

Daily Spiritual Encounter Finding Way to Share Faith in New Evangelization

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Abstract

The world has changed so much. The changing of the world has affected all dimensions of human life. It has brought about a change in the role of religious institutions. Moreover, people from different cultures, religions, denominations, and spiritualities come together and share the same land, air, and social life. However, the Good News still has to be spread and shared. Diane M. Millis, the founder of Journey Conversation Project, believes that conversation involves verbal and non-verbal messages. She senses another dimension in human conversation, which is Divine Presence. In this sense, daily encounters can be a means of spiritual conversation. This research will apply qualitative research. The target population of this research is Catholic lay people who are involved in the New Evangelisation movement and pastoral ministry. The findings are as follows: First, creating or capturing a 'generative theme'. It is important in conversation to reach a generative theme. Second, engaging with people's lives. This step includes questioning, listening, and responding. Third, sharing Christian faith, the experience of faith. This is a crucial moment in which evangelizers must discern whether or not they will convert the conversation into sharing or providing the interlocutor with knowledge of belief or Christian values. Fourth, giving an authentic affirmation. Fifth, praying. The evangelizers can invite those with whom they have conversations to pray.

Keywords: Evangelization; Daily Encounter; Diversity; five-steps evangelization

Introduction

The world has changed so much. The changing of the world has affected all dimensions of human life. It has brought about a change in the role of religious institutions. Secularization, for instance, has been all-pervasive. We cannot deny that it has caused a decline in the Catholic population. However, according to research on ‘Global Catholicism: Portrait of a World Church’ by Bryan Froehle and Mary L. Gautier, 1900 there were roughly 266.5 million Catholics in the world. Of them, 200 million were in Europe and North America and just 66 million lived in the entire rest of the globe. Surprisingly, in 2000, the number was increasing slightly under 1.1 billion, of whom just 350 million were Europeans and North Americans, while 720 million Catholics lived in Latin America, Africa, and Asia (Allen, 2009, pp. 17–19).

Having portrayed the global story of Catholicism, it seems that the Catholic population is growing, not declining. It has shifted from North to South. Nevertheless, in Europe and other zones of the West, the decline has reached a staggering level. “Note too the rapid decrease in church participation in what had been, until recently, deeply catholic contexts like Quebec and Ireland. In both places, Mass attendance has dropped from eighty percent in some parishes in the low teens” (Groome, 2011, p. 5).

The statistics notwithstanding, furthermore, the numerical growth alone does not say anything about the quality of the Christian faith and its vitality. In other words, the quantity of churchgoers does not show the whole reality of Christianity. Pope Benedict XVI (2007) said, “The Church is growing with new realities full of vitality, which do not show up in the statistics – this is a false hope; statistics are not our divinity.” The fact is that the number of the baptised who either have lived outside the Church and faith or have been without any explicit attachment to Jesus Christ is still innumerable.

Moreover, society is nowadays more diverse, especially in Asia. Peter Berger, in *The Sacred Canopy*, stated that “secularization ipso facto leads to a pluralistic situation...in which different religious groups are tolerated by the state and engage in free competition with each other”; for more analysis of the complexity of pluralism due to high rate of mobilization. The church in Asia is marked by at least three points, which are poverty, cultural diversity, and inter-faith dialogue. People from different cultures, religions, denominations, and spiritualities come together and share the same land, air, and social life. Their presence, as a result of globalization and modernization, has caused many changes in society, including interrelationships with each other.

Therefore, the Church is facing those realities; she has experienced not only the decline of the number of churchgoers and the quality of enthusiasm for the Catholic faith but also diversity in society. Despite the challenges, the Good News must be spread and shared. I believe that evangelization is the heart of the church, through which the church invites people to come and enjoy the true joy that God has given the world through His beloved Son, Jesus Christ.

Since this call is the core of the church’s life and being, each member of the Church has and shares the same responsibility. This is the main vocation of those who have been baptized and have received the priestly, prophetic, and kingly functions of Christ. Hence, there is a big question that needs to be addressed: What can anybody do in the context of evangelization, regardless of their position or circumstances?

Pope Paul IV (1975) wrote in his Apostolic Exhortation, *Evangelii Nuntiandi*, “side by side with the importance of the collective proclamation of the Gospel, the other form of transmission, the person-to-person one, remains valid and important”. An expanded effort to evangelize people through ‘new’ media or modern technology is not an excuse for abandoning person-to-person evangelization. In this regard, I propose a daily conversation as a major approach to sharing faith with others.

“Conversation is a basic mode of human interaction” (Kuale, 1996, p. 5). I must say that everybody has a conversation with others every day, everywhere. They might be friends, family members, or even strangers. However, the problem is how he or she manages to have a good quality of conversation which leads people to the neglected part of their life or the divine dimension of lives in order to build a strong and steady ground on which people can feel connected to the presence of God in their lives. “All the disenchantment of our age will not obliterate the innate human disposition for the spiritual or the religious...even the negative influences of religion will never quench the human capacity to reach for the Transcendent.” (Groome, 2011, p. 10). Therefore, I hope this article will contribute a new insight that will help every baptised person become a good evangelizer in his or her everyday encounter.

Evangelization

The word ‘evangelization’ originally meant the proclamation of the Good News that salvation through Jesus Christ has arrived. Having studied Church documents, Avery Cardinal Dulles observes that evangelization has two senses; firstly, it means the proclamation of the Gospel to those who do not know Jesus Christ; practically, it occurs in mission activity. Secondly, in a broader sense it means to bring human life and the world under the influence of God’s word. The latter, basically, gives more sense to the total mission of the Church (2008a, p. 3, 2008b). It conveys the task of the Church in leading all creatures to find their fulfillment in Jesus Christ.

Pope Paul IV (1975) says in ‘*Evangelii Nuntiandi*’ par. 14: “[E]vangelizing all people constitutes the essential mission of the Church... it is, in fact, the grace and vocation proper to the Church, her deepest identity”. In other words, it is the way of being church, dating back to the time when the early church began; without evangelization, the Church loses its essence. Therefore, Pope Francis, in his exhortation “*Evangelii Gaudium*,” underlines that “Evangelization is the task of the Church.” (Francis, 2013, p. 62). He, subsequently, calls on every Christian to be an evangelizer. He names Christians as “missionary disciples”. Pope Francis does not want to differentiate the two terms ‘disciples’ and ‘missionaries’. He reminds us of the experience of the Samaritan woman who encountered Jesus and immediately proclaimed Him.

Therefore, in the virtue of baptism, every Christian has to be a ‘missionary disciple’, no matter what his or her position in the Church as a cleric, a consecrated person, or a lay person. They should find a way to pass on the message wherever they are. From this perspective, I will begin my elaboration on the New Evangelization.

The New Evangelization

The term ‘New Evangelization’ was used for the first time in Latin America in response to a pervasive notion of secularization and the decline of the Catholic population in a Puebla document conducted by the assembly of Latin American bishops in Mexican City in 1979. Archbishop Rino Fisichella (2012, p. 19), present president of the Pontifical Council for Promoting the New Evangelization, quotes from that Puebla document: “New situations, emerging from socio-cultural changes require a new evangelization”.

Later in the same year (1979), Pope John Paul II first spoke about the New Evangelization when he delivered a homily in Poland; he said, “The Gospel is again being proclaimed. A new evangelization has begun, as if it were a new proclamation, even if in reality it is ever the same.”

On another occasion, when he addressed the bishops in Latin America in 1983, he said, “The commemoration of this half-millennium of evangelization will have full significance if, as bishops, with your priests and faithful, you accept it as your commitment, a commitment not of re-evangelization, but rather of a new evangelization; new in its ardour, methods, and expression.”

Archbishop Rino Fisichella observes that there has been an issue around the terms ‘New Evangelization’ and ‘re-evangelization’ that seem interchangeable. Some writers seem not to see this matter as confusing; thus, they use the two terms interchangeably. However, Rino Fisichella demonstrates that Pope John Paul II used this expression many times and in different settings. For example, on the one hand, in 1983, speaking to the Episcopal Conference of Latin America, he said, “... a commitment not to re-evangelization, but to a new evangelization.” On the other hand, in the encyclical ‘Redemptoris Mission’ (J. Paul II, 1990; P. J. Paul II, 1990), he wrote, “In this case, there is need for a ‘new evangelization’ or a ‘re-evangelization’”. Hence, responding to this confusion, he states that “... to speak of the new evangelization as a form by means of which the same Gospel from the beginning is proclaimed with new enthusiasm, in a new language which is comprehensible in a different cultural situation and with new methodologies which are capable of transmitting its deepest sense, that sense which remains immutable.” (Fisichella, 2012, p. 23). In this sense, he distinguishes the content from forms of expression or methods. Hence, the newness is in the form of expression or how it is conducted. Pope Francis, *Evangelii Gaudium*, writes that “the real newness is the newness which God himself mysteriously brings about and inspires, provokes, guides and accompanies in a thousand ways.”

Who are the target audiences of the New Evangelization

Looking back at R. Martin’s (2013) interpretation, the new element of the New Evangelization is the audience. Without a doubt, he writes that the New Evangelization is aimed at the baptized. Therefore, the target audiences of the New Evangelization are as follows:

Firstly, some church-goers have been baptized, sacramentalized, and catechized but not yet fully evangelized. It means that they have not yet lived out the threshold of faith; despite their regular attendance, they do not seem to have a close and explicit personal relationship with Jesus Christ. S. Weddell (2012) states that only 48 percent of Catholics are absolutely certain that God is a person to whom they could relate when Pew surveyors asked them whether the God they believe is a person or an impersonal force. It is an even more striking finding, in this context, that of 62 percent of the older generation who attend Mass regularly, only 57 percent are certain that they can have a personal relationship with God.

Secondly, some people have been baptized but live quite outside the Christian life, although they occasionally attend mass. They are often referred to as the lapsed Catholics. This group includes the former Catholics who no longer practice Catholicism for whatever reason. It is usually called the Unchurched. P. Hegy maintains that General Social Surveys done in the United States found that by 2008, combining gains and losses Catholic population dropped by 11.6 percent loss. While the growth rate of Americans with no religion showed an impressive gain of 27.1 percent.

However, like Archbishop Rino Fisichella, Pope Francis addressing the New Evangelization in his latest exhortation entitled ‘*Evangelii Gaudium*’ emphasizes new ways of expression. Thus, he stresses that “the New Evangelization is a summons addressed to all”, even more “to those who do not know Jesus Christ or who have always rejected him” (Francis, 2013, p. 15). The evangelization to those who are far from Christ remains first and foremost. Research carried out by the Pew ‘U.S. Religious Landscape Survey’ in 2008 indicated the growing number of ‘religious unaffiliated’ by 16.1 percent of

adults and 24 percent of 18-to-29-year-olds (not affiliated with any religious group or tradition); of them, 94 percent still believe in God and 49 percent admit a personal God. Moreover, “54 percent of American adults who were raised without faith later chose one as an adult. So whether they were raised in faith or not, chances are that twenty-first-century Americans will revisit the whole issue as adults and choose for themselves”. This finding shows that they are still open to a religion of some kind.

Furthermore, if we talk about new evangelization in new ardor, methods, and expression, it is almost impossible to exclude those who do not know Jesus. Thus, regardless of what name is given to ‘evangelization’, either as primary evangelization or as re-evangelization or as pastoral care, all need new ardor, methods, and expression. In my view, having a conversation about faith with those who are far away from the Church or no longer believe in God even though they were baptized is like starting all over again, as if it is like primary evangelization. The New Evangelization is an awakening movement of any evangelization. Consequently, then, the diversity of recipients has implications for the aim of the New Evangelization.

The Aim of New Evangelization

Pope John Paul II in ‘*Redemptoris Missio*’ par. 46 states, “The proclamation of the Word of God has Christian conversion as its aim” (P. J. Paul II, 1990). Likewise, the New Evangelization has conversion as its goal. Generally speaking, conversion is characterized by turning away from something to something else or from the way I live now to another way of living. It demands change. William Cieslak (1987, p. 190) observes that it is not a mere movement but can include struggle, searching, evaluation, recognition, and acceptance.

Conversion comes from the word *metanoia* as not merely or primarily a moral change but a change of mind in thinking about God. John Powell highlights that “Metanoia is often translated to imply a moral conversation, but the basic meaning of this Greek word, as well as the basic meaning of conversation, is a change in one’s outlook or way of thinking, a change of mind.” In other words, conversion can mean a change to the image of God that nourishes and enriches a new personal relationship with Him. A moral change is not a prerequisite but a consequence.

This understanding brings forth a huge implication on how the New Evangelization puts more emphasis on the personal relationship between the baptized and Jesus Christ. In this sense, conversion is a lifelong journey of deepening one’s faith to be more enthusiastic and faithful disciples in pursuing holiness. Brennan (1995, p. 5), moreover, in the same sense, notices that “conversion is the jumping of the imagination to new dominant images, in this case from the imagery of despair and hopelessness to the hopeful imagery of the kingdom, God’s reign.” Therefore, conversion is a lifelong process of developing a personal encounter with the true God, in whom we attain true freedom. It takes place deep in one’s heart.

Furthermore, in the context of diversity, Robert S. Rivers observes that evangelization is to invite all people with any background to hear the message of salvation in Jesus Christ. The character of evangelization is an invitation; it does not mean “pressuring, manipulating, proselytizing, forcing, tricking, duping, strong-arming, or using guilt” (Rivers, 2005, p. 116). In other words, the freedom of hearers is respected. To convert them to Catholicism is not the first purpose of evangelization; rather, to share our Christian vision of God, which is love, compassion, forgiveness, and joy is the main aim. A change to those images of God that can enrich new relationships with God and others would be a huge fruit of conversion. John J. Shea (2005) explores the transformation from ‘The Superego God’ (a Supreme Being, a God of Law, a God of Belief, a God of Dependency and Control, and a God of the

Group) to 'The Living God' (a God as Thou, a God of Love, a God of Mystery, a God of Freedom, and a God of Community), maintains that "Our imaging of God is meant to be transformed as we grow and develop... Fettered imaging [of God] is meant to be transformed into unfettered imaging [of God]... The Superego God is meant to be transformed into the Living God".

Having considered the richness and depth of conversion, evangelizers must be more conscious of the variety of their audiences. If only they realized that, their witnesses would bear much fruit. The next point is presenting the means of the New Evangelization.

Means of the New Evangelization

The Church's documents mention many means of evangelization, such as catechetical instruction or teaching (education), inculturation, interreligious dialogue, ecumenism, life in the Church and its pastoral activity (liturgical context), action for social justice, and one-to-one evangelization. Although there are many forms of evangelization, this article will focus on one-to-one evangelization.

In this article, I propose daily human encounters as an alternative to conducting one-to-one evangelization. We can turn daily encounters into spiritual conversations that help people find the meaning of their lives and their relation to God. Therefore, the next section of this review will elaborate on spiritual conversations.

Spiritual Conversation

At first glance, a conversation is a human interaction in which people give and receive information. They interact, pose questions, and answer questions. The daily conversation may range from small talk through the exchange of news, disputes, and formal negotiations to deep personal information. It seems conversation happens in one dimension which is to exchange human information.

However, Diane M. Millis, the founder of Journey Conversation Project, believes that conversation involves verbal and non-verbal messages. More importantly, she observes that through conversation, there is a moment of "being transported out of [her] own limited view of reality and into a deeper realm of mystery" (Millis, 2013, p. 3). She senses another dimension in human conversation, which is Divine Presence. Not only do people give and receive information from each other, but they also disclose and discover the deepest thoughts and feelings about themselves, others, and the sacred Presence in their midst. Doug Pollock says that in spiritual conversation, one attempts to create God's space for others in which people can get into their infinite resources and, more importantly, feel safe to bring questions, doubts, concerns, joys, pains, or even anger toward God and the Church. Conversation is not merely human activity or transactional information but also reveals a deeper realm of mystery, the Divine Presence. In the context of New Evangelization, it is undisputable evangelizes deal with diversity; for instance, H. Chandra (2022) maintain that the best dialogue occurs in the graceful encounter, which means that the Holy Spirit drives Catholics to relate to their neighbors in interreligious dialogue and public sphere with a sense of gratitude

Methodology

This research will apply qualitative research. Firstly, the relation between theory and research is determined by an inductive process in which the latter generates the former. Secondly, ontologically, the social world is in direct contact with social actors. In contrast to phenomena 'out there' separated from its actors in quantitative research, qualitative research understands the nature of society as a product of social actors' minds. Denscombe (2010, p. 267) observes that "human activity is seen as a product of

symbols and meanings that are used by members of the social group to make sense of things.” as a result of the ontological position, the understanding of reality must be done through the examination of the interpretation of the social actors. Thus, its epistemological position is interpretivist (Bryman, 2004, p. 266).

The target population of this research is Catholic lay people who are involved in the New Evangelisation movement and pastoral ministry; this group of people have a good understanding of the New Evangelisation movement and have been involved in sharing their faith with others. Their experiences will hopefully contribute insightful ideas, particularly on their experiences of person-to-person encounters. Moreover, they have experience in accompanying others in their spiritual journey, such as their friends, colleagues, and the poor.

As mentioned before, qualitative research tends to get participants’ views on the topic. Hence, it needs a certain type of method with which to collect data. This research will be conducted in one-to-one semi-structured interviews for fifty or sixty minutes approximately. Subsequently, the researcher will use grounded Theory to analyze the data. Grounded Theory is “an approach that emphasizes the importance of empirical fieldwork and the need to link any explanations very closely to what happens in practical situations in ‘the real world’” (Denscombe, 1998, p. 110). This research invites participants from three different groups. Comparing data being coded under the same category from three different groups will draw out a theoretical elaboration of that category. Besides, through this constant comparison, contrasting ideas and concepts might emerge as well.

Data Analysis: Process of spiritual conversation

First, creating or capturing a ‘generative theme’. It is important in conversation to reach a generative theme; the conversation could concentrate on a particular theme. This can occur either inductively, in which the evangelists engage people to reflect on their own lives, or deductively when the evangelists intentionally bring in the Christian faith that echoes as meaningful in people’s lives. In the same line as this first step, Barron (2020) maintains that former Catholics still mostly believe in and interact with some version of God; there is always still longing or spiritual sensibility among people because they instinctively know that none of the goods of this world finally satisfy the longing for joy. This sort of “belief” can be a promising starting point.

There are three different ways. First, the evangelizers can use direct statements or plain language. As I said earlier since Christian language is part of society, it can begin by saying, ‘it is a lovely day, thank God’. Second, the conversation can also be started by raising some of the issues in society, such as abortion, marriage, or certain values that are compatible with faith. Lastly, a generative theme can be drawn from life stories by identifying others’ needs, interests or desires, such as bereavement, sickness, feelings or difficulties of life. “Deep values do not depend on the particular teachings of Catholic life and faith; they rest on what everyone can affirm as essential for human life to exist and to have meaning. They are values that spring from human life itself” (DeSiano, 1998, p. 48).

Second, engaging with other’s spiritual journey. This step includes questioning, listening and responding. One of the important points in this step is the awareness of the fact that different stages of people’s lives have different needs. The evangelizers have to meet the situation, the person and the point that he/she is at. As an individual, each person has his or her own story and vision regarding the generative theme. The key point in this step is encouraging people to reflect on their own lives in relation to the generative theme, their own feelings about it, and their attitudes towards it. In this sense, encounters and conversations are born of the utmost respect for, and acceptance of, the inherent dignity

and unique life experience of all, especially those who are involved. Missing this part means missing the persons whom the evangelizers encounter. G.A. Onah et.al. (2023) maintain that the lives of individuals represent the Divine Presence. Human being can demonstrate the Divine Presence by engaging other people or natural world.

This step requires “to say the right thing at the right time and not to jump in too fast myself with saying an answer or something. It takes a moment; during the conversation, evangelise is better to pause for a moment and not speak too quickly”. The step requires a little bit of skill to discern where the person is coming from so that they can say the right words at the right time rather than jump in too fast by giving an answer or solution. James 1:19b advises that all Christ-followers should be quick to listen but slow to speak. Thus, all evangelizers can imagine what would happen if all of them prioritized the culture with fewer words and with ears eager to listen. However, “most of the evangelic training...says very little about listening. The focus is on what we’re supposed to say. At best, most of the Christ-followers...practice only one type of listening: reactive listening. When we hear something we disagree with, or that doesn’t square with our sense of theological correctness, we react – either defensively or offensively.” (Pollock, 2009, p. 54).

In addition, there is an important thing in this movement, which is to discern whether the evangelizers could move on to the next step. It happens sometimes that people are not ready to step any further. “If people are ready for the agenda you have in mind for conversation, you’ll be warmly embraced. If they aren’t, you’ll be assigned a label that will kill most of your opportunities for spiritual conversations in the future.” (Pollock, 2009, p. 29). It could also happen when we listen to people and their stories with the result that a few of them move on or mention their beliefs; eventually, after a long period of encounter, they gradually move into acceptance or understanding of their personal experience. In addition, this awareness includes sensitivity to diversity so that the evangelizers might not impose something on people.

Third, sharing Christian faith, the experience of faith. This is a crucial moment in which evangelizers have to discern whether or not they will convert the conversation into sharing or providing the interlocutor with knowledge of belief or Christian values. As I mentioned before, everybody has his/her own spiritual journey. Moreover, Robert Baron (2023) states that some people are uncomfortable with statements about who or what God is; many would speak of my truth and your truth. Consequently, the evangelizers must be sensitive and not push their own agenda on others. The goal of this step is that evangelizers need to create a culture of making people aware of God and strengthen their faith conviction. In other words, it creates the consciousness of Christ in the person whom they encounter.

In addition, the language of evangelization itself remains unchanged; the language barrier is the major obstacle. language is a bridge that links our perspective to others’ perspectives. It plays a major role in conversation; strictly speaking, conversation never happens without language. However, there is a huge challenge in today’s society because we speak different languages; not only is it about the diversity of language but also the whole idea of life and human perspectives are included in it. Although Catholic culture, as well as language, are part of society, the notion of secularization and mobility of society have affected the language of the people. It is undeniable that spreading the Good News fails because evangelisers use their own language rather than listeners’ languages. They confuse people and often leave them feeling perplexed. Nancy Farriss (2018) underlines that language learning must be a major effort. She maintains that the language of evangelization since the early missionaries and their collaborators has remained remarkably stable over time (a feature of linguistic colonialism). Every evangelizer must learn what languages that have been spoken today and how the language of the

Christian faith can be announced. This highlight gives more emphasis on how the truth must be expressed in recent society. The same challenge also emerges when evangelizers deal with diversity such as cultural diversity; Ceria et.al. (2022) underline that the Gospel must be spread across cultural differences; the Gospel must be conveyed to all cultural groups. It means that by preaching the Gospel, evangelizers can instil Christian values in their lives.

This step allows evangelizers to invite their companions to explore the sense of God's presence in life. They might bring Jesus Christ into the conversation. They might tell the story relating to their personal journey as a personal testimony. In this regard, each person has a personal story of faith. By reflecting on some crucial moments and long periods of growth, one perhaps might be able to develop and understand his or her stages of faith (DeSiano, 1998, p. 27). They might provide insight into some Christian values and visions. In addition, they might give an image of nature and creatures in relation with God. There are many ways to share in this step.

Fourth, giving an authentic affirmation. In this step, the evangelizers might reaffirm all that have happened during the encounter. It needs to be an authentic affirmation. In other words, it is not necessary to agree with each other on a particular topic, but respect and understanding must emerge. "Evangelization is not evangelism, in the sense that evangelism often in modern society looks like a form of religious aggression. The human context in which people honestly meet people and let them keep full freedom always forms the framework for evangelization." (DeSiano, 1998, p. 39).

There is no doubt that "you must encourage them to go in the right direction but you cannot force them. You cannot bring them. You can only show them the benefit of it. You must leave the free will. They must themselves go the way".

Fifth, praying. The evangelizers can invite those with whom they have conversations to pray. Invitations to pray can become a good moment in which the evangelizes can pray with them for the existential experiences shared during the encounter. Furthermore, the person with whom they communicate can know that he or she is heard when the prayer is shared. Pope Francis writes in his exhortation, *'Evangelii Gaudium'*, "If it seems prudent and if the circumstances are right, this fraternal and missionary encounter could end with a brief prayer related to the concerns which the person may have expressed. In this way, they will have an experience of being listened to and understood; they will know that their particular situation has been placed before God and that God's word speaks to their lives" (Francis, 2013, p. 70).

Generally speaking, there is a process of choosing a generative theme and then engaging the generative theme in people's lives. Afterwards, all interlocutors deserve to have access to the whole story of the Christian faith, including personal testimony. Two final steps are genuine affirmations and invitations to pray and let the process be continued in their future journey. This approach really respects others' lives, stories, and visions, which are sometimes quite different from what the evangelizers expect.

Conclusion

Daily human encounter plays a significant role in sharing faith because God is continually revealing Himself in and through every dimension of human life. Encounters are a way to discover His communication. In the encounter, the two parties will find wisdom and the wonder of God's ways in life stories. Encounters are not one-way communication but dialogue. Encounters not only transmit a message, but they are also conscious of the presence of others. Encounters are born of the utmost respect for and acceptance of the inherent dignity and unique life experience of all, especially those who are

involved. Such encounters or conversations will lead to a profound and deep trust on which the process of developing faith can strongly be built.

Therefore, the process is much more than just building up skills. It requires intentionality throughout the process: being aware of others' needs, engaging others in expressing and reflecting critically on their lives in dialogue, providing personal testimony in having personal encounters with Jesus Christ, giving a genuine affirmation and encouragement towards the hoped-for faith development, inviting others to offer all hope, need and expectation to God in prayer. The outcome of this research is not a fixed and perfect formula so this approach still needs revising in order to perfect it.

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