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Deacons in the Year of Faith: Toward a Lifetime of Faithful Service  
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Faith and the New Evangelization

- Introduction
  - One day, God willing, you will kneel before Archbishop Naumann and he will place the Book of the Gospels in your hands and say, “Receive the Gospel of Christ whose herald you have become. Believe what you read, teach what you believe and practice what you teach.” To be a deacon means to have faith, faith that you preach, faith that you practice.
  - In his beautiful letter announcing the Year of Faith, Pope Benedict wrote about this connection between faith and proclamation by referring to a famous passage from St. Paul’s letter to the Romans: “Man believes with his heart and so is justified, and he confesses with his lips and so is saved” (*Rom* 10:10).
  - Faith begins in the heart, in the real center and core of the person. Just as we were discussing earlier in the conference on faith and prayer, God hearts the heart more than the lips. Many people say they believe, but whether they really do is determined by whether they choose in the heart to entrust themselves fully to God and assent to what he reveals. Pope Benedict says, “The heart indicates that the first act by which one comes to faith is God’s gift and the action of grace which acts and transforms the person deep within. ... Knowing the content to be believed is not sufficient unless the heart, the authentic sacred space within the person, is opened by grace that allows the eyes to see below the surface and to understand that what has been proclaimed is the word of God.”
  - But that’s not the only thing involved in faith. If we really believe in the Good News, if we really trust in the Lord who has come to liberate us from the bonds of sin and death, if we really are converted by God who is love into his bride and body who love together with Him, then we can’t keep that Good News of great joy to ourselves. Our faith overflows into confessing with the lips, into evangelizing.
  - “Confessing with the lips,” Pope Benedict says in *Porta Fidei*, “indicates ... that faith implies public testimony and commitment. A Christian may never think of belief as a private act. Faith is choosing to stand with the Lord so as to live with him. ... The Church on the day of Pentecost demonstrates with utter clarity this public dimension of believing and proclaiming one’s faith fearlessly to every person. It is the gift of the Holy Spirit that makes us fit for mission and strengthens our witness, making it frank and courageous.”
  - In *Lumen Fidei*, we hear an even more powerful summons: “Those who have opened their hearts to God’s love, heard his voice and received his light, cannot keep this gift to themselves. Since faith is hearing and seeing, it is also handed on as word and light. ... The word, once accepted, becomes a response, a confession of faith, which spreads to others and invites them to believe. ... The light of Christ shines, as in a mirror, upon the face of Christians; as it spreads, it comes down to us, so that we too can share in that vision and reflect that light to others, in the same way that, in the Easter liturgy, the light of the paschal candle lights countless other candles. Faith is passed on, we might say, by contact, from one person to another, just as one candle is lighted from another. Christians, in their poverty, plant a seed so rich that it becomes a great tree, capable of filling the world with its fruit. ... It is through an unbroken chain of witnesses that we come to see the face of Jesus.”
  - In this conference, I would like to concentrate on our role in that unbroken chain of witnesses, how Christ wants to light us on fire as he tapers to set the world ablaze, how we are called to confess with our lips the faith we believe in our hearts. It’s a very important theme for the Church, part of what Blessed John Paul II began to call in 1979 the “new evangelization.”
  - This Year of Faith was called by Pope Benedict to coincide not only with the 50<sup>th</sup> anniversary of the beginning of the Second Vatican Council and the 20<sup>th</sup> anniversary of the publication of the Catechism of the Catholic Church, but also with the Synod on the New Evangelization for the

Transmission of the Faith, which was held in the Vatican last October, at the very time the Church began the Year of Faith. The connection between the Year of Faith and the New Evangelization should be rather clear. We can only give what we have. And in order for us to be able to bring the Gospel to the world today in order to lead people to faith in God, we first must have a strengthened faith.

- You've probably heard the term "the new evangelization" many times. To be most technical about it, the "new evangelization" is distinguished from two other phrases: the first is classical missionary work, which involves trying to bring the Gospel to those who have never heard it before; and the pastoral care of the faithful, which describes the ordinary work of the Church in trying to help those who are already practicing the faith to some degree grow in their knowledge and living of the truth given to us by Christ. The New Evangelization specifically refers to repropounding the faith to those who have been exposed in some way to the Gospel before — either personally or culturally — and either given it up or found it unconvincing. But one of the insights that has come to the Church in recent years is that, because of new communications technologies and the way that secularism is impacting everything, including the world views of many who practice the faith, all three of these activities are converging, leading to vast overlaps in the method needed for all three groups.
- I've preached several whole retreats on the New Evangelization, but what I'd like to do in this talk is to describe briefly why it's needed and then get into some of the advice given to us by the Church about how to do it well in a way that not only helps lead others to faith but strengthens our faith as well.
- The crisis:
  - Pope Benedict said in May 2012 that the New Evangelization is "a concrete answer to the moment of crisis in Christian life, which is being verified in so many countries, above all those of ancient Christian tradition."
  - He went on to describe what the crisis is: "The crisis being experienced bears in itself traces of the exclusion of God from people's lives, of a generalized indifference toward the Christian faith itself, to the point of attempting to marginalize it from public life."
  - Pope Blessed John Paul II described it in great detail in his 1986 exhortation to Christian Laity:
    - CL 34: "Whole countries and nations where religion and the Christian life were formerly flourishing and capable of fostering a viable and working community of faith are now put to a hard test, and in some cases are even undergoing a radical transformation as a result of a constant spreading of an indifference to religion, of secularism and atheism. This particularly concerns countries and nations of the so-called First World in which economic well-being and consumerism, even if coexistent with a tragic situation of poverty and misery, inspires and sustains a life lived "as if God did not exist." This indifference to religion and the practice of religion devoid of true meaning in the face of life's very serious problems are not less worrying and upsetting when compared with declared atheism. Sometimes the Christian faith as well, while maintaining some of the externals of its tradition and rituals, tends to be separated from those moments of human existence which have the most significance, such as, birth, suffering and death. In such cases, the questions and formidable enigmas posed by these situations, if remaining without responses, expose contemporary people to an insupportable delusion or to the temptation of eliminating the truly humanizing dimension of life implicit in these problems. Today ... [our] moral and spiritual patrimony runs the risk of being dispersed under the impact of a multiplicity of processes, including secularization and the spread of sects. Only a re-evangelization can assure the growth of a clear and deep faith, and serve to make these traditions a force for authentic freedom. *Without doubt a mending of the Christian fabric of society is urgently needed in all parts of the world. But for this to come about what is needed is to first remake the Christian fabric of the ecclesial community itself present in these countries and nations."*
  - Perhaps the best description of why it was needed was given in a truly awesome address by Cardinal Ratzinger to catechists from around the world in 2000 in Rome: "A large part of today's humanity does not find the Gospel in the permanent evangelization of the Church: that is to say the convincing response to the question: How to live? This is why we are searching for, along with

permanent and uninterrupted and never to be interrupted evangelization, a new evangelization, capable of being heard by that world that does not find access to "classic" evangelization. Everyone needs the Gospel; the Gospel is destined to all and not only to a specific circle and this is why we are obliged to look for new ways of bringing the Gospel to all.”

- The new evangelization is therefore:
  - a new type of mission work — new in methods, ardor and expression — directed toward historically Christian countries and people who have heard the Gospel but have not fully responded to it
  - It’s meant to be a “spiritual reawakening and the reanimation of a process of conversion which the Church asks of herself, all her communities and all the baptized” (IL 88).
  - It is the courage to forge new paths in responding to the changing circumstances and conditions facing the Church in her call to proclaim and live the Gospel today.
  - It is primarily a spiritual activity capable of recapturing in our times the courage and forcefulness of the first Christians and the first missionaries.
  - It points to the “renewed spiritual efforts in the life of faith within the local Churches, starting with a process to discern the changes in various cultural and social settings and their impact on Christian life, to reread the memory of faith and to undertake new responsibilities and generate new energies to joyously and convincingly proclaim the Gospel of Jesus Christ.”
  - It’s a reassessment of our experiences and attitudes concerning evangelization, not simply at the practical level, will lead to an improvement in our practice and approach to proclamation. On a deeper level, this process will allow us to ascertain the caliber of our faith, to determine our sense of "feeling" and "being" Christians and disciples of Jesus Christ, who are sent forth to proclaim him to the world, and of our being witnesses filled with the Holy Spirit (cf. Lk 24:48ff; Acts 1:8) and called to make disciples of all nations (cf. Mt 28:19ff).”
- Cardinal Ratzinger gave the clearest articulation of what this reproposal, this new evangelization, is in a December 2000 address to catechists celebrating the Jubilee in Rome:
  - **“At the beginning of His public life Jesus says: I have come to evangelize the poor (Lk 4:18); this means: I have the response to your fundamental question; I will show you the path of life, the path towards happiness – rather: I am that path.”** He responds to the deepest poverty, which is the **“tediousness of a life considered absurd and contradictory,”** a life without joy that produces the inability to love, produces jealousy, avarice, and other destructive responses to the lack of meaning. **“This is why we are in need of a new evangelization: if the art of living remains and unknown, nothing else works.”**
  - The New Evangelization aims to re-propose to those who have already in some sense accepted Jesus but now keep him at a distance how Jesus is the answer to the question of how they are called to live. We propose Christ as the Way, the Truth and the Life. Christ teaches us the art of living and the path to happiness. He calls us to follow him on that path.
- Method of the New Evangelization
  - When many in the Church think about the method of the new evangelization, their thoughts immediately go to Facebook and Twitter, to high definition videos on state-of-the-art webpages, to rock music accompanied by Christian lyrics, to teaching kids all types of hand gestures and other calisthenics to use at Mass, and other techniques. But while some of these things certainly can and in some cases should be employed by the Church in the proclamation of the Gospel today, they’re not what John Paul II was referring to when he talked about a “new” method in a famous call to the new evangelization in 1992 in the Dominican Republic.
  - In Greek, there are two words for new.
    - One means chronologically new, or what we’d say, “brand new.” Something that was just created, that didn’t exist before.
    - The second one means “fresh” or “renewed” or “new and improved.”
    - In the “new” evangelization, there are going to be some “brand new” elements in it — as

we'll be talking about in the conference on technology in the new evangelization — but principally the “new method” involves a “new and improved” or “renewed” approach to the basic elements that made the first evangelization so successful.

- What are those elements?
  - First is prayer
    - Ratzinger: “Words and the whole art of communication cannot reach the human person to such depths as the Gospel must reach. ... “Jesus preached by day, by night He prayed”. ... Jesus had to acquire the disciples from God. The same is always true. We ourselves cannot gather men. We must acquire them by God for God. All methods are empty without the foundation of prayer. The word of the announcement must always be drenched in an intense life of prayer.”
  - Second is witness
    - RM 42: “People today put more trust in witnesses than in teachers, in experience than in teaching, and in life and action than in theories. The witness of a Christian life is the first and irreplaceable form of mission:
      - *The first form of witness is the very life of the missionary, of the Christian family, and of the ecclesial community, which reveal a new way of living.* The missionary who, despite all his or her human limitations and defects, lives a simple life, taking Christ as the model, is a sign of God and of transcendent realities. But everyone in the Church, striving to imitate the Divine Master, can and must bear this kind of witness; in many cases it is the only possible way of being a missionary.
      - *The evangelical witness which the world finds most appealing is that of concern for people, and of charity toward the poor, the weak and those who suffer.* The complete generosity underlying this attitude and these actions stands in marked contrast to human selfishness. It raises precise questions that lead to God and to the Gospel. A commitment to peace, justice, human rights and human promotion is also a witness to the Gospel when it is a sign of concern for persons and is directed toward integral human development.
    - Pope Paul VI wrote in EN 21:
      - “Above all the Gospel must be proclaimed by witness. Take a Christian or a handful of Christians who, in the midst of their own community, show their capacity for understanding and acceptance, their sharing of life and destiny with other people, their solidarity with the efforts of all for whatever is noble and good. Let us suppose that, in addition, they radiate in an altogether simple and unaffected way their faith in values that go beyond current values, and their hope in something that is not seen and that one would not dare to imagine. Through this wordless witness these Christians stir up irresistible questions in the hearts of those who see how they live: Why are they like this? Why do they live in this way? What or who is it that inspires them? Why are they in our midst? Such a witness is already a silent proclamation of the Good News and a very powerful and effective one. Here we have an initial act of evangelization. The above questions will ask, whether they are people to whom Christ has never been proclaimed, or baptized people who do not practice, or people who live as nominal Christians but according to principles that are in no way Christian, or people who are seeking, and not without suffering, something or someone whom they sense but cannot name. Other questions will arise, deeper and more demanding ones, questions evoked by this witness which involves presence, sharing, solidarity, and which is an essential element, and generally the first one, in evangelization. All Christians are called to this witness, and in this way they can be real evangelizers.”

- GAMD

- 35. There are familiar ways by which evangelization happens: by the way we live God's love in our daily life; by the love, example, and support people give each other; by the ways parents pass faith on to their children; in our life as Church, through the proclamation of the Word and the wholehearted celebration of the saving deeds of Jesus; in renewal efforts of local and national scope; in the care we show to those most in need; and in the ways we go about our work, share with our neighbors, and treat the stranger. In daily life, family members evangelize each other; men and women, their future spouses; and workers, their fellow employees, by the simple lives of faith they lead. Through the ordinary patterns of our Catholic life, the Holy Spirit brings about conversion and a new life in Christ
- For this witness to be effective, it must be full of joy:
  - Lineamenta: 25. "We cannot selfishly keep for ourselves the words of eternal life, which we received in our personally encountering Jesus Christ. They are destined for each and every person. Each person today, whether he knows it or not, needs this proclamation. To be unaware of this need creates a desert and an emptiness. In fact, the obstacles to the new evangelization are precisely a lack of joy and hope among people, caused and spread by various situations in our world today. Oftentimes, this lack of joy and hope is so strong that it affects the very tenor of our Christian communities. This is the reason for renewing the appeal for a new evangelization, not simply as an added responsibility but as a way to restore joy and life to situations imprisoned in fear. We therefore approach the new evangelization with a sense of enthusiasm. We will learn the sweet and comforting joy of evangelizing, even at times when proclamation might seem like a seed sown among tears (cf. *Ps* 126:6). "May it mean for us - as it did for John the Baptist, for Peter and Paul, for the other apostles and for a multitude of splendid evangelizers all through the Church's history - an interior enthusiasm that nobody and nothing can quench. May it be the great joy of our consecrated lives. And may the world of our time, which is searching, sometimes with anguish, sometimes with hope, be enabled to receive the Good News not from evangelizers who are dejected, discouraged, impatient or anxious, but from ministers of the Gospel whose lives glow with fervor, who have first received the joy of Christ, and who are willing to risk their lives so that the Kingdom may be proclaimed and the Church established in the midst of the world
- Third is preaching and teaching proper
  - Can't just be witness alone
    - GAMD 36-37: There are two elements at work: *witness*, which is the simple living of the faith; and *sharing*, which is spreading the Good News of Jesus in an explicit way. Certainly, our families, parishes, associations, schools, hospitals, charitable works, and institutions give a powerful witness to the faith. But do they share it? Does their living faith lead to the conversion of minds and hearts to Jesus Christ? Does the fire of the Holy Spirit blaze in them?
    - RM 44: Proclamation is the permanent priority of mission. The Church cannot elude Christ's explicit mandate, nor deprive men and women of the "Good News" about their being loved and saved by God. "Evangelization will always contain--as the foundation, center and at the same time the summit of its dynamism--a clear proclamation that, in Jesus Christ...salvation is offered to all people, as a gift of God's grace and mercy." All forms of missionary activity are directed to this proclamation, which reveals and gives access to the mystery hidden for ages and made known in Christ (cf. Eph

3:3-9; Col 1:25-29), the mystery which lies at the heart of the Church's mission and life, as the hinge on which all evangelization turns.

- EN 22: “Nevertheless [witness alone] always remains insufficient, because even the finest witness will prove ineffective in the long run if it is not explained, justified--what Peter called always having "your answer ready for people who ask you the reason for the hope that you all have --and made explicit by a clear and unequivocal proclamation of the Lord Jesus. The Good News proclaimed by the witness of life sooner or later has to be proclaimed by the word of life. There is no true evangelization if the name, the teaching, the life, the promises, the kingdom and the mystery of Jesus of Nazareth, the Son of God are not proclaimed. The history of the Church, from the discourse of Peter on the morning of Pentecost onwards, has been intermingled and identified with the history of this proclamation. At every new phase of human history, the Church, constantly gripped by the desire to evangelize, has but one preoccupation: whom to send to proclaim the mystery of Jesus? In what way is this mystery to be proclaimed? How can one ensure that it will resound and reach all those who should hear it? This proclamation--kerygma, preaching or catechesis--occupies such an important place in evangelization that it has often become synonymous with it; and yet it is only one aspect of evangelization.
- Not a new message
  - JP II in a March 1983 talk to Latin American Bishops said, “Evangelization cannot be new in its content since its very theme is always the one gospel given in Jesus Christ.”
- Not just kerygma (proclamation) but theological reflection
  - CTH: “Evangelization is not only the Church's living teaching, the first proclamation of the faith (*kerygma*) and instruction, formation in the faith (catechesis); it is also the entire *wide-ranging commitment to reflect on revealed truth*, a commitment which has been expressed from the very beginning in the *works of the Fathers* in the East and in the West... Evangelization was, in particular, the driving force of the various councils. ... The ecumenical councils ... sprang from the need to express the truth of the revealed faith in *meaningful and convincing language* to people living in a Greek world.”
- Not proselytism
  - JP II says in CTH: “The new evangelization has nothing in common with ... *restoration*, or ... *proselytism*” or the “unilateral” or “tendentious” calls for “pluralism and tolerance.”
  - GAMD 55: At the same time, we Catholics cannot proselytize—that is, manipulate or pressure anyone to join our Church. Such tactics contradict the Good News we announce and undermine the spirit of invitation that should characterize all true evangelization.
  - Lineamenta: “Despite the fact that the expression is widely-known in the Church, it has failed to be accepted fully and totally in discussion within both the Church and the world of culture. Some ... especially among other Christian confessions, are suspicious that a "new evangelization" camouflages the Church's intention to proselytize... As believers, we must also show concern for persons who call themselves agnostic or atheists, who may have fears when we speak of a "new evangelization", thinking that they are the primary objective of the Church's missionary activity. Even they, however, must consider the question of God. The search for God gave birth to western monasticism, and, with it, western culture. The first step in evangelization is seeking to keep this search alive and maintaining dialogue,

not only with those professing a religion, but also with those who consider religion non-essential in life.

- Courtyard of the Gentiles project
- Fourth is friendship
  - EN 46. For this reason, side by side with the collective proclamation of the Gospel, the other form of transmission, the person-to-person one, remains valid and important. The Lord often used it (for example, with Nicodemus, Zacchaeus, the Samaritan woman, Simon the Pharisee), and so did the apostles. In the long run, is there any other way of handing on the Gospel than by transmitting to another person one's personal experience of faith? It must not happen that the pressing need to proclaim the Good News to the multitudes should cause us to forget this form of proclamation whereby an individual's personal conscience is reached and touched by an entirely unique world that he receives from someone else.
  - Paul VI singles out the sacrament of penance, which is being offered throughout the retreat: "We can never sufficiently praise those priests who through the sacrament of Penance or through pastoral dialogue show their readiness to guide people in the ways of the Gospel, to support them in their efforts, to raise them up if they have fallen, and always to assist them with discernment and availability."
- Fifth is through an authentic missionary spirituality
  - RM 87-90: "Missionary activity demands a specific spirituality, which applies in particular to all those whom God has called to be missionaries." It expresses five elements:
    - "This spirituality is expressed first of all by a life of complete docility to the Spirit. It commits us to being molded from within by the Spirit, so that we may become ever more like Christ. It is not possible to bear witness to Christ without reflecting his image, which is made alive in us by grace and the power of the Spirit. This docility then commits us to receive the gifts of fortitude and discernment, which are essential elements of missionary spirituality."
    - Another "essential characteristic of missionary spirituality is intimate communion with Christ. We cannot understand or carry out the mission unless we refer it to Christ as the one who was sent to evangelize. ... The mystery of the Incarnation and Redemption is thus described as a total self-emptying that leads Christ to experience fully the human condition and to accept totally the Father's plan. This is an emptying of self that is permeated by love and expresses love. The mission follows this same path and leads to the foot of the cross. The missionary is required to "renounce himself and everything that up to this point he considered as his own, and to make himself everything to everyone." This he does by a poverty which sets him free for the Gospel, overcoming attachment to the people and things about him, so that he may become a brother to those to whom he is sent and thus bring them Christ the Savior. This is the goal of missionary spirituality: "To the weak I became weak...; I have become all things to all men, that I might by all means save some. I do it all for the sake of the Gospel..." (1 Cor 9:22-23).
    - The third element is apostolic charity, "the charity of Christ who came "to gather into one the children of God who are scattered abroad" (Jn 11:52), of the Good Shepherd who knows his sheep, who searches them out and offers his life for them (cf. Jn 10). Those who have the missionary spirit feel Christ's burning love for souls, and love the Church as Christ did. The missionary is urged on by 'zeal for souls,' a zeal inspired by Christ's own charity, which takes the form of concern, tenderness, compassion, openness, availability and interest in people's problems.... The missionary is a person of

charity. In order to proclaim to all his brothers and sisters that they are loved by God and are capable of loving, he must show love toward all, giving his life for his neighbor. The missionary is the universal brother. ... He is a sign of God's love in the world--a love without exclusion or favoritism.

- Fourth element is love for the Church. “Like Christ he must love the Church: “Christ loved the Church and gave himself up for her” (Eph 5:25). This love, even to the point of giving one's life, is a focal point for him. Only profound love for the Church can sustain the missionary's zeal. His daily pressure, as St. Paul says, is “anxiety for all the churches” (2 Cor 11:28). For every missionary “fidelity to Christ cannot be separated from fidelity to the Church.”
- Fifth, he must be holy. “The call to mission derives, of its nature, from the call to holiness. A missionary is really such only if he commits himself to the way of holiness: ‘Holiness must be called a fundamental presupposition and an irreplaceable condition for everyone in fulfilling the mission of salvation in the Church.’ The universal call to holiness is closely linked to the universal call to mission. Every member of the faithful is called to holiness and to mission.’ ... The Church's missionary spirituality is a journey toward holiness. ... The renewed impulse to the mission ad gentes demands holy missionaries. It is not enough to update pastoral techniques, organize and coordinate ecclesial resources, or delve more deeply into the biblical and theological foundations of faith. What is needed is the encouragement of a new ‘ardor for holiness’ among missionaries and throughout the Christian community.”
- Sixth is the fruit of this authentic spirituality, allowing Christ and the Holy Spirit evangelize in us.
  - Ratzinger: “The Son introduces us into the Trinitarian communion, into the circle of eternal love, whose persons are “pure relations”, the pure act of giving oneself and of welcome. The Trinitarian plan – visible in the Son, who does not speak in His name – shows the form of life of the true evangelizer – rather, evangelizing is not merely a way of speaking, but a form of living.
  - EN 75: “Evangelization will never be possible without the action of the Holy Spirit... In fact, it is only after the coming of the Holy Spirit on the day of Pentecost that the apostles depart to all the ends of the earth in order to begin the great work of the Church's evangelization. ... The Holy Spirit is the soul of the Church. It is He who explains to the faithful the deep meaning of the teaching of Jesus and of His mystery. It is the Holy Spirit who, today just as at the beginning of the Church, acts in every evangelizer who allows himself to be possessed and led by Him. The Holy Spirit places on his lips the words which he could not find by himself, and at the same time the Holy Spirit predisposes the soul of the hearer to be open and receptive to the Good News and to the kingdom being proclaimed. Techniques of evangelization are good, but even the most advanced ones could not replace the gentle action of the Spirit. The most perfect preparation of the evangelizer has no effect without the Holy Spirit. Without the Holy Spirit the most convincing dialectic has no power over the heart of man. Without Him the most highly developed schemas resting on a sociological or psychological basis are quickly seen to be quite valueless. It must be said that the Holy Spirit is the principal agent of evangelization: it is He who impels each individual to proclaim the Gospel, and it is He who in the



depths of consciences causes the word of salvation to be accepted and understood. But it can equally be said that He is the goal of evangelization: He alone stirs up the new creation, the new humanity of which evangelization is to be the result, with that unity in variety which evangelization wishes to achieve within the Christian community. Through the Holy Spirit the Gospel penetrates to the heart of the world, for it is He who causes people to discern the signs of the times--signs willed by God--which evangelization reveals and puts to use within history."

- A good summary of all that's been covered until now about the method of the new evangelization was given by Pope Francis in Brazil. In some ways, it may be even clearer.
  - In a remarkable half-hour interview with Brazil's O Globo Television Network, Pope Francis was asked why he believed so many Brazilian Catholics have been leaving the Church either for Pentecostal groups or abandoning Christianity altogether. His words apply to every country experiencing a hemorrhaging of practicing Catholics precipitating a need for a new evangelization.
  - "For me," he said in Spanish, "the fundamental thing is the closeness of the Church. The Church is a mother and neither you nor I are familiar with mothers who relate to their children by correspondence. A mother shows affection, embraces, kisses, and loves. When the Church, occupied by so many things neglects this closeness and communicates only with documents, she's like a mother who communicates with her children only by letter."
  - In many places, he suggested, bishops have written pastoral letters and pastors beautiful bulletin columns for their people, but they haven't left their offices to go to the peripheries where people are and embrace them and their problems, show them love and affection and accompaniment up close. Perhaps this happens because their dioceses and parishes are geographically enormous. Perhaps it's because these shepherds are too introverted and timid. Regardless, Pope Francis is saying that this is one of the chief reasons for the ecclesiastical exodus. Catholics haven't been experiencing enough the proximity of the Church.
  - When a Pentecostal preacher opens up a storefront Church in their neighborhood and knocks at their homes to pray with them, people are understandably drawn by a version of Christianity near to them.
  - In other places Catholics, convinced that the Church their mother is distant, cold and disconnected from their daily life, just stop practicing Christianity altogether.
  - Pope Francis' main objective in Brazil was to show this "maternal closeness" of the Church. He went out into the crowds, kissed hundreds of babies, embraced young people who ran up to him, and journeyed into the shantytowns and even individual homes. In short he incarnated and modeled the affectionate, personal love of a mother.
  - When Pope Francis spoke to the Brazilian bishops and all the other prelates present in Rio on the same day he gave the television interview, he deepened his analysis of the causes of people abandoning the Church and also sketched the solution.
  - All of us in the Church, he stressed, needed to ponder very deeply and emulate Jesus' on the Road to Emmaus.
  - In Emmaus, Jesus encountered two dejected disciples abandoning Jerusalem. They had placed their hopes in Jesus only to be scandalized and humiliated by his crucifixion.
  - Jesus met them on the road leading downward from Jerusalem and entered into their conversation concerning recent events. He didn't halt them in their tracks and command them to turn around at the risk of their eternal salvation. Rather, he accompanied them, trying to shed light on what they had observed and what they had obviously missed.
  - He made their hearts burn as he spoke to them on the way, such that they begged him to stay with them longer. When he celebrated the Eucharist for them in their home, they recognized him, and with enthusiasm ran out into the darkness up the mountain to Jerusalem to share the news of risen Jesus with others.

- Pope Francis declared that today multitudes are wandering on roads away from everything “Jerusalem” signifies, namely, “Scripture, catechesis, sacraments, community, friendship with the Lord, Mary and the apostles.” They had placed their hopes in the Christ the Church was offering, only to discover disappointment.
  - “Perhaps,” the Pope specified, “the Church appeared too weak, perhaps too distant from their needs, perhaps too poor to respond to their concerns, perhaps too cold, perhaps too caught up with itself, perhaps a prisoner of its own rigid formulas, perhaps the world seems to have made the Church a relic of the past, unfit for new questions, perhaps the Church could speak to people in their infancy but not to those come of age.”
  - Regardless, vast hordes are walking away into the night, seeking someone or something else in which to place their hopes.
  - The Pope says that the Church must be capable, like Christ, of “going forth into their night, ... meeting them on their way, ... [and] entering into their conversation.”
  - The Church has to do more than walk at their side and listen to them, he stressed. The Church must be able “to make sense of the ‘night’ contained in the flight of so many of our brothers and sisters from Jerusalem” and realize that “the reasons why people leave also contain reasons why they can eventually return.”
  - More than anything, he underlined, the Church, like Jesus, needs to be capable of “warming hearts,” of addressing the “disappointments present in their hearts” and show how they are paradoxically part of the redemption. “Are we still a Church capable of warming hearts?” Pope Francis queried, challenging the bishops and the whole Church. Warming hearts is a precondition to leading people wandering in the night of disappointment and brokenness back to Jerusalem.
  - For Pope Francis, the road to Rio was the Road to Emmaus. With great maternal tenderness, Christ’s vicar went to warm hearts, to accompany pilgrims along the way, so that, in rediscovering Christ and the brilliance of his light, they might run to Jerusalem and tell everyone that Christ is more alive than ever. He’s calling the whole Church to enter into that same Emmaus journey as part of the New Evangelization.
- Content of the New Evangelization
  - Conversion
    - RM 46: “The proclamation of the Word of God has Christian conversion as its aim: a complete and sincere adherence to Christ and his Gospel through faith.”
    - IL 24: Jesus' evangelizing actions leads a person quite naturally to a conversion-experience. Every person is called to conversion and to faith in God's merciful love.
    - Ratzinger: “The fundamental content of the Old Testament is summarized in the message by John the Baptist: *metanoete* - Convert! There is no access to Jesus without the Baptist; there is no possibility of reaching Jesus without answering the call of the precursor, rather: Jesus took up the message of John in the synthesis of His own preaching: ‘repent and believe.’ The Greek word for converting means: to rethink – to question one’s own and common way of living; to allow God to enter into the criteria of one’s life; to not merely judge according to the current opinions. Thereby, to convert means: not to live a all the others live, not do what all do, not feel justified in dubious, ambiguous, evil actions just because others do the same; begin to see one’s life through the eyes of God; thereby looking for the good, even if uncomfortable; not aiming at the judgment of the majority, of men, but on the justice of God – in other words: to look for a new style of life, a new life. All of this does not imply moralism; reducing Christianity to morality loses sight of the essence of Christ’s message: the gift of a new friendship, the gift of communion with Jesus and thereby with God. ...
    - Here the model for conversion is St Paul. The sign of this conversion is a desire to preach the gospel. “Woe to me if I do not preach the Gospel.” The new evangelization is transformative. It radicalizes the life of the Christian.
    - Lineamenta: Another fruit of transmitting the faith is the courage to speak out against infidelity and scandal which arise in Christian communities as a sign and consequence of

moments of fatigue and weariness in the work of proclamation. Other fruits include: the courage to recognize and admit faults; the capacity to continue to witness to Jesus Christ, while recounting our continual need to be saved, knowing that - as St. Paul the Apostle teaches - we can look at our weakness so that in this way we can acknowledge the power of Christ who saves us (cf. *2 Cor* 12:9; *Rom* 7:14ff.); the exercise of penance, a commitment to the work of purification and the will to make atonement for the consequences of our errors; and an unfailing trust that the hope which has been given us "does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit which has been given to us" (*Rom* 5:5). All these fruits result from the process of transmitting the faith and proclaiming the Gospel, a process which first brings renewal to Christians and their communities, as it brings to the world the Gospel of Jesus Christ.

○ Christ

- RM 1: "Evangelization will always contain -- as the foundation, centre and, at the same time, the summit of its dynamism -- a clear proclamation that, in Jesus Christ . . . salvation is offered to all men, as a gift of God's grace and mercy." (EN 27). "The new evangelization," according to John Paul II, "is not a matter of merely passing on doctrine but rather of a personal and profound meeting with the Savior."
- IL 18: The Christian faith is not simply teachings, wise sayings, a code of morality or a tradition. The Christian faith is a true encounter and relationship with Jesus Christ. Transmitting the faith means to create in every place and time the conditions which lead to this encounter between the person and Jesus Christ. The goal of all evangelization is to create the possibility for this encounter, which is, at one and the same time, intimate, personal, public and communal. Pope Benedict XVI stated: "Being Christian is not the result of an ethical choice or a lofty idea, but the encounter with an event, a person, which gives life a new horizon and a decisive direction. [...] Since God has first loved us (cf. *1 Jn* 4:10), love is now no longer a mere 'command'; it is the response to the gift of love with which God draws near to us."<sup>[19]</sup> In the Christian faith, the encounter with Christ and the relationship with him takes place "in accordance to the Scriptures" (*1 Cor* 15:3, 4). The Church is formed precisely through the grace of this relationship.
- For JP II, this was a direct result of Vatican II's insights about the centrality of Christ in the faith:
  - GS 22: "The truth is that only in the mystery of the incarnate Word does the mystery of man take on light. . . . Christ, . . . by the revelation of the mystery of the Father and His love, fully reveals man to man himself and makes his supreme calling clear."
- Ratzinger: "Only in Christ and through Christ does the theme God become truly concrete: Christ is Emanuel, the God-with-us – the concretization of the "I am", the response to Deism."
  - The Sequela of Christ – Christ offers Himself as the path of my life. Sequela of Christ does not mean: imitating the man Jesus. This type of attempt would necessarily fail – it would be an anachronism. The Sequela of Christ has a much higher goal: to be assimilated into Christ, that is to attain union with God. . . . The only path is communion with Christ, achieved in sacramental life. The Sequela of Christ is not a question of morality, but a "mysteric" theme – an ensemble of divine action and our response.
  - This is the pattern of Jesus himself. Jesus reveals himself throughout the Gospel.
    - IL 23: For Jesus, the purpose of evangelization is drawing people into his intimate relationship with the Father and the Spirit. This is the primary reason for his preaching and miracles: to proclaim a salvation which, even though manifested through concrete acts of healing, is not meant to indicate a desire for social or cultural change but a profound experience, accessible to each person, of being loved by God and learning to recognize him in the face of a loving and merciful Father (cf. *Lk* 15).

○ Kingdom, Prayer

- Ratzinger: At the “heart of the new evangelization” must be the kingdom of God, which is “not a thing.” “The Kingdom of God is God. Kingdom of God means: God exists. God is alive. God is present and acts in the world, in our – in my life. God is not a faraway “ultimate cause”, God is not the “great architect” of deism, who created the machine of the world and is no longer part of it – on the contrary: God is the most present and decisive reality in each and every act of my life, in each and every moment of history. ... Unfortunately, we Christians also often live as if God did not exist.... Therefore, evangelization must, first of all, speak about God, proclaim the only true God. Here too we must keep the practical aspect in mind. God cannot be made known with words alone. One does not really know a person if one knows about this person second handedly. To proclaim God is to introduce to the relation with God: to teach how to pray. Prayer is faith in action. And only by experiencing life with God does the evidence of His existence appear. ... Speaking about God and speaking with God must always go together. The proclamation of God is the guide to communion with God in fraternal communion, founded and vivified by Christ. This is why the liturgy (the sacraments) are not a secondary theme next to the preaching of the living God, but the realization of our relationship with God.”
- RM 18: Christ not only proclaimed the kingdom, but in him the kingdom itself became present and was fulfilled. ... The kingdom of God is not a concept, a doctrine, or a program subject to free interpretation, but it is before all else a person with the face and name of Jesus of Nazareth, the image of the invisible God. If the kingdom is separated from Jesus, it is no longer the kingdom of God which he revealed. The result is a distortion of the meaning of the kingdom, which runs the risk of being transformed into a purely human or ideological goal, and a distortion of the identity of Christ, who no longer appears as the Lord to whom everything must one day be subjected (cf. 1 Cor 15:27) Likewise, one may not separate the kingdom from the Church. It is true that the Church is not an end unto herself, since she is ordered toward the kingdom of God of which she is the seed, sign and instrument. Yet, while remaining distinct from Christ and the kingdom, the Church is indissolubly united to both. Christ endowed the Church, his body, with the fullness of the benefits and means of salvation. The Holy Spirit dwells in her, enlivens her with his gifts and charisms, sanctifies, guides and constantly renews her. The result is a unique and special relationship which, while not excluding the action of Christ and the Spirit outside the Church's visible boundaries, confers upon her a specific and necessary role; hence the Church's special connection with the kingdom of God and of Christ, which she has "the mission of announcing and inaugurating among all peoples.

○ Cross

- Ratzinger: Jesus’ “entire life was ... a path towards the cross, ascension towards Jerusalem. Jesus did not redeem the world with beautiful word but with His suffering and His death. His passion is the inexhaustible source of life for the world; the passion gives power to His words. The Lord Himself ... formulated this law of fruitfulness in the word of the grain of seed that dies, fallen to earth (Jn 12:24). This law too is valid until the end of the world and is ... fundamental for new evangelization. All of history demonstrates this. It is very easy to demonstrate this in the history of Christianity.
- Here, I would like to recall only the beginning of evangelization in the life of Saint Paul. The success of his mission was not the fruit of great rhetorical art or pastoral prudence; the fruitfulness was tied to the suffering, to the communion in the passion with Christ. "But none will be given it except the sign of the prophet Jonah" said the Lord. The sign of Jonah is the crucified Christ – they are the witnesses that complete "what is lacking in Christ's afflictions" (Col 1:24). Throughout all the periods of history, the words of Tertullian have always been verified: the blood of martyrs is a seed. ... Saint Augustine comments on the text Jn 21:16 in the following way: “Tend my sheep,” means suffer for my sheep. A mother cannot give life to a child without suffering. Each birth requires suffering, is suffering, and becoming a Christian is a birth. ... We cannot give life to others without giving up our own

lives. The process of expropriation indicated above is the concrete form (expressed in many different ways) of giving one's life. And let us think about the words of the Savior: "... whoever loses his life for my sake and the Gospel's will save it..." (Mk 8:35).

○ Eternal Life, Judgment

- Ratzinger: "The proclamation of the Kingdom of God is the proclamation of the God present, the God that knows us, listen to us; the God that enters into history to do justice. Therefore, this preaching is also the proclamation of justice, the proclamation of our responsibility.... Man will be judged. He must account for things. This certitude is of value both for the powerful as well as the simple ones. Where this is honored, the limitations of every power in this world are traced. God renders justice, and only He may ultimately do this. We will be able to do this better the more we are able to live under the eyes of God and to communicate the truth of justice to the world. Thus the article of faith in justice, its force in the formation of consciences, is a central theme of the Gospel and is truly good news. It is for all those suffering the injustices of the world and who are looking for justice. ...
- Justice exists. The injustices of the world are not the final word of history. Only whoever does not want there to be justice can oppose this truth. If we seriously consider the judgment and the seriousness of the responsibility for us that emerges from this, we will be able to understand full well the other aspect of this proclamation, that is redemption, the fact that Jesus, in the cross, takes on our sins; God Himself, in the passion of the Son, becomes the advocate for us sinners, and thus making penance possible, the hope for the repentant sinner, hope expressed in a marvelous way by the words of Saint John: Before God, we will reassure our heart.... Only by believing in the just judgment of God, only by hungering and thirsting for justice (cf. Mt 5:6) will we open up our hearts, our life to divine mercy. This can be seen: it isn't true that faith in eternal life makes earthly life insignificant. To the contrary: only if the measure of our life is eternity, then also this life of ours on earth is great and its value immense. God is not the competitor in our life, but the guarantor of our greatness. This way we return to the starting point: God. If we take the Christian message into well thought out consideration, we are not speaking about a whole lot of things. In reality, the Christian message is very simple: we speak about God and man, and this way we say everything."
- EN 27: Evangelization will also always contain--as the foundation, center, and at the same time, summit of its dynamism--a clear proclamation that, in Jesus Christ, the Son of God made man, who died and rose from the dead, salvation is offered to all men, as a gift of God's grace and mercy.[57] And not an immanent salvation, meeting material or even spiritual needs, restricted to the framework of temporal existence and completely identified with temporal desires, hopes, affairs and struggles, but a salvation which exceeds all these limits in order to reach fulfillment in a communion with the one and only divine Absolute: a transcendent and eschatological salvation, which indeed has its beginning in this life but which is fulfilled in eternity.

○ The Preaching of the Living of the Faith — The Concrete Life of Christians

- EN 28: Evangelization therefore also includes the preaching of hope in the promises made by God in the new Covenant in Jesus Christ; the preaching of God's love for us and of our love for God; the preaching of brotherly love for all men--the capacity of giving and forgiving, of self-denial, of helping one's brother and sister--which, springing from the love of God, is the kernel of the Gospel; the preaching of the mystery of evil and of the active search for good. The preaching likewise--and this is always urgent--of the search for God Himself through prayer which is principally that of adoration and thanksgiving, but also through communion with the visible sign of the encounter with God which is the Church of Jesus Christ; and this communion in its turn is expressed by the application of those other signs of Christ living and acting in the Church which are the sacraments. To live the sacraments in this way, bringing their celebration to a true fullness, is not, as some would claim, to impede or to accept a distortion of evangelization: it is rather to complete it. For in its totality, evangelization--over and above the preaching of a message--consists in the

implantation of the Church, which does not exist without the driving force which is the sacramental life culminating in the Eucharist.

- 29. But evangelization would not be complete if it did not take account of the unceasing interplay of the Gospel and of man's concrete life, both personal and social. This is why evangelization involves an explicit message, adapted to the different situations constantly being realized, about the rights and duties of every human being, about family life without which personal growth and development is hardly possible,[60] about life in society, about international life, peace, justice and development--a message especially energetic today about liberation
- 76. Let us now consider the very persons of the evangelizers. It is often said nowadays that the present century thirsts for *authenticity*. Especially in regard to young people it is said that they have a horror of the artificial or false and that they are searching above all for truth and honesty. These "signs of the times" should find us vigilant. Either tacitly or aloud--but always forcefully--we are being asked: Do you really believe what you are proclaiming? Do you live what you believe? Do you really preach what you live? The witness of life has become more than ever an essential condition for real effectiveness in preaching. Precisely because of this we are, to a certain extent, responsible for the progress of the Gospel that we proclaim.
- In sum:
  - Christ in the content of the new evangelization:
    - His call to conversion
    - His very being
    - His proclamation of the Kingdom
    - His sacrificial love shown on the Cross
    - His words on eternal life and judgment and his fulfillment of them.
    - His integrity between words and action.
  - Derivatively, we in the Church are called to give witness to this reality:
    - By the joy, depth and sincerity of our continual conversion.
    - By our very being, radiating Christ's
    - By our living in his kingdom, saying, "Thy kingdom come, thy will be done!" By our following the parables of the kingdom.
    - By receiving Christ's love on the Cross and then denying ourselves, picking up our Crosses and following him.
    - By having life to the full now, living eschatologically with him and proclaiming that all our actions have eternal consequences for the good or the bad, seizing the good, storing up treasure in heaven.
- Agents of the New Evangelization
  - I'll speak briefly here.
  - We could say, first, that the primary agent is God the Holy Spirit, who helps us to fulfill in Christ his own mission.
  - But the "secondary" agents of the new evangelization are likewise important. Christ could have stayed on earth until the end of time to proclaim the Gospel himself. Instead, he ascended to heaven, to take off our training wheels and give us the dignity of cooperating with him in the salvation of our brothers and sisters, parents, friends, children, even strangers and those we'll never meet this side of the parousia.
  - When we think about who are the agents, many think about missionaries proper, or priests, or religious, or catechists. We can easily think of someone else. In the past (and even presently), for most Catholics evangelization was perceived to be the work of a special group within the Church, e.g., those with a special vocation. In the new evangelization, however, it is clear that the call is to the entire people of God
  - All of us
    - 15 times in RM, JP II mentions that it is the vocation and mission of all Christians.



St. Peter the Apostle, when he asks us to give an account and respond to anyone who asks us the reason for the hope which is in us (cf. *1 Pt* 3:15). The Spirit indicates for our Christian communities the path to be followed, if they are to bring about a new season of witnessing to our faith and new forms of response (*apo-logia*) to anyone who asks the *logos*, the reason for our faith. These circumstances provide an occasion to renew ourselves, to make the hope and salvation given us by Jesus Christ more effectively present in the world in which we live. This demands learning a new manner of responding — "with gentleness and respect, with a clear conscience" (*1 Pt* 3:16). This task invites us to live life with the gentle power which comes from our identity as children of God, from our union with Christ in the Spirit, and from the newness which this union has created in us, and with the determination of someone who knows that the goal of all living is an encounter with God the Father in his Kingdom.

- 120. This manner of response must be complete, involving not only a state of mind but personal deeds and public testimony as well as the internal life of our communities and their missionary zeal. This will not only add greater credibility to the Church's work in education and selfless dedication to the poor but also strengthen the ability of every Christian to engage in the conversation taking place in all areas of living and in the workplace, so as to communicate the gift of Christian hope. This manner of response has to be characterized by zeal, trust and frankness (*parresia*) as seen in the preaching of the Apostles (cf. *Acts* 4:31; 9:27-28). The world must witness this manner of response, based on the logic of our faith, in not only the Church as a whole but the life of every Christian. This manner of responding personally involves each of us, as Pope Paul VI recalls: "side by side with the collective proclamation of the Gospel, the other form of transmission, the person-to-person one, remains valid and important. [...] It must not happen that the pressing need to proclaim the Good News to the multitudes should cause us to forget this form of proclamation whereby an individual's personal conscience is reached and touched by an entirely unique word that he receives from someone else."<sup>1</sup>
- Among the laity, the Church has always singled out the family.
  - EN 71: "One cannot fail to stress the evangelizing action of the family in the evangelizing apostolate of the laity. ... The family, like the Church, ought to be a place where the Gospel is transmitted and from which the Gospel radiates. In a family which is conscious of this mission, all the members evangelize and are evangelized. The parents not only communicate the Gospel to their children, but from their children they can themselves receive the same Gospel as deeply lived by them. And such a family becomes the evangelizer of many other families, and of the neighborhood of which it forms part."
  - IL 111. The Church acknowledges the family's responsibility in the formation and transmission of the Christian faith from the very beginning of human life. The close bond between the Church and the family arise from the assistance that the Church seeks to give to the family and that which she expects from the family. Oftentimes, families are subjected to great stress due to the hectic pace of life, the uncertainty of work, increasing instability and fatigue in the education of children that is becoming more difficult. Aware of these difficulties, the family needs the support that comes from feeling a part of a community and being accepted and listened to. The family likewise needs to be bolstered not only by the proclamation of the Gospel but also by guidance in its work of education. The commonly shared goal is to give the family an increasingly active role in the process of the transmission of the faith
- Deacons
  - The Directory on the Life and Ministry of Deacons teaches:
    - 26. Contemporary society requires a new evangelization that demands a greater and



more generous effort on the part of ordained ministers. Deacons, “nourished by prayer and above all by love of the Eucharist”, in addition to their involvement in diocesan and parochial programs of catechesis, of evangelization and of preparation for the reception of the Sacraments, should strive to transmit the word in their professional lives, either explicitly or merely by their active presence in places where public opinion is formed and ethical norms are applied — such as the social services or organizations promoting the rights of the family or life. They should also be aware of the great possibilities for the ministry of the word in the area of religious and moral instruction in schools, in Catholic and civil universities and by adequate use of modern means of social communication

- 23. The bishop, during the rite of ordination, gives the book of the Gospels to the deacon saying: “Receive the Gospel of Christ whose herald you have become”. Like priests, deacons are commended to all by their conduct, their preaching of the mystery of Christ, by transmitting Christian doctrine and by devoting attention to the problems of our time. The principal function of the deacon, therefore, is to collaborate with the bishop and the priests in the exercise of a ministry that is not of their own wisdom but of the word of God, calling all to conversion and holiness. He prepares for such a ministry by careful study of Sacred Scripture, of Tradition, of the liturgy and of the life of the Church. Moreover, in interpreting and applying the sacred deposit, the deacon is obliged to be directed by the Magisterium of those who are “witnesses of divine and Catholic truth,” the Roman Pontiff and the bishops in communion with him, so as to teach and propose the mystery of Christ fully and faithfully. It is also necessary that he learn the art of communicating the faith effectively and integrally to contemporary man, in diverse cultural circumstances and stages of life.
- The National Directory for the Formation, Ministry and Life of Permanent Deacons in the United States says:
  - The deacon participates as an evangelizer and teacher in the Church’s mission of heralding the word. In the liturgy of the word, especially in the Eucharist or in those liturgies where he is the presiding minister, the deacon proclaims the Gospel. He may preach by virtue of ordination and in accord with the requirements of Canon Law. Other forms of the deacon’s participation in the Church’s ministry of the word include catechetical instruction; religious formation of candidates and families preparing for the reception of the sacraments; leadership roles in retreats, evangelization, and renewal programs; outreach to alienated Catholics; and counseling and spiritual direction, to the extent that he is properly trained. The deacon also strives to “transmit the word in [his] professional [life] either explicitly or merely by [his] active presence in places where public opinion is formed and ethical norms are applied.”
  - In these and many other formal and informal ways, the deacon leads the community to reflect on their communion and mission in Jesus Christ, especially impelling the community of believers to live lives of service. Because the deacon sacramentalizes service, he should proclaim the word in such a way that he first witnesses its empowerment in his own life. Then he can effectively challenge others to practice the Church’s ministry of charity and justice in the social environments in which people live their baptismal vocation. By his own faithful practice of the spiritual and corporal works of mercy, the deacon “by word and example . . . should work so that all the faithful, in imitation of Christ, may place themselves at the constant service of their brothers and sisters.
  - As a participant in the Church’s ministry of the word, the deacon heeds the charge given him at ordination: “Receive the Gospel of Christ, whose herald you now are. Believe what you read, teach what you believe, and practice what you teach.” The

deacon must always remain a student of God's word, for only when the word is deeply rooted in his own life can he bring that word to others. The deacon ought to remember that since he is a member of the hierarchy, his actions and public pronouncements involve the Church and its Magisterium.

○ Evangelizing Community

- IL 81. The new evangelization is a call to the Church to rediscover her missionary origins. According to many responses, the new evangelization can devote work in this area to leading Christian communities to be less concentrated on themselves inwardly in the midst of the changes already taking place and more engaged in proclaiming the faith to others. In this regard, much is expected from parishes that are seen as an entryway, open to everyone in every place on the globe, to the Christian faith and an experience of the Church. In addition to their being the place for ordinary pastoral life, liturgical celebrations, the dispensation of the sacraments, catechesis and the catechumenate, parishes have the responsibility to become real centres for propagating and bearing witness to the Christian experience and places for attentively listening to people and ascertaining their needs. Parishes are places where a person receives instruction on searching for the truth, where faith is nourished and strengthened and where the Christian message and God's plan for humanity and the world is communicated. They are the prime communities for experiencing the joy that comes from being not only gathered together by the Spirit but prepared to live one's proper vocation as a missionary.
- When we're evangelized, we evangelize others
  - EA 68. An encounter with the Lord brings about a profound transformation in all who do not close themselves off from him. The first impulse coming from this transformation is to communicate to others the richness discovered in the experience of the encounter. This does not mean simply teaching what we have come to know but also, like the Samaritan woman, enabling others to encounter Jesus personally: "Come and see" (Jn 4:29). The result will be the same as that which took place in the heart of the Samaritans, who said to the woman: "It is no longer because of your words that we believe, for we have heard for ourselves, and we know that this is indeed the Savior of the world" (Jn 4:42). The Church, which draws her life from the permanent and mysterious presence of her Risen Lord, has as the core of her mission a duty "to lead all people to encounter Christ." ... The burning desire to invite others to encounter the One whom we have encountered is the start of the evangelizing mission to which the whole Church is called. This mission has become particularly urgent today in America, five hundred years after the first evangelization, as we prepare to commemorate with gratitude the two thousandth anniversary of the coming of the only-begotten Son of God into the world.
  - EN 23-24. The person who has been evangelized goes on to evangelize others. Here lies the test of truth, the touchstone of evangelization: it is unthinkable that a person should accept the Word and give himself to the kingdom without becoming a person who bears witness to it and proclaims it in his turn."
- Lineamenta 17. The goal of the entire process of transmitting the faith is to make the Church a community of witnesses of the Gospel.
- CL 34: "In both accepting and proclaiming the Gospel in the power of the Spirit, the Church becomes at one and the same time an "evangelizing and evangelized" community
- Ratzinger: "Conversion, although certainly a personal act of separation from the way everyone else lives, involves a "new and more profound socialization. The 'I' opens itself once again to the 'you,' in all its depths, and thus a new 'We' is born. If the lifestyle spread throughout the world implies the danger of de-personalization, of not living one's own life but the life of all the others, in conversion a new 'We,' of the common path of God, must be achieved. In proclaiming conversion we must also offer a community of life, a common space for the new style of life. We cannot evangelize with words alone; the Gospel creates

- life, creates communities of progress; a merely individual conversion has no consistency”
- IL 107. The responses ask that a central position in the new evangelization be given to the parish, community of communities, not simply as a place for religious services to be celebrated but as a gathering place for families, Bible groups and renewed lay involvement, where a true sense of the Church is experienced through a most authentically lived celebration of the sacraments and their meaning.
  - Practical points (GAMD)
    - 104. Goal II: To invite all people in the United States, whatever their social or cultural background, to hear the message of salvation in Jesus Christ so they may come to join us in the fullness of the Catholic faith
    - This goal means that we are to invite effectively every person to come to know the Good News of Jesus proclaimed by the Catholic Church. This goal goes along with the first one, for, as that goal is sought, Catholics will develop an inviting attitude as a general part of our everyday spirituality. This goal means not only that people are invited but also that an essential welcoming spirit is present in Catholic homes and in all our Catholic institutions: parishes, organizations, hospitals, schools, chanceries, and centers of neighborhood service. This goal also has ecumenical implications.
    - The strategy behind this goal is to create a more welcoming attitude toward others in our parishes so that people feel at home; next, to create an attitude of sharing faith and to develop greater skills to do this; then, to undertake activities to invite others to know the Catholic people better.
    - *To make every Catholic institution, especially our parishes, more welcoming*
      - review of the hospitality of our institutions;
      - use of parochial schools and religious education programs for outreach and welcome for the whole family;
      - workshops on greeting and welcoming;
      - retraining of ushers, receptionists, and other personnel; and
      - study of the access and availability of our institutions to people (e.g., considering event times, lighting, and signs and posters), particularly with regard to ways to welcome those with disabilities (e.g., having ramps into churches, adequate sound systems, and signing for the hearing impaired).
    - *To help every Catholic feel comfortable about sharing his or her faith and inviting people to discover Christ in our Catholic family of believers*
      - faith-sharing groups;
      - training on discerning religious experience and articulating it;
      - development of a greater ability to listen and empathize; and
      - encouragement of converts to share their stories of faith
    - *To equip and empower our active Catholic members to exercise their baptismal call to evangelize*
      - renewal days;
      - witness training;
      - training of Catholics for one-to-one evangelization;
      - use of baptismal and sacramental preparation to expand understandings of discipleship;
      - modeling and witness from those involved in the Rite of Christian Initiation of Adults;
      - evangelization components in religious education materials;
      - parish missions; and
      - preparation of specially designated people as full-time evangelizers
    - *To effectively invite people to our Church*
      - into the images that are projected about the Church through the media;
      - recruitment of Catholics skilled in media to assist in this new imaging;
      - care for the evangelizing dimension of every official church pronouncement;

and

- development
- mailings, home visits, and consistent invitation to people newly moving into parish areas;
- neighborhood publicity through newspapers and posters;
- periodic taking of a census;
- involvement in and service to the neighborhood;
- development of neighborhood, parish, and local events to which people would be specially invited (e.g., open houses, open forums for airing questions and issues, events for friends or extended families, or other programs of welcoming); and
- greater sensitivity to the needs of the seeker.
- *To design programs of outreach for those who have ceased being active in the Church*
  - development of programs to help people experience reconciliation;
  - renewed celebration of the Sacrament of Reconciliation;
  - programs for the divorced and separated and for those who feel alienated from the Church;
  - professional surveys of inactive Catholics;
  - development of ministries that emphasize the mercy and compassion of God; and
  - parish missions.
- *To design programs that reach out in particular ways to those who do not participate in a church community or who seek the fullness of faith*
  - formation of innovative methods of inquiry in the period before the catechumenate;
  - programs of hospitality and welcome, at the local church or in homes;
  - exploration of new forms of Catholic presence in cities, suburban malls, storefronts, and other places of congregation;
  - personal visits; and
  - regional mailings.
- In sum:
  - We all have a part to play.
  - NMI 40: "To nourish ourselves with the word in order to be "servants of the word" in the work of evangelization: this is surely a priority for the Church at the dawn of the new millennium. Even in countries evangelized many centuries ago, the reality of a "Christian society" which, amid all the frailties which have always marked human life, measured itself explicitly on Gospel values, is now gone. ... Over the years, I have often repeated the summons to the new evangelization. I do so again now, especially in order to insist that we must rekindle in ourselves the impetus of the beginnings and allow ourselves to be filled with the ardour of the apostolic preaching which followed Pentecost. We must revive in ourselves the burning conviction of Paul, who cried out: "Woe to me if I do not preach the Gospel" (1 Cor 9:16). This passion will not fail to stir in the Church a new sense of mission, which cannot be left to a group of "specialists" but must involve the responsibility of all the members of the People of God. Those who have come into genuine contact with Christ cannot keep him for themselves, they must proclaim him. A new apostolic outreach is needed, which will be lived as the everyday commitment of Christian communities and groups. This should be done however with the respect due to the different paths of different people and with sensitivity to the diversity of cultures in which the Christian message must be planted, in such a way that the particular values of each people will not be rejected but purified and brought to their.
- Conclusion
  - Back to faith. Announcing to others what we ourselves believe.

- “I passed on to you as of first importance what I myself had received.” These words, from St. Paul’s first letter to the Corinthians, describe the great task of the Church!
- Woe to us if we do not preach the Gospel!