Guardian Angel Catholic Church

Archdiocese of Galveston-Houston

MAILING ADDRESS: P.O. Box 487, Wallis, TX 77485-0487
Church Physical Address: 5610 Demel St. Wallis, TX 77485
Parish Website: https://guardianangelwallis.org

Solemnity of the Most Holy Body and Blood of Christ
June 19, 2022

Father Thuy (Twee) Quang Nguyen
CALL FOR Emergency: Rectory: (979) 478-2381
Deacon Jerome D. Losack, Sr.
Parish Administrator: Debbie Lambert
E-Mail: gacwallis@gmail.com
Liturgical: Debbie Lambert
Church Open: 8:00 am to 4:00 pm every day
Grotto Open: 8:00 am to 4:00 pm

Parish Office Physical Address: 5616 Gresham Street
Parish Office Telephone Number: (979)478-6532
Parish Office Fax Number: (979)478-2735
Parish Secretary: Dorothy (Dottie) Watthuber (979)478-6532
E-Mail: angels478@gmail.com **FOR BULLETIN INFORMATION**
DRE: K-4 - Jr. High: (979)478-6717
Confirmation: Deacon Jerome D. Losack, Sr. (979)478-6532
Life Teen: Gene & Erica Sury - Email: gaclifeteen@gmail.com

WEEKEND MASS SCHEDULE

Saturday Mass: 6:30 pm
Sunday Masses: 9:30 am
11:00 am

WEEKDAY MASS SCHEDULE

Wednesday Mass: 1st & 3rd 9:00 am
2nd & 4th 11:00 am
Friday Mass: 9:00 am

Eucharistic Adoration: Following Friday 9:00 am Mass until 10:30 am

SACRAMENTAL INFORMATION:

Baptism: Please pick up guidelines & form in the Parish Office.

Marriage: Contact pastor at least six months prior to the wedding.

Confession: Friday 9:30 am during Eucharistic Holy Hour.
Saturday 6:15 pm or by Appointment.

Weekly Mass Schedule

Sat., June 18 6:30 pm Brast, Barta & Jurek Families+ (Family)

The Most Holy Body & Blood of Christ (Corpus Christi)

Sun., June 19 9:30 am Jerry Manna+ (Evelyn Manna & Family)
Alvin Marek+ (David & Erin Kulhanek)

11:00 am Johnnie & Monica Krenek+ (James & Faye Krenek)

Mon., June 20 & Tues., June 21 - No Mass

Wed., June 22 11 am Angela Turman+ (Sandra Bickett)

Thurs., June 23 - No Mass

Fri., June 24 9:00 am Pete & Edith Kulhanek; Pete Cartesio; Hal Briggs+ (David & Erin Kulhanek)

Sat., June 25 6:30 pm ***Parish Family***

Sun., June 26 9:30 am Kenneth Berger+ (Family)

11:00 am Willie & Vernetta Hajdik+ (Baros & Smith Families)

Regular Collection, Drop Box & Mail: $5,508.79
On-Line Contributions: $1,400.00

"THANK YOU" for your generosity.

Mail weekly donation to:
Guardian Angel Catholic Church
P.O. Box 487, Wallis, TX 77485-0487
or use the Drop Box

Make weekly donation to the church on line
Go to the Archdiocese website - archgh.org
Click on "Ways to Give" - top right of the screen
Click on "Parish Offering Support" - left side of screen
Click on the dollar amount they wish to donation
Go down to Choose Your Parish - drop down box and click on Guardian Angel Wallis/Parish Offering or St. Mary's Frydek/ Parish Offering.
Complete billing information; Complete payment details
Click on Donate

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so much information for free - 24/7 access on any device

Sanctuary Lite: In memory of Brast, Barta, & Jurek Families (Family)

"We need to rely more on the Holy Spirit. We need to pray to the Holy Spirit every day."
~ Archbishop Jose Gomez

KEEP THE FOLLOWING IN YOUR PRAYERS
THOSE at HOME, in SENIOR SERVICES, NURSING HOMES & ASSISTED LIVING

Consuelo Aguilar, Thomas Aguilar Family, Viviano Aguilar, Lupe Alvarado, Ruben Alvarado, Julie Andersen, Mikah Applin, Allan Areys, Leslie Argueta, Mary Arredondo, Caleb Avila, Anna Sorenson Baldwin, Orion Baldwin, Charlie Barta, Lorna Berger, Maddie Bexley, Dr. Michael Bishop, Tyler Blaschke, Louis Blazek, Dennis Bloomberg, Sheri Foltz Brackman, Bary Bradshaw, Donald Breaux, Steve Brown, Sienna Buchanan, Lucy Butler, James Cabrera, Justin Cain, Bobbie Carroll, Don Carter, Ann Cartesio, Christine Cassada, Jeffrey Cerny, Renee Chaffin, Nancy Chastain, Virgil Chastain, Aileen Chumchal, Pam Cliburn, Dennis Connelly, Johnathan Conner, Jason Cook, Sally Coolidge, Sam Cribbs, Jr., Jan Daenen, Margie David, Joseph Distefano, Mike Doerge, Shawn Dolezal, Homer Charles Doty, Jr., Scott Dougherty, Emma Dusek, Gladys Dusek, Kenneth Dusek, David Emswiler, Kenneth Ermis, Theresa Evans, Larry Foltz, Father Thomas Hanus, Frank Ferrell, Steve Ferrell, Ken Filip, Angie Flores, Anna Forsythe, Emily Forsythe, Jenny Fowler, David Frayard, Lori Gagne, Ann Gallagher, Jake Garcia, Racquel Garcia, Jacko Garrett, Dan Gertson, Jim Gibson, Gabi Gray, Albert Grigar, Victor Gutierrez, Margaret Gwosdz, Stephen Haas, Joe Hake, Jim & Lee Hansen, Pat Hanzelka, Cyndi Harrison, Gloria Havemann, Edmund Hedge, Henrietta Heiman, Sharon Heimann, Linda Heinta, Josie Helton, Gladys Henrichsen, Eulalio Hernandez, Mary Hernandez, Victor Hernandez, Racheal Hicks, Calvin Hillman, Kelly Hobbs, Irene Hodges, Talmage Hodges, Wanda Hoelscher, Pat Horak, Sheryl Hubart, Eugene Hubenak, Amado Iglesias, Levi Janecek, ***Marvin Janicek,*** David Jemela, Terry Jenkins, Leslie Jez, Mark Johnson, Diane Jones, Katherine Jones, Peggy Jones, Kenneth Jordan, Vlasta Jurek, Rachel Kellner, Evelyn Kieke, Allison King, Carolyn King, Judy Kolafa, Annie Mae Korenek, Bessie Kosik, Annette Kovar, Tina Kovar, Geraldine Krampota, Eleanor Alvarado-Krosen, Lisa Kruger, Erin Kulhanek, ***Verlene Kuntschik,*** Joyce LaFleur, Gil Lazo, Terry Locket, Robert & Roxy Long, Frank Longoria, Mark Longoria, Elvira Luna, Kelly Macha, Scherri Macha, Karen Main, David Manna, Laken Manna, Ann Marek, Bonnie Marek, James Mark, Catalina Martinez, Edgar Martinez, Lila Martinez, Ann Merry Alexia Marquez, Michael Martini, Michele Martini, MeKenna McCormick, Bob McDonald, Mary McDonald, Sarah McDonald, Travis McDonald, Lance McLean, James McMann, Jose Luis Martinez, Matthew Medina, Linda Melnar, Lenell Michalsky, Alvin Minarcik, Charlie Minks, Cheryl Minks, Rosalee Minks, Aggie Mosley, Daniel Montalvo, Mary Montalvo, Hilda Morris, Glendon Murray, Bill & Delores Mussey, Bobby Musso, Jesse Nanes, Jr., Dave Nicholson, Karen Noblitt, Janie Norris, Larry Norris, Lawrence Novak, Charlene Nowak, Sherry Nowak, Buddy Oldag, Frank Orsak, Jesse Ortega, Ricky Padilla, Jason Park, Michael Pateman, David Pavlock, Peyton Perez, Ronnie Peters, Jerome Petrosky, Mark Phillips, Eric Pierce, Susan Plowman, Joan Poenitzsch, Lee Preuss, Lil Pustejovsky, Carolyn Rash, Kelly Reznicek, Roy Reznicek, Janet Richards, Doris Ritter, Karen Robinson, Riley Rodriquez, Carter Rogers, Nardina Russo, Andrea Salazar, Yandel Salgado, Debbie Schneider, Katy Sciba, Terra Schooler, Cherrel Scott, George Sherman, Maxine Sherman, Roman Sliva, Ed Smith, John Smith, Michael Smith, Billy Smock, Cynthia Smyth, Cynthia Sodolak, Curt Sorenson, Amanda Sowa, Doug Spinks, Jerry Stavena, Robert Stone, Hailey Svoboda, Irene Svoboda, Shauna Teague, Herbert Thamm, Riley Thomas, Melissa Trahan, Kelly Trevino, Brian Tuftee, Joy Turman, Ben Uhyrek, Gene Valenta, Sherri Vavricka, Virginia Verm, Connie Vest, Larry Vitek, Rita Walger, Nancy Walker, Robert & Janaee Walston, Paul Watthuber, Bonnie Wilcox, Evelyn Wilke, David Wilson, Bethany Wines, Roberta Wishon, Melinda Witte, Lindsay Zalesak, Juan Zacala, Dominick Zientek

GUARDIAN ANGEL PRAYER BLANKET RECIPIENTS
To make arrangements for a blanket, contact: Tommy Hammermiller 979-478-6307

Feast of Corpus Christi: June 19

That we recognize no gift is too small or insignificant and look for the miracles that occur daily.
"They all ate and were satisfied. And when the leftover fragments were picked up, they filled twelve wicker baskets." Luke 9:17
The story of the loaves and fishes shows us that when you share what you have, even if it doesn't seem like that much, miracles ;can happen! Do not think that your gift is too small or insignificant! Each of us has a role in God's plan; you just need to place trust in the Lord. Nothing is impossible with God. You may be the answer to someone else's prayer.

GUARDIAN ANGEL CATHOLIC CHURCH
Pre-Baptismal Classes---For Infants
SUNDAY: July 24, 2022
2:00 pm, 5627 Demel Street
CALL 979-478-6532 for REGISTRATION INFORMATION

REGULAR WEEKLY OFFERING ENVELOPE

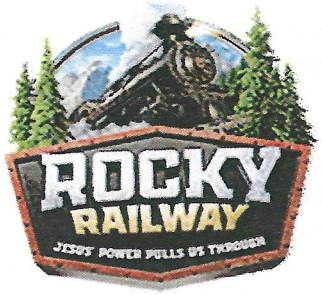
June 19, 2022 - Corpus Christi Sunday

Entire Collection is dedicated to support the seminarians of the Archdiocese of Galveston-Houston who are pursuing the priesthood.

BAZAAR NEWS

Our bazaar is scheduled for Sunday, October 16, 2022.
We are asking for donations to the raffle.
Donations are due by July 15th
so tickets can be printed in a timely manner.

Donations can be mailed, placed in the collection basket or brought to the parish office/drop-box.
Thank you so much for your consideration!



VACATION BIBLE SCHOOL

Where: Guardian Angel Catholic Church
When: Monday, June 27th – Friday, July 1st
Time: 9:00 a.m. to 12:00 noon
Ages: Children 4 years old – 5th grade
Registration forms are available in the narthex of the church. Please complete the form(s) and drop in the "Railroad Crossing Light" display.

Donations are now being accepted for the following:

Pre-packaged individual snacks such as Rice Krispie treats, cookies, crackers, chips, etc.
Pouched/Boxed drinks

Items needed for decorating and will be returned to the owner:

Christmas trees without lights
Old luggage or suitcases
Trunks

Donations can be dropped off at the parish office, Monday-Friday from 9:00 am – 1:00 pm or placed in the container in the narthex of the church.

VOLUNTEERS ARE NEEDED TO HELP DECORATE
MONDAY, JUNE 20th – THURSDAY, JUNE 23rd
FROM 9:00 AM to NOON and 1:00 PM to 3:00 PM

+ + + + + + +

Lord God, Creator of all things, guide our steps and strengthen our hearts, during these months of summer and vacation days. Grant us refreshment of mind and body. We ask this through Christ our Lord. Amen

Our Parish COMMUNITY

June 19, 2022
The Most Holy Body and Blood of Christ
(Corpus Christi) (C)
Gn 14:18–20
1 Cor 11:23–26 / Lk 9:11b–17

G.MARTYSHEVA/SHUTTERSTOCK

Eat and Drink

Bread and wine, the basics for most Mediterranean diets, are featured in the readings for this feast. They were the gifts that were offered to God Most High by the priest-king Melchizedek, as stated in Genesis. Since these gifts represent the staples of life, such a sacrifice was offered because it symbolized the offering of life itself. Who was this mysterious man who blessed Abram when Abram usually blessed others? We have no answer.

This theme of bread and wine shifts a bit in the Gospel passage. There the meal consisted of bread and fish, traditional fare of fisher folk. Hence, this meal also symbolized life. We stand open-mouthed when we realize the multitude of people who were fed on such a sparse amount of food. How could this happen? Mystery abounds!

In the first reading the essence of life is offered to God. In the Gospel the essence of life is offered to the people. It is in Paul's letter that we find the high point of the readings and of the feast itself. There Paul proclaims what was probably one of the earliest eucharistic formulas of the early Church. It ends with an admonition from Christ himself: "Do this in remembrance of me" (1 Corinthians 11:24). Here the bread and wine that was first offered to God, and then offered to the people, is the very Body and Blood of the Lord Jesus Christ. This remembrance of his death is really a celebration of life. The mystery here is incomprehensible.

Sr. Dianne Bergant, CSA

FOR *Reflection*

- ***In what ways is your life dependent on food from God?***
- ***Spend a few minutes reflecting on the mystery of the Eucharist.***

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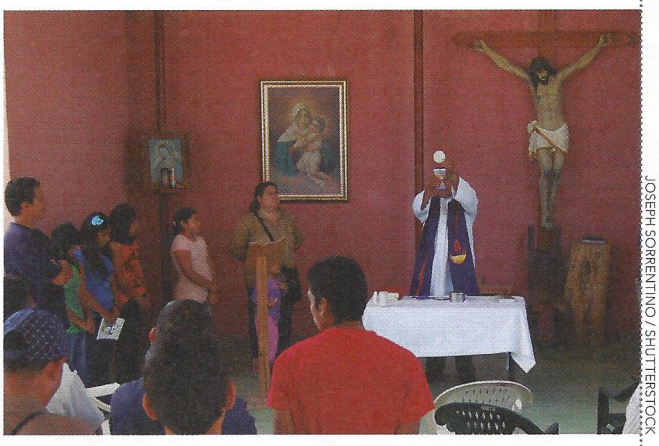
Dear Padre,

Don't we discriminate against other Christians when we don't celebrate the Eucharist with them?

You must keep the Church's intentions in mind: Are we excluding to make people feel left out, or are we excluding to uphold the dignity and sanctity of the Eucharist?

Everyone is welcome to celebrate the Eucharist—there's only one part they can't participate in. That might sound like a cop-out, but Catholics believe that the Eucharist is the actual Body and Blood of Christ. For it to be true communion, everyone who receives it must believe the same thing about it.



JOSEPH SORRENTINO / SHUTTERSTOCK

In its "Guidelines for the Reception of Communion," the US Conference of Catholic Bishops says, "Because Catholics believe that the celebration of the Eucharist is a sign of...the oneness of faith, life, and worship, members of those churches with whom we are not yet fully united are ordinarily not admitted to Holy Communion. Eucharistic sharing in exceptional circumstances by other Christians requires permission" as outlined in "canon law....All who are not receiving Holy Communion are encouraged to express in their hearts a prayerful desire for unity with the Lord Jesus and with one another."

Fr. Patrick Keyes, CSsR
Sundaybulletin@Liguori.org

Do you have a question for the Padre?
Go to **DearPadre.org** to send your question and learn more about *Dear Padre*.

A WORD FROM *Pope Francis*

This is the path of ecumenism. Not only the path of doctrine, that comes last....But let us start to walk together. With good will, we can do this. We must do this. Nowadays ecumenism means moving forward together, praying for one another. Let the theologians continue to talk to each other, to study together.

IN-FLIGHT PRESS CONFERENCE, OCTOBER 2, 2016

Calendar

Monday
JUNE 20
Weekday
2 Kgs 17:5–8, 13–15a, 18
Mt 7:1–5

Tuesday
JUNE 21
St. Aloysius Gonzaga, Religious
2 Kgs 19:9b–11, 14–21, 31–35a, 36
Mt 7:6, 12–14

Wednesday
JUNE 22
Weekday
2 Kgs 22:8–13; 23:1–3
Mt 7:15–20

Thursday
JUNE 23
The Nativity of St. John the Baptist
Is 49:1–6
Acts 13:22–26
Lk 1:57–66, 80

Friday
JUNE 24
The Most Sacred Heart of Jesus
Ez 34:11–16
Rom 5:5b–11
Lk 15:3–7

Saturday
JUNE 25
The Immaculate Heart of the Blessed Virgin Mary
Lam 2:2, 10–14, 18–19
Lk 2:41–51

Sunday
JUNE 26
Thirteenth Sunday in Ordinary Time
1 Kgs 19:16b, 19–21
Gal 5:1, 13–18
Lk 9:51-62

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A Redemptorist Ministry

Catholic UPDATE

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JUNE-JULY 2022

Evangelization and Dialogue

DANIEL J. HARRINGTON, SJ

Jesus said the kingdom of God "is like a mustard seed that, when it is sown in the ground, is the smallest of all the seeds on the earth. But once it is sown, it springs up and becomes the largest of plants and puts forth large branches, so that the birds of the sky can dwell in its shade."

Mark 4:31–32

DEEDL / SHUTTERSTOCK

The New Evangelization calls each of us to deepen our faith, believe in the gospel message and go forth to proclaim the gospel. The focus of the New Evangelization calls all Catholics to be evangelized and then go forth to evangelize.... The New Evangelization invites each Catholic to renew [his or her] relationship with Jesus Christ and his Church.

US Conference of Catholic Bishops (USCCB)

Christianity is a missionary religion. It takes its identity from Jesus' command to "make disciples of all nations" (Matthew 28:19). Few may realize that the greatest numerical missionary success in Christianity's history took place in the 1900s. Ten million Christians lived in Africa in 1900; by 2000, the total had grown to a staggering 360 million!

Events in the early twenty-first century have underscored there remains a need for dialogue and mutual understanding among representatives of the great religions of the world. The missionary dimension of Christianity is made abundantly clear in the New Testament. Without ignoring this fact, Christians must also recognize that the New Testament encourages us to engage in both missionary activity (evangelization) and dialogue (mutual understanding).

The best-known and most influential Bible text pertaining to evangelization begins near the end of Matthew's Gospel, excerpted in a passage on the cover of this newsletter. The larger Gospel text recounts an appearance of the risen Jesus to his apostles, which takes place on a mountain in Galilee. When the men see Jesus, some pay him homage while others hesitate or even express doubt. This sets the scene for the words of our Lord traditionally known as the Great Commission:

> *...All power 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, teaching them to observe all that I have commanded you. And behold, I am with you always, until the end of the age.*
>
> Matthew 28:18–20

It is possible to understand the Great Commission as a summary of Matthew's Gospel and of all the Gospels. Jesus, whose story is told in all four Gospels, appears late in Matthew as the risen Lord who is worthy of worship. As the glorious Son of Man (referred to in Daniel 7), Jesus declares that all power has been given to him in heaven and on earth. As the great authoritative teacher, Jesus commissions his closest followers to carry on his mission of teaching. As the Son of God, Jesus directs all nations to be baptized in his name. And as Emmanuel ("God with us"), the risen Jesus promises to accompany his followers until the end of the age.

Likewise, the disciples—repeatedly characterized in Matthew as having "little faith"—now receive their commission to teach "all nations," not simply their fellow Jews. These words likely presented a special challenge to Matthew's community of Christ-following Jews around AD 90 to expand their own vision beyond those who were Jews by birth and include non-Jews in their mission.

Missionary Activity and Evangelization

The missionary impulse in Christianity is rooted in parts of the Old Testament. The prophet Isaiah looked forward to the day when all nations might stream toward the Jerusalem Temple and when instruction might go forth from Jerusalem (Isaiah 2:2–4). The task of God's Servant in Isaiah is to be "a light to the nations, that my salvation may reach to the ends of the earth" (Isaiah 49:6). Also in the Old Testament, "Many peoples and strong nations seek the Lord...in Jerusalem" as ten men take hold of Jews, saying, "Let us go with you, for we have heard that God is with you" (Zechariah 8:22–23). In Jesus' time, Jews were scattered all over the Mediterranean world. Their cultural and religious centers, called synagogues ("gathering places"), attracted area Jews and some non-Jews who were impressed by Judaism's doctrine of one God, high ethics, and community celebrations. Scholars have long debated how aggressive Jews in Jesus' time were in carrying out missionary activities among non-Jews (see Matthew 23:15).

There is no doubt, however, that the Jewish movement that Jesus founded was missionary. *Evangelization* means "bringing the gospel" or "good news" (*euangelion* in Greek) to others. In the first phase of his public ministry, Jesus proclaims the nearness of the kingdom of God and urges belief in this Good News (Mark 1:15). When summoning his first disciples in the midst of their work as fishermen, he promises to make them "fishers of men" (Mark 1:17), active participants in his task of proclaiming the Good News of God's kingdom. The essence

THE WOMAN OF CANAAN BY MICHAEL ANGELO IMMENRAET, 1600s / WIKICOMMONS

Praying With Scripture

Read the account of Jesus' conversation with the Syrophoenician woman in Mark 7:24–30 or Matthew 15:21–28. Carefully follow the interactions between Jesus and the woman. How would you characterize Jesus and the woman?

- Does Jesus change his mind?
- If you believe he does, what leads him to do so?
- How might this passage help you approach Jesus and his Father in prayer?

"It is not by proselytizing that the Church grows, but by attraction."

MISSIONARY MANDATE: Marta Barral, a Xavierian lay missionary from Spain, helps a girl read during an educational program sponsored by the Catholic Church in Atalaia do Norte in Brazil's Amazon region. "For the Church, a preference for the poor is not optional," Pope Francis has stated.

CNS PHOTO, 2019/PAUL JEFFREY

of discipleship is to be with Jesus and to share in his mission (Mark 3:14), and so eventually Jesus sends the Twelve to do what he did (Mark 6:7–13, Matthew 10:1–42).

The earliest Christians were convinced that in Jesus' life, death, and resurrection, God had done something decisive in bringing the kingdom of God near. And so, Jesus himself became the focus of their "good news" (Romans 1:3–4; 1 Corinthians 15:3–5). Having experienced God's kingdom in the person of Jesus, the first Christians wanted to share that experience with others. This impulse is the root of all genuine Christian missionary activity.

The first Christians were all Jews. Soon—much to the Jews' surprise—non-Jews (Gentiles) showed interest in their Good News and received the Holy Spirit and baptism (Acts 10—11). God called Paul, with his impeccable Jewish credentials, to bring the gospel to non-Jews. His letters record his efforts at extending pastoral care for the Gentile-Christian communities he had founded. The Acts of the Apostles recounts the spread of the gospel from "Jerusalem, throughout Judea and Samaria, and to the ends of the earth" (Acts 1:8). The time frame in Acts is roughly from Jesus' ascension and Pentecost (AD 30) to Paul's arrival in Rome (thirty years later). In Acts, the Apostles Peter, John, Philip, Barnabas, and Paul engage in missionary activity and have great success, especially among Gentiles.

The Value of Dialogue in the World Where the Gospel Spread

Dialogue implies conversation and personal interaction, with the goal of increased mutual understanding and respect. The Roman empire, where the gospel originated and spread, was a world of much religious diversity and little religious unity. All kinds of gods were worshiped, and all kinds of cults drew devotees. There were efforts to rally citizens of particular places to participate in displays of civic religion. And the Book of Revelation presupposes efforts in parts of western Asia Minor (modern Turkey) to force everyone there to worship the Roman emperor as a god and the goddess Roma as a personification of the Roman empire.

In this pluralistic environment, Christianity emerged as a form of Judaism with monotheistic beliefs and high ethical standards. It was open to all kinds of people and no longer tied to Israel, except through Christ and the Scriptures. According to Paul the Christian missionary, conversion to Christianity was a life-changing event. In the earliest of his letters, Paul describes what happened to the Gentile Christians at Thessalonica in this way: "You turned to God from idols to serve the living and true God" (1 Thessalonians 1:9). In treating the pastoral problem of whether Gentile Christians at Corinth might eat food that had been used in sacrifices to pagan gods, Paul observes that "even though there are so-called gods in heaven and on earth...for us there is one God, the Father...and one Lord, Jesus Christ" (1 Corinthians 8:5–6). In his meditation on what God has done in Christ, Paul proclaims, "The gift of God is eternal life in Christ Jesus our Lord" (Romans 6:23).

Paul's concept of "universalism" is decidedly Christ-centered. For him, all peoples are called to belong to Christ and to attain salvation through Christ. He does not deal with the salvation of those without knowledge of Christ or with the salvific value of other religions. But times change. Paul likely knew nothing about Hinduism and Buddhism. And Islam did not yet exist. Paul probably regarded his own conversion as a move from one form of Judaism (Pharisaism) to another (Christianity), not from one religion to another. Meanwhile, modern developments in travel and communications place us in continual contact with people of other religions. For the sake of world peace and human progress, we must foster interreligious dialogue and mutual understanding. Do our Christian Gospels contain anything that might help us?

At first sight, Jesus does not appear to be a promising model for promoting interreligious dialogue. According to John's

Gospel, he proclaims himself to be "the way and the truth and the life" (14:6). But in other Gospel texts, Jesus shows himself to be open to some surprising persons: women, tax collectors, "sinners," and so forth. Indeed, one of the persistent complaints against Jesus concerns the company he keeps: "This man welcomes sinners and eats with them," said the Pharisees and scribes (Luke 15:2).

Jesus willingly debates with opponents about important issues in Jewish life, as illustrated in controversial stories found in Mark 2:1—3:6 and 11:27—12:37. While many of these conversations are emotionally charged and even hostile, Jesus patiently and clearly states his position, demonstrating his superior wisdom. And in the dialogue about the greatest commandment (Mark 12:28–34), Jesus and the scribe eventually find themselves in perfect harmony. When informed that someone is casting out demons in his name (Mark 9:38–41), Jesus makes a remarkably tolerant statement: "Whoever is not against us is for us" (Mark 9:40).

In two Gospel episodes, Jesus talks with non-Jews. In Matthew 8:5–13, a centurion (a Roman military officer) asks Jesus to heal his servant and professes his confidence in Jesus' power to do so. Jesus in turn states that "in no one in Israel have I found such faith" (8:10) and heals the servant at a distance. In Mark 7:24–30 and Matthew 15:21–28, Jesus gets involved in a conversation with a non-Jewish woman. Matthew calls her "a Canaanite," while Mark describes her as "a Greek, a Syrophoenician by birth." The woman wants Jesus to heal her daughter. At first, Jesus puts her off by restricting his ministry to his fellow Jews: "Let the children be fed first." But she persists and points out that even dogs are fed from table scraps. Jesus marvels at the pagan woman's faith, heals her daughter, and seems to learn from this dialogue that his mission concerns more than his own people.

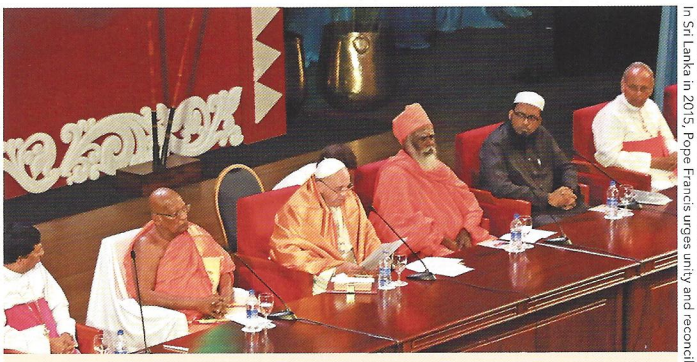
With Jesus as his foundational role model, Pope Francis speaks to this universal right for all to have the opportunity to experience the gospel message and Christ's love. In the Joy of the Gospel *(Evangelii Gaudium)*, the Pope titles section three of this apostolic exhortation "The New Evangelization for the Transmission of the Faith," stating:

> *Christians have the duty to proclaim the Gospel without excluding anyone. Instead of seeming to impose new obligations, they should appear as people who wish to share their joy, who point to a horizon of beauty, and who invite others to a delicious banquet. It is not by proselytizing that the Church grows, but by attraction.*

As Jesus approaches Jerusalem for his crucifixion, no one is excluded from the fruits of the fate that awaits him. He clearly articulates the conclusion of his journey narrative, saying, "The Son of Man did not come to be served but to serve and to give his life as a ransom for many" (Mark 10:45). Near the end of his ministry in Jerusalem, Jesus offers a description of the Last Judgment at which the glorious Son of Man will preside (Matthew 25:31–46). The central issue in this judgment scene is the criterion by which "all the nations" will be judged. That criterion turns out to be acts of kindness shown toward "these least brothers of mine...these little ones" (25:40, 45).

The Gospels do not present Jesus as presiding over a seminar or debating society. As documents of faith, they portray Jesus as the Word of God—God's definitive revelation to humankind (John 1:1–18, Colossians 1:15–20, and Hebrews 1:1–4). But they hint that Jesus also entered into dialogue and sought mutual understanding. And at least in the case of the Canaanite woman, Jesus appears to come away from the conversation with new attitudes and perspectives about his own mission. This provides an important example of how we should embrace the goal of New Evangelization.

Daniel J. Harrington, SJ *(1940–2014), was a professor of the New Testament at Weston Jesuit School of Theology in Cambridge, Massachusetts. He also was the general editor of* New Testament Abstracts *for many decades and president of the Catholic Biblical Association (1985–86). His books include* Encountering Jesus in the Scriptures *(Paulist Press, 2013) and one he co-authored,* The Catholic Church in the 21st Century: Finding Hope for Its Future in the Wisdom of Its Past *(Liguori Publications, 2005).*



In Sri Lanka in 2015, Pope Francis urges unity and reconciliation with the Sri Lanka mosque. R. Nanthapreecha / Shutterstock

Faith and Evangelization

- What makes Christianity a missionary religion?
- Is it still necessary for the Catholic Church to engage in evangelization?
- Who most needs evangelizing today?
- Why should Christians today be involved in interreligious dialogue?
- How can such dialogue help propel the goal of New Evangelization forward?
- How might New Evangelization contribute to human progress and world peace?
- Are there tensions or conflicts between evangelization and interreligious dialogue?
- How would you describe the goals of each?
- Does interreligious dialogue lead to relativism?

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