



D: TRAINING FOR PARISH TEAMS

D\3

We Are Called AND Sent

**(First example of an Awareness Programme
for the Sunday Liturgy)**

TOPICS OF AsIPA TEXTS:

A : GOSPEL SHARING

B : SMALL CHRISTIAN COMMUNITIES

C : A PARTICIPATORY CHURCH

D : TRAINING FOR PARISH TEAMS

Imprimatur:

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December 8, 1996

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Distributed by:

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AsIPA D: TRAINING FOR PARISH TEAMS
(Pastoral Leaders)

D\3

“WE ARE CALLED AND SENT!”

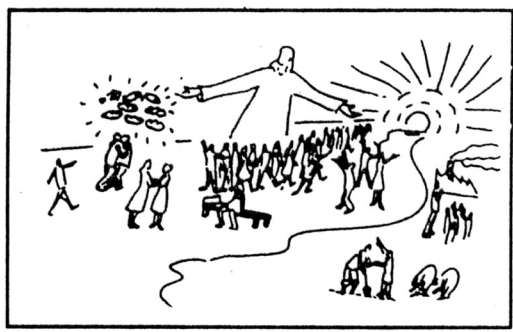
(First example of an Awareness Programme
for the Sunday liturgy)

Display in church before:

Topic:

We are called AND sent!

Poster (copy it on large paper):



Prepare captions to be used during the service:

(they should be clearly visible by the whole congregation)

- (1) "My fellow-workers!"
- (2) "Outstanding apostles!"
- (3) "The harvest is rich!"
- (4) "I am sending you out!"

People needed: 6-8

Introduction to the service and penitential rite

In the name of the Father.....

Welcome to our celebration....

(Priest :)

Our Asian bishops are encouraging us to search for a "new way of being church" and to become a "participatory church" where all take an active part in the mission of Christ. *(FABC5,#8)*

We, too, the parishioners of this parish, are called to respond to this invitation.

Our parish team will help us today to discover the deeper meaning of a "participatory church" where all are "called and sent!" (*-> Topic-caption*)

Let us now place ourselves before God and proclaim his boundless patience and mercy :”

**Lord have mercy... Glory to God...
Opening prayer...**

Role play before the first reading:

(1st facilitator:)

“Before we listen to God’s word in the readings we would like to play for you a little story from our daily life.”

First neighbour:

“A new family has arrived in our neighbourhood. Should we not visit them?

Although, I don’t think they are Catholic.”

Second neighbour:

“I think it is not our business to visit them. They are not even catholics! We can only tell the parish priest about them. That is all we can do.”

(1st facilitator:)

We have just heard two people talking about a new family that has arrived in their neighbourhood. They raise the question: Should we visit them or not?

(2nd facilitator:)

Puts the following questions to the whole congregation. Some members of the team help to answer from among the faithful.

Questions:

- *What is the problem we see in our role play?--*
- *Do we have a similar problem in our own parish?--*

Introduction to the 1st reading:

(1st facilitator:)

“ Now let us listen to God’s word and find out what he has to tell us about our calling as his disciples.”

1st Reading:

Rom 16,1-10:

(Paul greets his “fellow workers”)

Response:



Psalm (19,1- 4)

1. The heavens proclaim the glory of God
and the firmament shows forth the work of his hands.
Day unto day takes up the story
and night unto night makes known the message. *(R)*

2. No speech, no word, no voice is heard
yet their span extends through all the earth,
their words to the utmost bounds of the world. *(R)*

Gospel acclamation:

(1st facilitator:)

“Now we greet and acclaim the Risen Lord who will speak
to us in the gospel.”

(Cantor:)

Alleluia, alleluia, alleluia. *(Repeated by all!)*

“The harvest is rich -
send labourers, Lord!”

Alleluia, alleluia, alleluia.

Gospel:

Luke 10,1-9

(The mission of the 72 disciples)

Shared homily:

(1st facilitator:)

In the first reading Paul salutes “lay people” with “My fellow workers” (*display caption no.1*) and “Outstanding apostles” (*display caption no.2*).

(2nd facilitator:)

Paul regarded the “laypeople” as friends and equals.

He mentions **Phoebe**, a “deaconess of the church” who looked after a great many people.

He calls **Prisca** and her husband **Aquila** “fellow workers in Christ Jesus”. They opened their own home to all the faithful so that they could meet there.

They even risked their lives to save the life of Paul.

He calls the layman **Andronicus** and the laywoman **Junias** ‘outstanding apostles’. We should remember that the title ‘apostle’ was given in the early church to people who were founding local church communities.

Paul’s friend **Appelles** had ‘gone through so much for Christ’, as we read!

These were all ‘**lay-people**’ who participated in founding the church in their homes, participated in the work and even suffering of Christ. Together they gave witness to unity and mutual love.

(Priest)

In the gospel Jesus talks about a 'rich harvest.

(display caption no.3).

He tells his disciples, 'I am sending you out!'

(display caption no.4)

He sent **ordinary** people, not only the twelve apostles.

Today we would say Jesus sent the **lay-faithful** to carry on his own mission and prepare the way for him.

Jesus allowed ordinary people to "**participate**" in his own mission. He allowed them to proclaim the kingdom, that means to bring joy and health to the sick and peace to families, thus preparing the way for Christ himself.

(1st facilitator:)

The **early church** shows us that all Christians participated in the mission and task of Christ himself. It was a '**participatory church**' in the real sense of the word! Let us ask ourselves:

Question *(put to the whole congregation:):*

- **How do the Christians of the early church challenge us here in our parish?—**

(1st and 2nd facilitator:)

1st: *Wherever we go during the week or on Sunday-*

2nd: we are “called and sent” to give witness to Christ!

1st: *When we serve in a church organization or committee -*

2nd: we do not just help the parish priest but continue Christ’s mission, because “we are called and sent!”

1st: *Whenever we invite newcomers to our neighbourhood groups -*

2nd: We continue Christ’s mission because “we are called and sent”!

Petitions:

(2/3 members of the parish team prepare the petitions.

They give a chance to different language groups as well!)

(1st facilitator:)

Before the blessing:

“From the example of the early church we discovered an important feature of the ‘new way of being church’: Not only priests and Religious have a mission but all of us are called and sent to carry on the mission of Christ.

Now we ask for God’s blessing and strength to fulfill our mission at home, in the parish and at work!

METHOD OF ASIPA TEXTS

ASIPA TEXTS are compiled for Christian men and women at grass root level of the parish. They can be conducted most fruitfully in Small Christian Communities, Neighbourhood Communities, Parish Pastoral Councils or any other small groups in the parish.

ASIPA TEXTS can also be used with larger groups, e.g. in the parish hall - provided the “participatory method” is maintained in smaller working groups.

Features of the “ASIPA approach”

1. ASIPA TEXTS adopt a **“participatory approach”** in which all participants of a group search and discover for themselves as far as they are able to.
2. The texts are compiled in such a way that the facilitator can use them with a **minimum of preparation**.
3. The facilitator is requested to **follow the text** as closely as possible and allow the participants to contribute when indicated in the text.
4. The facilitator is not content with one answer to a question but he/she encourages as many participants as possible to search for an answer. **“Buzz groups”** of 2/3 are helpful to achieve maximum participation.
5. The **SUPPLEMENT** can help add to the findings of the participants and summarize them.
6. The **SUMMARY** is meant to be used as ‘input’.

ASIPA:

As-ian -I-ntegral -P-astoral -A-pproach

The Asian Bishops declared in the Final Statement of their Fifth Plenary Session in Bandung: The Church of 1990s has to be a "Participatory Church", a "Communion of Communities", a Church that "witnesses to the Risen Lord" (*FABC5,#8*).

The question was, how to promote this "new way of being Church". Therefore, late in 1993, jointly sponsored by the FABC Offices of Human Development and of Laity, a consultation meeting was held in Malaysia. It was during this consultation that the pastoral process for promoting a "Participatory Church" in Asia was termed ASIPA: Asian Integral Pastoral Approach.

ASIPA TEXTS (training programmes) follow this directive:

ASIAN

They want to implement the vision of the Asian Bishops and help Asian Christians face Asian life in the light of the gospel.

INTEGRAL

They aim at achieving a balance between the "spiritual" and the "social", between the individual and the community, between hierarchical leadership and the co-responsibility of the laity.

PASTORAL

They train the laity in their pastoral mission in Church and world.

APPROACH

The process of ASIPA TEXTS can be described as a pastoral approach which is "Christ- and Community centred". It involves the participants of workshops to search for themselves and allows them to experience a "New Way of Being Church."
