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Evangelii Gaudium

Prayer Module 2

‘The One Who Remembers’





May we bring the Gospel to the people we meet, whether they be our neighbours or complete strangers. May we take to heart that being a disciple means being constantly ready to bring the love of Jesus to others. And this can happen unexpectedly in any place: on the street, in a city square, during work, or on a journey. When that happens, open our hearts to remember your love (#127). E te Ariki

Response: Whakarongo mai ra kia matou

Let us share our personal intentions. E te Ariki

Response: Whakarongo mai ra kia matou

Final Blessing

Close with a song on answering the call to service. A suggested song is "Servant Song" by Richard Gillard and Betty Pilkington.



i New Revise3d Standard Version. 1989, Luke 24: 13-17, 28-33

ii Some texts were redacted to suit as intercessory prayers

Reflection

Take a moment to reflect on both the Gospel and the EG reading and go through the lines that speak to you.

- * When was the last time you felt Jesus touching your heart (or when you felt your heart burning?)
- * Looking at these issues what does it mean to be Missionary Disciples?



Intercessory Prayersⁱⁱ

(Assign a person to read each prayer.)

Lord, we are often driven by our desire to see the results of our efforts. We also want to see these results happen at the shortest possible time. Creator God, you know our hearts and minds, help us to work slowly and surely, patiently enduring the difficult situations and the constant changes (#223). E te Ariki

Response: Whakarongo mai ra kia matou

As wounded healers, grant us the wisdom and means to create and discover spaces where we can be helped and healed. Places where faith itself in the crucified and risen Jesus is renewed, where the most profound questions and daily concerns are shared, where deeper discernment about our experiences and life itself is undertaken in the light of the Gospel (#77). E te Ariki

Response: Whakarongo mai ra kia matou

The One Who Remembers

Prayer-reflection on Missionary Discipleship
(Chapters 2 and 3)

Scripture Reading:

Luke 24: 13-17; 28-33 (The Road to Emmaus)ⁱ

Now on the same day two of the disciples were going to a village called Emmaus, about seven miles from Jerusalem, and talking with each other about all these things that had



happened. While they were talking and discussing, Jesus Himself came near and went with them, but their eyes were kept from recognising Him. And He said to them, "What are you discussing with each other while you walk along?" They stood still, looking sad...As they came near the village to which they were going, he walked ahead as if he were going on. But they urged Him strongly, saying, "Stay with us, because it is almost evening and the day is now nearly over". So, He went in to stay with them. When He was at the table with them, He took bread, blessed, and broke it, and gave it to them. Then their eyes were opened, and they recognised Him; and He vanished from their sight. They said to each other, "were not our hearts burning within us while He was talking to us on the road, while He was opening the scriptures to us?" That same hour they got up and returned to Jerusalem; and they found the eleven and their companions gathered together.

Wisdom from Evangelii Gaudium

Francis says in #13, the believer is essentially the “*one who remembers*”.

What does that mean?

What memory should we bear to be called a true believer?

How should we bear that memory?

Along the same lines, he also said “*It is not by proselytizing that the Church grows, but by attraction*” (#14). If we put those two wisdoms together, we can surmise that being Missionary Disciples is being bearers of God’s love, and that is how we can invite people to come along to participate in the Church’s Mission. To evangelise is to make the kingdom of God present in the world (#176).

Such discipleship is from our baptism. Regardless of our position in the Church or our level of instruction of the faith, we are all agents of evangelisation. It would be insufficient to envisage a plan of evangelisation to be carried out by professionals while the rest of the faithful would be passive recipients (#120).

In Chapter 2, Francis shares what he sees are the significant challenges of the world. Below is a list of some of those challenges, and excerpts from Evangelii Gaudium (EG) describing them.

(Take turns to read each challenge.)



➤ **An economy of exclusion:**

Today everything comes under the laws of competition and the survival of the fittest, where the powerful feed upon the powerless... Exclusion ultimately has to do with what it means to be a part of the society in which we live; those excluded are no longer society’s underside or its fringes or its disenfranchised—they are no longer even part of it. The excluded are not the “exploited” but the outcast, the “leftovers” (EG# 53)

➤ **The new idolatry of money:**

The worship of the ancient golden calf (cf. Ex 32:1-35) has returned in a new and ruthless guise in the idolatry of money and the dictatorship of an impersonal economy lacking a truly human purpose. (#55)

➤ **A financial system which rules rather than serves (#57-58):**

Not to share one’s wealth with the poor is to steal from them and to take away their livelihood. It is not our own goods which we hold, but theirs”. (#57)

➤ **Inequalities which spawn violence (#59-60):**

The poor and the poorer peoples are accused of violence, yet without equal opportunities the different forms of aggression and conflict will find a fertile terrain for growth and eventually explode. When a society—whether local, national, or global—is willing to leave a part of itself on the fringes, no political programmes or resources spent on law enforcement or surveillance systems can indefinitely guarantee tranquillity. (#59)