

DISCIPLE



FOUR: OUTWARD
[ONE ANOTHERING ONE ANOTHER]

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[One Anothering One Another]

HOST SHEET

Last session we spoke of Faith as “Trustful Surrender to Christ” and we said that following Christ is our absolute and most urgent priority. Then we talked briefly about adopting *Kingdom Priorities* that were both upward, God-centered, and outward, neighbor-centered. In this session we will address the outward priorities of the Kingdom that every disciple of Christ should be cultivating.

Christian love alone unites the demands of justice with the desperate need for mercy. Since we have experienced so great a gift of God’s redemption in Christ in faith, we must radiate that love outwards to others in word and deed. This modern divorce between a “Conservative” ministry of personal morality and an individual call to conversion and a “Liberal” ministry of social justice need to realign again in order to bring us back to a gospel-centered life.

For the Christian, the demands are simple: Love God and love your neighbor as yourself. In this session we examine what it means to be *neighbor* to another, both inside and outside the household of faith. The New Testament lists 60+ verses that are centered on Christian behavior towards “one another.” The kingdom of God means more than just my personal salvation, but once rooted in Christ Jesus, I become animated to love my neighbor as myself.

THINGS TO REMEMBER

- Bring your Bible to this session. You will need to read Luke 10:25-37, *The Good Samaritan*.
- We have handouts “One Anothering One Another” and “Promoting Development by Forming Consciences”

Talking Points: Outward

A disciple is a Doer of the Word of Christ, not just a hearer or even a believer. We must respond to the generous love of God with an equally generous love towards our neighbor, rooted in his divine grace and mercy.

When we talked about “The Cost of Discipleship” last week, we can see this week that there are serious and frequent times when we must allow the gospel to inconvenience our lives. The most prominent way we do this is by our mercy and justice to the poor and to the outcasts of society.

Discipleship starts with what God did for us (1- Gospel), and our response to his work by our repentance, which re-centers our lives on him and not on us (2- Repent). The disciple then follows Christ by trusting in him and surrendering our lives to him (3- Faith). But that faith never remains isolated or enclosed upon oneself, but necessarily radiates outward to the love of *neighbor*, *serve* to others, and *justice* in the community (4- Outward).

QUOTE:

“Through the gospel message, the Church offers a force for liberation which promotes development precisely because it leads to conversion of heart and of ways of thinking, fosters the recognition of each person's dignity, encourages solidarity, commitment and service of one's neighbor, and gives everyone a place in God's plan, which is the building of his kingdom of peace and justice, beginning already in this life. This is the biblical perspective of the “new heavens and a new earth” (cf. Is 65:17; 2 Pt 3:13; Rv 21:1), which has been the stimulus and goal for mankind's advancement in history. Man's development derives from God, and from the model of Jesus - God and man - and must lead back to God. That is why there is a close connection between the proclamation of the Gospel and human promotion. “ - **St John Paul II, *Mission of the Redeemer*, paragraph 59**

COMMUNITY GROUPS

FOUR: OUTWARD

[One Anothering One Another]

session
sheet

Introduction

- Welcome guests as they enter your home, greeting them with a smile
- Serve drinks (and/or food) at this time
- Fellowship Question: What was a big purchase that you made that you regret buying?

Talk

Lead a short prayer

Read the passage from Luke 10: 25-33, *The Good Samaritan*

Turn on the Video: *OUTWARD* [One Anothering One Another]

Discussion

1. Explain a time when someone served you in an extraordinary way. What did their service mean to you? What motivated their service of you?
2. The Outward Kingdom Priorities concern the three concepts of *neighbor*, *service*, and *justice*. How do these biblical definitions compare with our own or our culture's understandings?
3. Discuss how compassion towards a person's physical needs—Gospel Neighboring— can help the work of evangelization and spreading the faith, and vice versa.
4. St. John Paul II, in a quote from his encyclical *Mission of the Redeemer*, said that excess affluence is as harmful as excess poverty. In what ways have Materialism and Consumerism harmed us?
5. At the very end of the talk three practical stages of mercy and justice are mentioned: Relief, Development, and Reform. Which one strikes you as most important? How can you get involved?

Conclusion

1. Read through the "One Anothering One Another" handout. Looking at the Letter to the Romans, you can see how the Christian community in pagan, hostile Rome lived. These "one another" verses are impossible to do during Mass precisely because our Christian faith extends beyond liturgy. Can you live these "one anothers" to your Community Group?
2. Close with an Our Father, the prayer of the Kingdom.

COMMUNITY GROUPS

ONE ANOTHERING ONE ANOTHER

The Gospels

Be at peace with one another
Wash one another's feet
Love one another

To the Church in Rome

We are members of one another
Be devoted to one another
Honor one another
Live in harmony with one another
Love one another
Stop passing judgement on one another
Accept one another as Christ accepted you
Instruct one another
Greet one another with a holy kiss

To the Church in Corinth

When eating, wait for one another
Have equal concern for one another
Greet one another with a holy kiss (x2!)

To the Church in Galatia

Serve one another
Stop biting, devouring and destroying one another
Stop provoking and envying one another
Carry one another's burdens

To the Church in Ephesus

Be patient, bearing with one another
Be kind and compassionate to one another
Forgive one another
Speak to one another with psalms, hymns and spiritual songs
Submit to one another out of reverence for Christ

To the Church in Colossae

Do not lie to each other
Bear with each other

Forgive one another's grievances
Teach one another
Admonish one another

To the Church in Thessalonica

Make your love overflow for one another
Love one another
Encourage one another (x2)
Build one another up

To the Church in Philippi

In humility consider one another as more important than yourself

From Hebrews

Encounter one another daily
Spur one another on to good works
Exhort one another

From James

Do not slander one another
Do not grumble against one another
Confess your sins to one another
Pray for one another

From Peter

Love one another deeply from the heart
Live in harmony with one another
Love one another deeply
Offer hospitality to one another without grumbling
Use your gifts to serve one another
Be humble towards one another
Greet one another with a kiss of love

From John

Love one another (x6!)

Promoting Development by Forming Consciences

St. John Paul II, *Mission of the Redeemer*

58. ...In the Encyclical *Sollicitudo Rei Socialis*, I stated that "the Church does not have technical solutions to offer for the problem of underdevelopment as such," but "offers her first contribution to the solution of the urgent problem of development when she proclaims the truth about Christ, about herself and about man, applying this truth to a concrete situation." The Conference of Latin American Bishops at Puebla stated that "the best service we can offer to our brother is evangelization, which helps him to live and act as a son of God, sets him free from injustices and assists his overall development." It is not the Church's mission to work directly on the economic, technical or political levels, or to contribute materially to development. Rather, her mission consists essentially in offering people an opportunity not to "have more" but to "be more" by awakening their consciences through the Gospel. "Authentic human development must be rooted in an ever deeper evangelization."

The Church and her missionaries also promote development through schools, hospitals, printing presses, universities and experimental farms. But a people's development does not derive primarily from money, material assistance or technological means, but from the formation of consciences and the gradual maturing of ways of thinking and patterns of behavior. Man is the principal agent of development, not money or technology. The Church forms consciences by revealing to peoples the God whom they seek and do not yet know, the grandeur of man created in God's image and loved by him, the equality of all men and women as God's sons and daughters, the mastery of man over nature created by God and placed at man's service, and the obligation to work for the development of the whole person and of all mankind.

59. Through the gospel message, the Church offers a force for liberation which promotes development precisely because it leads to conversion of heart and of ways of thinking, fosters the recognition of each person's dignity, encourages solidarity, commitment and service of one's neighbor, and gives everyone a place in God's plan, which is the building of his kingdom of peace and justice, beginning already in this life. This is the biblical perspective of the "new heavens and a new earth" (cf. Is 65:17; 2 Pt 3:13; Rv 21:1), which has been the stimulus and goal for mankind's advancement in history. Man's development derives from God, and from the model of Jesus - God and man - and must lead back to God. That is why there is a close connection between the proclamation of the Gospel and human promotion.

The contribution of the Church and of evangelization to the development of peoples concerns not only the struggle against material poverty and underdevelopment in the South of the world, but also concerns the North, which is prone to a moral and spiritual poverty caused by "overdevelopment." A certain way of thinking, uninfluenced by a religious outlook and widespread in some parts of today's world, is based on the idea that increasing wealth and the promotion of economic and technical growth is enough for people to develop on the human level. But a soulless development cannot suffice for human beings, and an excess of affluence is as harmful as excessive poverty. This is a "development model" which the North has constructed and is now spreading to the South, where a sense of religion as well as human values are in danger of being overwhelmed by a wave of consumerism.

"Fight hunger by changing your lifestyle" is a motto which has appeared in Church circles and which shows the people of the rich nations how to become brothers and sisters of the poor. We need to turn to a more austere way of life which will favor a new model of development that gives attention to ethical and religious values. To the poor, missionary activity brings light and an impulse toward true development, while a new evangelization ought to create among the wealthy a realization that the time has arrived for them to become true brothers and sisters of the poor through the conversion of all to an "integral development" open to the Absolute.