Pontifical Council for New Evangelization)

- In Ardor - The Catechist as Witness.
- In Method – The Catechist as accompanier
- In Expression – The Catechist as teacher



New in Ardor – Catechist as Witness

ie evangelizer needs to rediscover fervor for Jesus Christ so that he can share that with others.

Eg: Conversion experience retreat

Catechist as evangelizer needs to show to his students that Jesus means *everything* to him/her.





The Story 🎵 I Have Decided To Follow Jesus AND song

106K views • 3 years ago



Fabian Reid

Compiled by merging the following two videos: <https://www.youtube.com/watch?v=nnGMNvRBJ4w&t=163s> ...

Life of evangeliser-catechist should echo the words of the song “I have decided to follow Jesus”

- Song was inspired by the Last words of a tribal man facing martyrdom.
- “I have decided to follow Jesus, no turning back.”
- “Though no one join me still I will follow.”
- “The world behind me the cross before me, no turning back.”

New in Method – The Catechist as an accompanier

ie evangelizer needs to be a
“travelling companion” and be ready
to accompany people in their human
difficulties

- Evangeliser is “an “expert in humanity”, and who “*knows the joys and hopes of human beings, their sadness and distress... and is able to situate them in relation to the Gospel of Jesus*” [9].



Case study – Dealing with students who “attend catechism but don’t attend mass”.

I bumped into my student who was hanging outside Church and not attending Mass. In my earlier years as a Catechist, I would actually have focused straight away on his non-attendance at Mass and tell him that what he is doing is very wrong and that he should go for confession and then for Mass the next time. This time, however, I did something different. I said hello and asked him if he would like to chat a while as he seemed to have things on his mind. What followed was a 30-minute conversation where he shared about how he felt that Church teaching is restricting his freedom and that his family situation is unhappy. I acknowledged his feelings as very real and shared with him how, in my own experience, I too had these feelings but had gradually found Christ to be a source of freedom. I did not focus on what he “did not do.”

A year later, while preparing another batch of students for confirmation, he waved at me and said that he too has decided to get confirmed. He too had experienced the love of Christ for him and found in the Catholic faith a source of true freedom. While I would never dare to take any credit for his conversion, I nevertheless shudder to think what might have happened if I had “scolded” him for not attending Mass during our first encounter, out of a sense of misguided or unbalanced zeal.

New in Expression – The Catechist as a teacher

To be a good teacher, you need to be sensitive to the questions of others.

That would entail deep listening.

The traditional Chinese character “listen” illustrates what is necessary to be an effective listener.



John 6:66-6:68 as a helpful conversation started.

“many of his disciples drew back and no longer walked with him.” (John 6:66).

-- Understand why people no longer walk with Jesus today (Christian teaching inhuman/absurd)

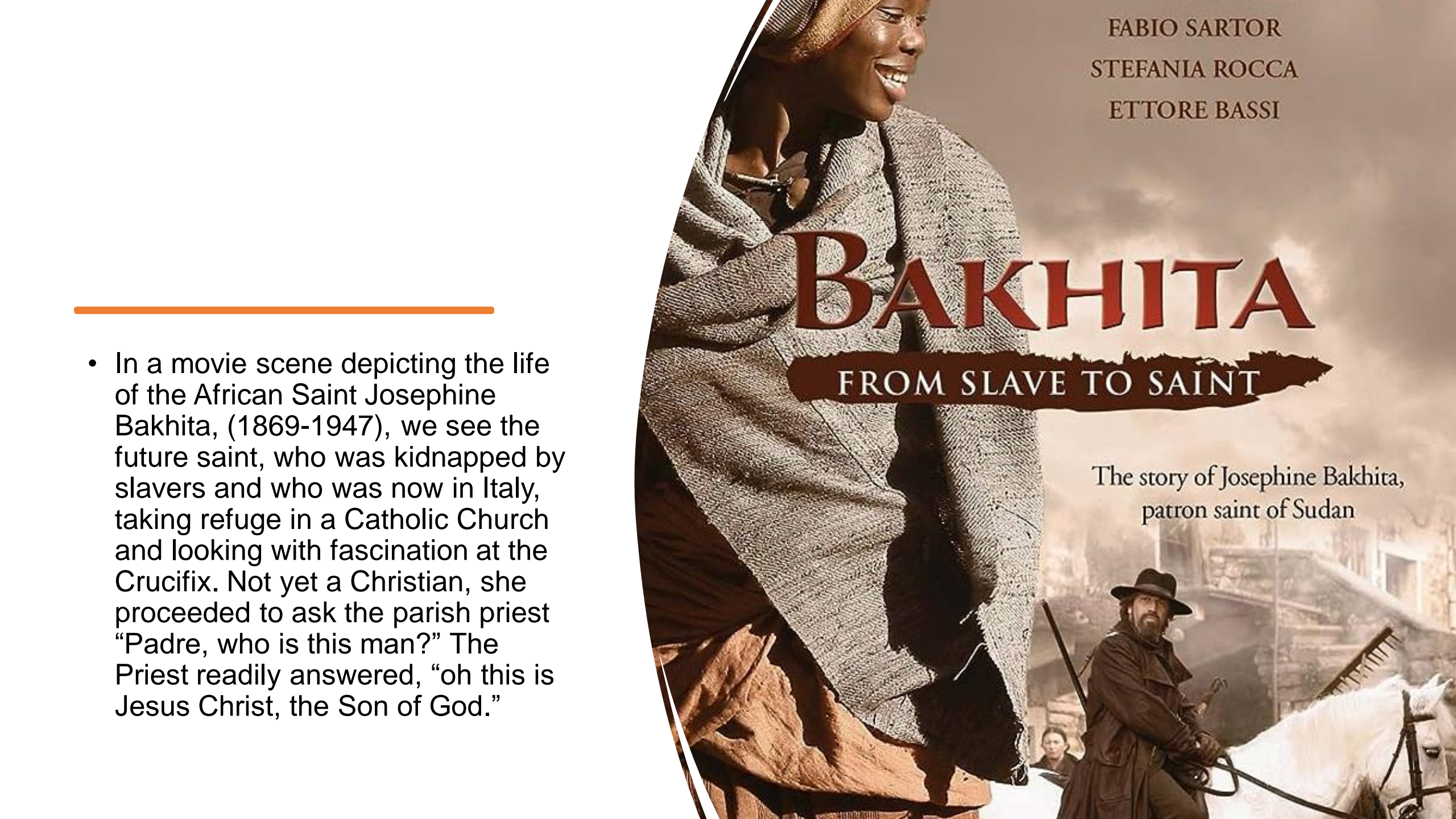
“Lord, to whom shall we go? You have the words of eternal life, and we have believed and have come to know, that you are the Holy One of God.” (John 6:69).

- Understand why Simon Peter stayed (and why do Catholics continue today)

Concluding takeaways

- The case study of the Catechist as witness, accompanier and teacher is applicable for ALL Christians
- We need to ask ourselves
 - how fervent are we for the Lord?
 - How effective are we in accompanying people in their life journey?
 - How sensitive are we to the questions of others, and do we desire to effectively share our faith in truth and love?

Conclusion – The Story of St Josephine Bakhita –
Making “restless the unrestless heart”



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STEFANIA ROCCA
ETTORE BASSI

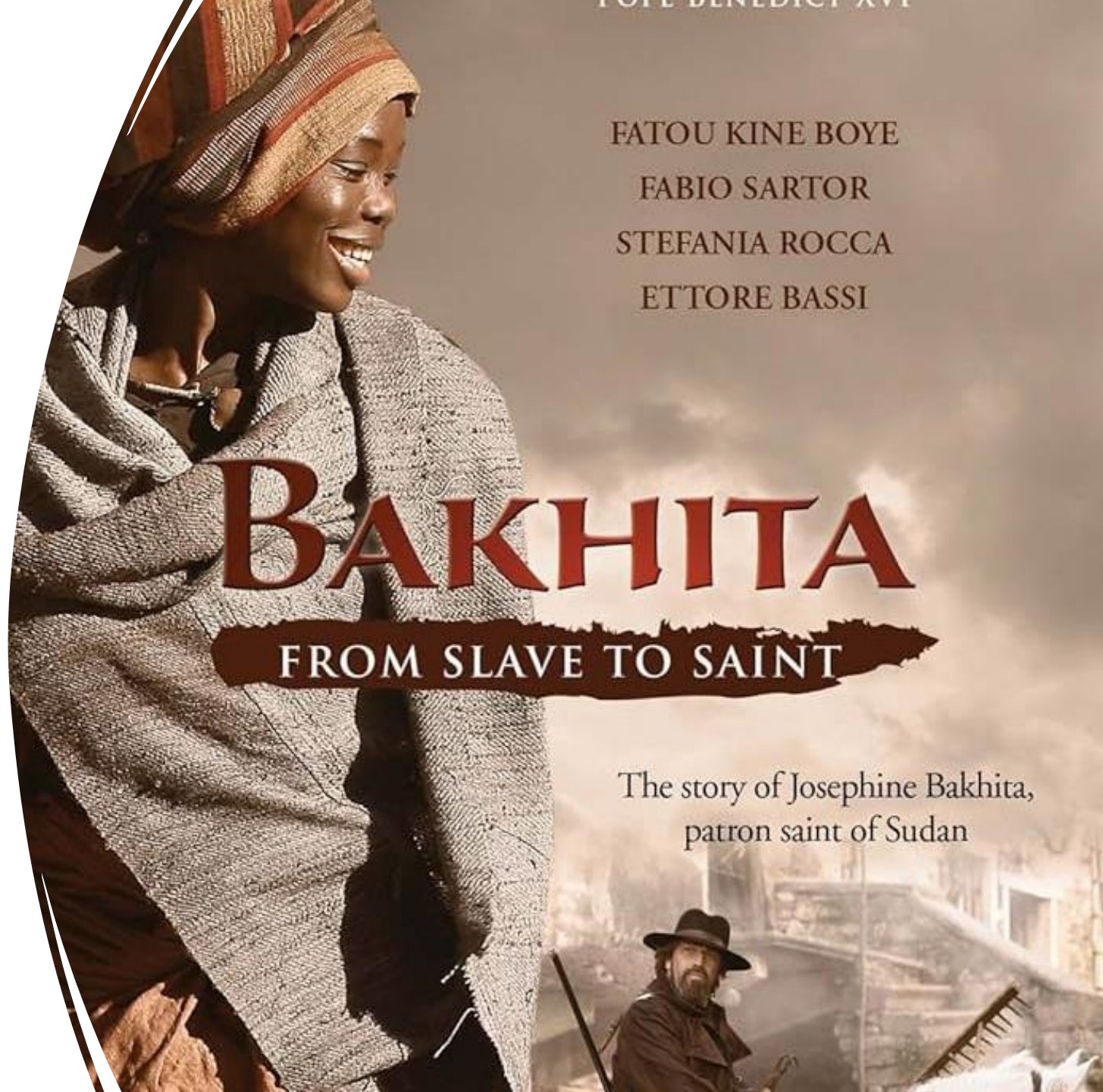
BAKHITA

FROM SLAVE TO SAINT

The story of Josephine Bakhita,
patron saint of Sudan

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- In a movie scene depicting the life of the African Saint Josephine Bakhita, (1869-1947), we see the future saint, who was kidnapped by slavers and who was now in Italy, taking refuge in a Catholic Church and looking with fascination at the Crucifix. Not yet a Christian, she proceeded to ask the parish priest “Padre, who is this man?” The Priest readily answered, “oh this is Jesus Christ, the Son of God.”

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- Bakhita did a double take. “The Son of God?” she asked incredulously. “A slave?”. The Priest asked “why did you say he was a slave?” Bakhita answered “only slaves are crucified in my country!”



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"A VERY BEAUTIFUL
POPE BENEDICT XV

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- The Priest went from initially reassuring her that Jesus was not a slave before pausing and realizing that she has intuited correctly, the absolute scandal of the cross. He then went on to proclaim, "God allowed his Son to die as a slave, to teach us that there are no slaves, servants or masters, for him we are all the same, his children. We are all free. Jesus died on the cross to show us that violence is a beastly thing, and that we must love one another. Love is the only thing that counts!" When Bakhita nodded in amazement, the bemused Priest blurted out in a moment of comic relief, "in all these years of preaching, this is the first time someone has really listened to me!"

New Evangelization in a nutshell

- Priest, a representative of a traditional Christian country, blurts out the creedal formula of Jesus' identity without much thought.
- But the words were not simply information. They stirred the heart of Bakhita.
- When the Priest realized this, his own heart was stirred, and he broke into a spontaneous homily on the meaning of the death of Jesus. His last sentence that "finally someone has really listened to me" was both comic and also food for thought.
- Have our hearts become "bored" because we have "heard it all before?" Do we need, to paraphrase St. Augustine, the Holy Spirit to "make restless again" our "unrestless hearts?" The answer has to be "Yes". For at the heart of the New Evangelization is the message of an indestructible hope.

Questions for reflection / Discussion

- Question 1 (Witness): Have you ever listened to or read about “first hand” conversion testimonies? Share one which has been particularly memorable. How do they differ from the “typical” Sunday homily or Catechetical session? What are the strengths and weaknesses of this “testimonial” approach?
- Question 2 (Accompanier): Pope Francis talks a lot about the spirit of accompaniment, in bringing people back to Jesus. Are you enthusiastic and recognise this as an important attitude? Or do you sometimes fear that accompaniment may mean a “watering down” of the Gospel?
- Question 3 (Teacher): In your experience, what would be the qualities of an effective teacher? How does it apply (or not) when it comes to the transmission of the faith?



Most Holy Virgin Mary, Mother of Christ,
we praise and thank God for His mighty works in you.
O Blessed Mother, Star of the New Evangelisation;
we consecrate the New Evangelisation
for Singapore to your Most Immaculate Heart and
implore your intercession for a mighty renewal
of the Catholic Church in Singapore.
We entrust to you all priests, Religious and laity.
Guide our leaders to imitate your humility and
obedience to God and to be docile to the promptings
of the Holy Spirit.



May all hearts be converted and re-ignited with love for Christ and inflamed with evangelical zeal, so as to bear witness to God's loving salvation.

Mary, Mother of the Church, unite us with the Sacred Heart of Jesus, to be a people of communion in mission.



May your constant love and guidance be the light of refuge that leads us to your son, Jesus.

Pray for us, O Holy Mother of God, that we may be made worthy of the promises of Christ.

Amen.