

04. Sharing Jesus' Mission



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‘I came that you may have life,
and have it abundantly.’

(John 10:10).

‘I came to bring fire to the earth,
and how I wish it were already kindled!’

(Luke 12:49)

Jesus' agenda (Luke 4:16-21)



‘When Jesus came to Nazareth, where he had been brought up, he went to the synagogue on the sabbath day, as was his custom. He stood up to read, and the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written [Isaiah 62:1-2]:

“The Spirit of the Lord is upon me,

because he has anointed me to bring good news to the poor.

He has sent me to proclaim release to the captives

and recovery of sight to the blind, to let the oppressed go free.

“Today this scripture has been fulfilled in your hearing.”

Luke 7:22-23

‘Go and tell John what you have seen and heard:
the blind receive their sight, the lame walk,
the lepers are cleansed, the deaf hear, the dead are raised,
the poor have good news brought to them.
And blessed is anyone who takes no offence at me.’

Mark 10:46-52

They come to Jericho. As he and his disciples and a large crowd were leaving Jericho, Bartimaeus son of Timaeus, a blind beggar, was sitting by the roadside. When he heard that it was Jesus of Nazareth, he began to shout out and say, “Jesus, Son of David, have mercy on me!” Many sternly ordered him to be quiet, but he cried out even more loudly, “Son of David, have mercy on me!”

Jesus stood still and said, “Call him here.” And they call the blind man, saying to him, “Take heart; get up, he is calling you.”

So throwing off his cloak, he sprang up and came to Jesus.

Then Jesus said to him, “What do you want me to do for you?”

The blind man said to him, “My teacher, let me see again.”

Jesus said to him, “Go; your faith has made you well (‘saved you’).”

Immediately he regained his sight and followed him on the way.

Mark 12:41-45

Jesus sat down opposite the treasury,
and watched the crowd putting money into the treasury.

Many rich people put in large sums.

A poor widow came and put in two small copper coins, (quadrans)
the equivalent of two cent pieces.

Then he called his disciples and said to them,

“Truly I tell you, this poor widow has put in more
than all those who are contributing to the treasury.

For all of them have contributed out of their abundance;
but she out of her poverty has put in everything she had,
all she had to live on.”

Matthew 28:16-20

THE UNIVERSAL MISSION OF THE
DISCIPLES OF THE RISEN CHRIST

Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. When they saw him, they worshipped him; but some doubted. And Jesus came and said to them, 'All authority in heaven and on earth has been given to me. 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, and teaching them to obey everything that I have commanded you. And remember, I am **with you** always, to the end of the age.'

In Paul's words" 'in Christ God was reconciling **the world** to himself'(2Corinthians 5:19).

In John's words: 'God so loved the world that he gave his only Son, so that **everyone** who believes in him may not perish but may have eternal life'(John 3:16).

Hence the conviction of Jesus' followers that they must carry on the mission of Jesus by sharing the Good News with '**all nations**'(Matthew 28:19).

Mark 6:35-38

When it grew late, his disciples came to him and said, “This is a deserted place, and the hour is now very late; send them away so that they may go into the surrounding country and villages and buy something for themselves to eat.”

But he answered them, “You give them something to eat.”

They say to him, “Are we to go and buy two hundred denarii worth of bread, and give it to them to eat?”

And he says to them, “How many loaves have you? Go and see.”

When they had found out, they say, “Five, and two fish.”

Mark 6:39-44

Then he ordered them to get all the people to sit down in groups on the green grass. So they sat down in groups of hundreds and of fifties (see Exodus 18:21).

Mark 14:22

Taking the five loaves and the two fish,

he looked up to heaven, and blessed

and broke the loaves,

and gave them to his disciples

Taking a loaf of bread,

and blessing,

he broke it,

gave it to them, and said,

“Take; this is my body.”

to set before the people; and he divided the two fish among them all. And all ate and were filled; and they took up twelve baskets full of broken pieces and of the fish. Those who had eaten the loaves numbered five thousand men.

‘I have come to cast fire upon the earth
and how I wish it were blazing already’ (Luke 12:49)

Teilhard de Chardin 1934

‘Some day,
after harnessing space,
the winds,
the tides
and gravitation,

We shall harness for God
the energies of Love.

And then,
for the second time in the history of the
world,
we shall have discovered fire.’

‘I have come that you may live, and live to the full’(John 10:10).

Roman Catechism, Council of Trent, 1545-1563, Preface 10.

‘The whole concern of doctrine and its teaching
must be directed to the love that never ends.

Whether something is proposed for belief,
for hope or for action,

the love of our Lord must always be made accessible,
so that anyone can see

that all the works of perfect Christian virtue
spring from love

and have no other objective
than to arrive at love.’

‘Missionary activity is the greatest and the holiest duty of the Church.’

(Vatican II Ad Gentes 29).

‘Jesus called to him those whom he wanted, and they came to him.

He appointed twelve to be **with him**,

and to be sent out to proclaim the Good News’(Mark 3:13-14).

‘As the Father sent me, I am sending you’(John 20:21).

‘As you, Father, are in me and I am in you,

may they also be in us,

so that the world may believe that you have sent me’(John 17:21).

‘Missionary dynamism is not born of the will of those who decide to become propagators of the faith. It is born of the Spirit and it progresses through faith in God’s love.’

(JPII Mission of the Redeemer n. 44).

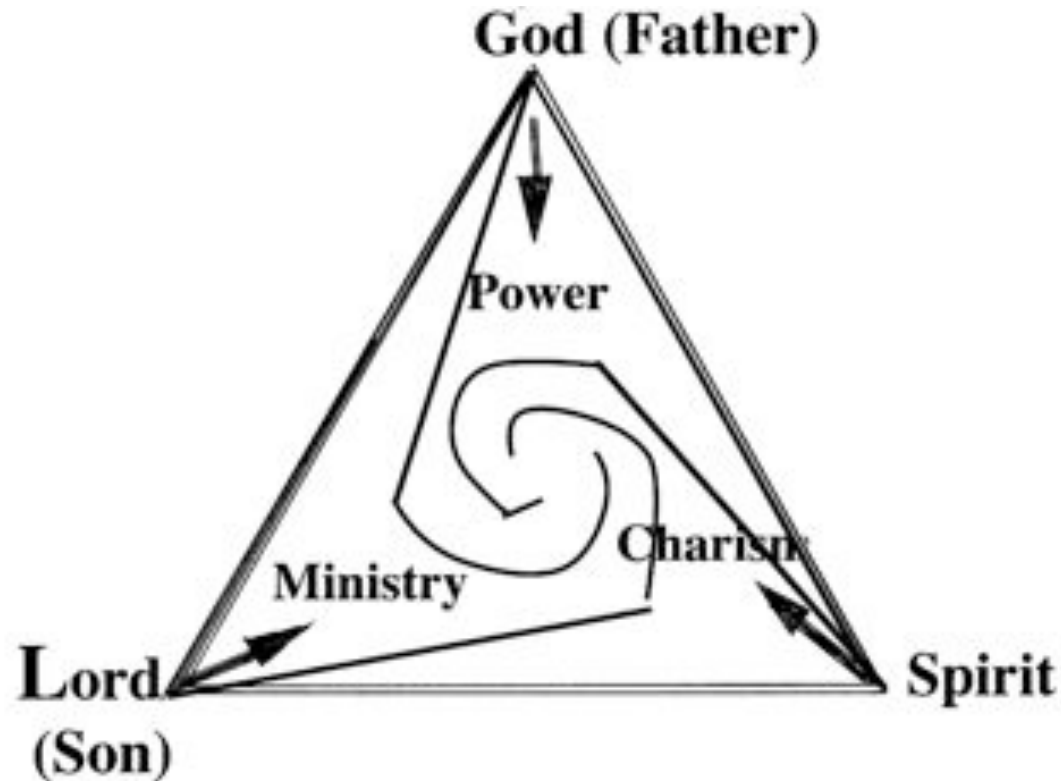
‘The ultimate purpose of mission is to enable people to share in the communion which exists between the Father and the Son.’

(JPII Mission of the Redeemer n. 23).

‘The Church’s fundamental function in every age, and particularly in ours, is to direct the gaze of human beings, to point the awareness and experience of the whole of humanity, towards the mystery of Christ.’ (JPII Mission of the Redeemer n.4)

1 Corinthians 12:4-7

There are varieties of ways of exercising power [energema]
but it is the same God who activates them all in everyone.



there are varieties of ministries
[diakonia]
but the same Lord;

‘There are varieties of gifts
[charisma]
but the same Spirit;

Living in communion with Jesus we are able to live in such a way that God can be ‘everything to everyone’ (1Corinthians 15:28).



The opening paragraph of the Apostolic Exhortation of Pope Francis
24th November 2013, Feast of Christ the King.

‘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.
With Christ joy is constantly born anew.

In this Exhortation I wish to encourage the Christian faithful
to embark upon a new chapter of evangelisation marked by this joy,
while pointing out new paths for the Church’s journey in years to come.’

‘All of us need to grow in Christ. Evangelization should stimulate a desire for this growth, so that each of us can say wholeheartedly: “It is no longer I who live, but Christ who lives in me” (*Galatians* 2:20) (n. 160).

‘A true missionary, who never ceases to be a disciple, knows that Jesus walks with him, speaks to him, breathes with him, works with him. He senses Jesus alive with him in the midst of the missionary enterprise. Unless we see him present at the heart of our missionary commitment, our enthusiasm soon wanes and we are no longer sure of what it is that we are handing on; we lack vigour and passion. A person who is not convinced, enthusiastic, certain and in love, will convince nobody’ (n. 266).

‘The joys and the hopes,
the griefs and the anxieties
of the men and women of this age,
especially those who are in any way afflicted,
these are the joys and hopes,
the griefs and anxieties
of the followers of Christ.

Indeed nothing genuinely human
fails to raise an echo in their hearts,
for theirs is a community composed of men and women.

United in Christ,
they are led by the Holy Spirit in their journey
to the kingdom of their Father
and they have welcomed **the news of salvation
which is meant for everyone**’(n. 1).

Bernard Lonergan SJ Philosophy of God and Theology 1973

The person does not come first.

What comes first is the community.

It is within community
through the way persons relate
that the individual person emerges.

Since persons are the products of community,
and since the strongest and best of communities is based on love,
religious experience and the emergence of personality
go hand in hand.

The 'Catholic' Church: All-embracing

Paul VI announcing the Secretariat for Non-Christians, Pentecost 1966

'To take away from the Church its qualification of "catholic" would mean to change its face, the face Christ wants and loves; it would mean to go against the ineffable intention of God who wanted to make the Church the expression of his unbounded love for mankind.

Pope Paul VI speaks of how small the human heart can be, and goes on:

‘But when the name “catholic” becomes an interior reality,
all egoism is overcome,
all class struggle develops into full social solidarity,
all nationalism is reconciled with the good of the world community,
all racism is condemned,
and all totalitarianism is unmasked in its inhumanity.
The small heart has been broken open or, better,
acquires a completely new capacity to expand.
As Saint Augustine says: ‘Let the space for love be widened’.

‘A catholic heart means a heart with universal dimensions: a heart that has overcome its basic narrowness that prevents us listening to our calling towards supreme love.

It means a magnanimous heart, an ecumenical heart, a heart capable of embracing the whole world.

This does not make it a heart that is indifferent to the truth of things or to sincerity of words. It does not mistake goodness for weakness, nor does it confuse peace with cowardice or apathy.

It lives the marvellous synthesis of St. Paul: ‘Doing the truth in love’(Ephesians 4:15).’

‘Catholic’ is not a brand name

We are to reverence and respect the unique mystery of each person’s experience and the many ways in which people’s experience is expressed culturally.

Unity	not	Uniformity
Communion	not	Conformity

‘Make every effort to maintain the unity of the Spirit in the bond of peace’(Ephesians 4:3).

Pope Francis: 'The Joy of the Gospel'

'When properly understood, cultural diversity is not a threat to Church unity. The Holy Spirit, sent by the Father and the Son, transforms our hearts and enables us to enter into the perfect communion of the blessed Trinity, where all things find their unity. He builds up the communion and harmony of the people of God. The same Spirit is that harmony, just as he is the bond of love between the Father and the Son. It is the Spirit who brings forth a rich variety of gifts, while at the same time creating a unity which is never uniformity but a multifaceted and inviting harmony. Evangelization joyfully acknowledges these varied treasures which the Holy Spirit pours out upon the Church. We would not do justice to the logic of the incarnation if we thought of Christianity as monocultural and monotonous' (n. 117).

The Church's mission is to share (with everyone who wants to listen) the Good News of what Jesus revealed

about God

about the meaning of life

about how we can best live to the full.

A truly 'Catholic' community

- open to embrace every person in his or her uniqueness
- open to welcome each person's gifts and insights
- open to respect each person's freedom

- Contemplative
Looking



- Michelangelo

Karl Rahner Theological Investigations 1.4]

‘While preserving unity in essentials,
let everyone in the Church,
according to the office entrusted to them,
preserve a proper freedom
in the various forms of spiritual life and discipline,
in the variety of liturgical rites,
and even in the theological elaborations of revealed truth.
In all things let charity prevail.
If they are true to this course of action,
they will be giving ever richer expression
to the authentic catholicity and apostolicity of the Church.’

Imperfect belonging to the Body of Christ

- We are all imperfect in Faith, Hope and Love
- We all belong to a community that does not fully acknowledge all parts of the Catholic Tradition
- We are all called to constant repentance, to open our hearts to let Christ live more and more in us.
- We are all called to draw nearer to Jesus, and so to each other, and so to mutual enrichment

Treasured Possession : segullâ

‘If you obey my voice and keep my covenant,
you shall be my treasured possession out of all the peoples’(Exodus 19:5).

‘YHWH has chosen Jacob for himself,
Israel as his treasured possession’(Psalm 135:4).

‘They shall be mine, says YHWH of hosts,
my treasured possession’(Malachi 3:17).

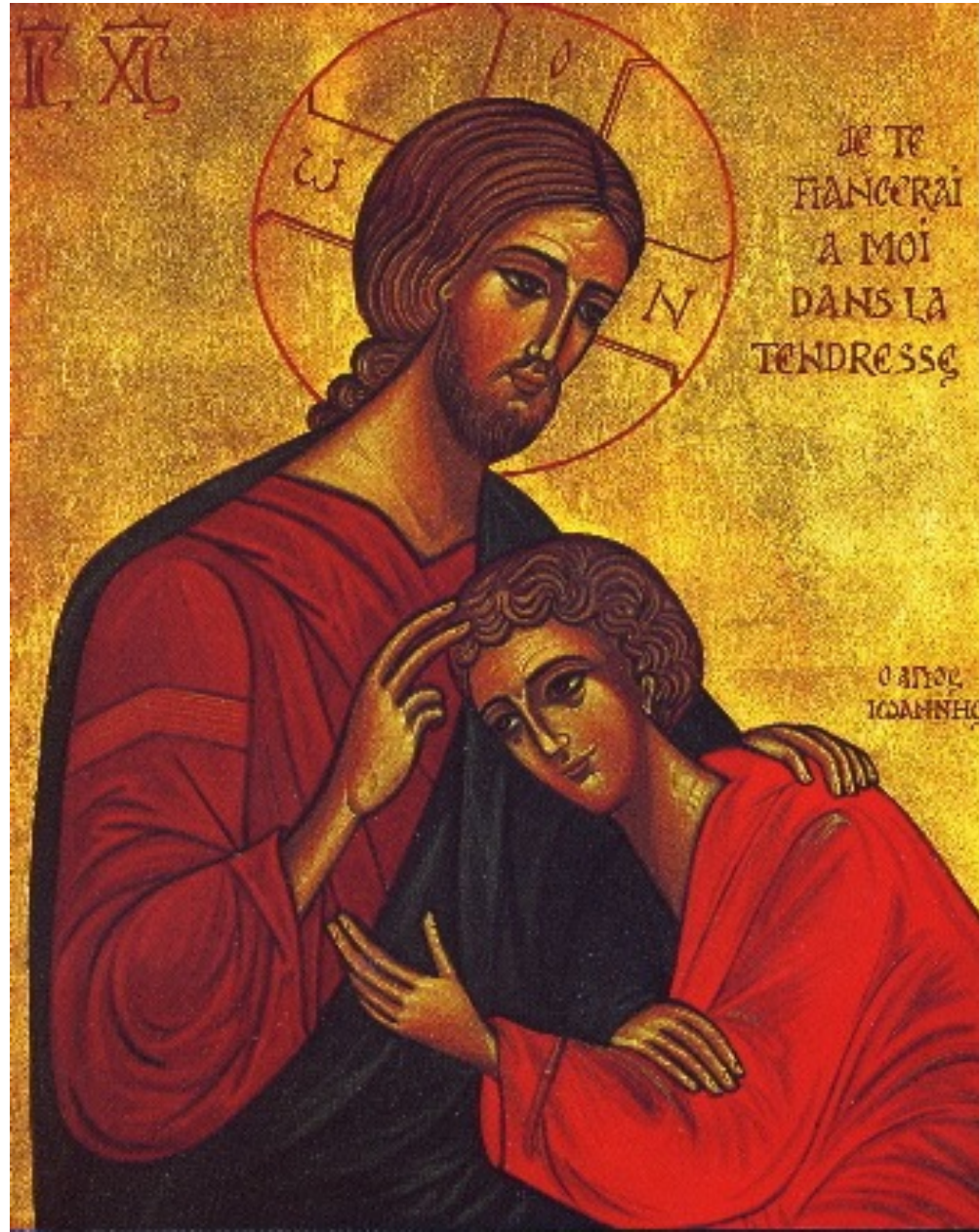
‘You are a people holy to YHWH your God;
YHWH your God has chosen you out of all the peoples on earth
to be his people, his treasured possession’(Deuteronomy 7:6; 14:2).

‘Today YHWH has obtained your agreement: to be his treasured people,
as he promised you, and to keep his commandments’(Deuteronomy 26:18).

The Church is THE **Sacrament** of Jesus

his 'body' in the world,
living the life given to us by his Spirit –
the Spirit he shares with the Father.





Here I am, Lord