

“Come” and “Go” — Being Renewed in Faith for the New Evangelization
Priests in the New Evangelization

I. Introduction

- A. For any of us who tries to read the signs of the times, we would have to be illiterate or blind not to grasp the timeliness and importance of the new evangelization.
 1. Pope Benedict's election was, most experts said, a clear indication that the Holy Spirit led the Cardinals to choose the man they thought most qualified to guide the Church in re-evangelizing the Christian West, especially Europe, once so fertile a soil, which is in danger of being lost.
 2. He founded a new department in the Roman Curia, the Pontifical Council for the New Evangelization, to give a concrete answer, he said last May “to the moment of crisis in Christian life, which is being verified in so many countries, above all those of ancient Christian tradition.”
 3. The Church just finished in October a three week Synod on the New Evangelization for the Transmission of the Faith, in which the whole world looked at this crisis.
- B. And we can see it closer to home
 1. Nationally, 24% of Catholics come to Mass each Sunday.
 2. Thirty million people in the U.S. define themselves as ex-Catholics, one out of ten.
 3. We know many people, even in our own families, who have given up practicing the faith, who don't bring their children to be baptized, who don't get married in the Church if they get married at all.
 4. We see many other Catholics who still practice the faith, but only the parts of it that they find acceptable, who often think that the Church founded by Christ and moved by the Holy Spirit is quite fallible when it comes to many modern controversial issues.
 5. These are all reasons calling out for a New Evangelization.
- C. What I'd like to do in this talk is first to give an introduction to what the New Evangelization is. We all use the term, but very often we understand different things by it. When I give retreats on the New Evangelization, I normally break it down into five parts: what it is, what its method is, what its content is, who its agents are and who its privileged recipients are. Today in the first part of the talk I'd like to spend most of our time on the contents and method because I think that will be what's most useful to us, but I'll give a quick look at the other three.
- D. Then I'd like to take up several of the propositions that were given by the Holy Father at the end of the Synod that I think are quite relevant to our life and ministry as priests.
- E. First, what is the new evangelization?
 1. The new evangelization is distinguished from two other aspects of the Church's mission: what we call the “*missio ad gentes*,” proclaiming the Gospel to those individuals and nations who have never had the Gospel proposed to them; and the pastoral care of the faithful, which is the regular help the Church gives to those who are practicing the faith to help their faith grow. The New Evangelization is specifically the outreach to those who have been baptized who have ceased to live the Christian life in large part or altogether. It's the reproposal of the Gospel to those who, in many cases, have given up the practice of Christianity and, because of the influence of secularism, are indifferent to faith and are living “as if God did not exist.” But, as Pope Benedict and many synod fathers noted over the course of the past month, these distinctions are starting to get blended in our present world and hence the new evangelization is coming to be the new and timely proposal of Christ to all three groups.
 2. In 2000, in a great talk on the New Evangelization at the Jubilee for Catechists, Cardinal Ratzinger got to the root causes of this phenomenon: “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.

3. He went on: "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 an unknown, nothing else works."
4. The New Evangelization is to teach the art of living to all those wandering in the desert.
5. So the new Evangelization is:
 - a. "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 (lineamenta).
 - b. IL 88: the name given to a spiritual reawakening and the reanimation of a process of conversion which the Church asks of herself, all her communities and all the baptized.
 - c. 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" (lineamenta).

F. Method of the New Evangelization

- II. JP II, in 1992 in the Dominican Republic, called for a commitment to evangelization "new in its ardor, methods and expression."
- III. 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.
- IV. In Greek, there are two words for new.
 - A. One means chronologically new, or what we'd say, "brand new." Something that was just created, that didn't exist before.
 - B. The second one means "fresh" or "renewed" or "new and improved."
 - C. 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.
- V. What are those elements?
 - A. First is prayer
 1. 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.
 - B. Second is witness
 1. 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:
 - a. 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.

- b. 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.
2. Pope Paul VI wrote in EN 21:
 - a. “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.”
 3. For this witness to be effective, it must be full of joy:
 - a. Lineamenta: 25. “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. ... [The New Evangelization will come] 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.
- C. Third is preaching and teaching proper
1. Can't just be witness alone
 - a. 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.
 2. Not just kerygma (proclamation) but theological reflection
 - a. 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.”

D. Fourth is friendship

1. 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.”
2. Paul VI singles out the sacrament of penance. “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.” This was a major theme of the Synod that just concluded.
3. Synod Proposition 33: The Sacrament of Penance and Reconciliation is the privileged place to receive God’s mercy and forgiveness. It is a place for both personal and communal healing. In this sacrament, all the baptized have a new and personal encounter with Jesus Christ, as well as a new encounter with the Church, facilitating a full reconciliation through the forgiveness of sins. Here the penitent encounters Jesus, and at the same time he or she experiences a deeper appreciation of himself and herself. The Synod Fathers ask that this sacrament be put again at the center of the pastoral activity of the Church. In every diocese, at least one place should be especially dedicated in a permanent way for the celebration of this sacrament, where priests are always present, allowing God’s mercy to be experienced by all the faithful. The sacrament should be especially available, even on a daily basis, at places of pilgrimage and specially designated churches. Fidelity to the specific norms which rule the administration of this sacrament is necessary. Every priest should consider the Sacrament of Penance an essential part of his ministry and of the New Evangelization, and in every parish community a suitable time should be set apart for hearing confessions.

E. Fifth is through an authentic missionary spirituality

1. 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:
 - a. Complete docility to the Spirit.
 - i) Synod Proposition on the Sacrament of Confirmation (37). All the Christian faithful are entrusted with the mission to evangelize, due to the sacraments of Baptism and Confirmation. Here the faithful are sealed by the anointing of the Holy Spirit and are called to participate in the mystery of Pentecost. Through Confirmation, all the baptized receive the fullness of the Holy Spirit, his charisms, and the power to give witness to the Gospel openly and with courage. It is important that mystagogical catechesis accompany the grace of filial adoption received at Baptism, underlining the importance of the gift of the Holy Spirit which enables one to fully participate in the Eucharistic witness of the Church and its influence in all the spheres of life and human activity. Hence proper and systematic catechesis prior to the reception of these sacraments is of prime importance.
 - b. Intimate communion with Christ.
 - c. Apostolic charity
 - d. Love for the Church.
 - a) Holiness
 - i) Synod Proposition on Holiness (23) — The universal call to holiness is constitutive of the New Evangelization that sees the Saints as effective models of the variety

and forms in which this vocation can be realized. What is common in the varied stories of holiness is the following of Christ expressed in a life of faith active in charity which is a privileged proclamation of the Gospel. We recognize Mary as the model of holiness that is manifest in acts of love including the supreme gift of self. Holiness is a significant part of every evangelizing commitment for the one who evangelizes and for the good of those evangelized.

F. Content of the New Evangelization — Again, I turn to Cardinal Ratzinger, who has I believe the most concise and profound description of what the content needs to be.

1. Conversion

- a. 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.”
- b. EN 18: “The purpose of evangelization is therefore precisely this interior change, and if it had to be expressed in one sentence the best way of stating it would be to say that the Church evangelizes when she seeks to convert, solely through the divine power of the message she proclaims, both the personal and collective consciences of people, the activities in which they engage, and the lives and concrete milieu which are theirs.”
- c. 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 as 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. ...
- d. 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.
- e. Synod Proposition 22: The drama and intensity of the age old clash between good and evil, between faith and fear should be presented as the essential background, a constituent element of the call to conversion in Christ. This struggle continues at a natural and supernatural level. “For the gate is narrow and the way is hard, that leads to life, and those who find it are few” (Mt 7: 14). Many bishops spoke of the need for renewal in holiness in their own lives, if they are to be true and effective agents of the New Evangelization. The New Evangelization requires personal and communal conversion, new methods of evangelization and renewal of the pastoral structures, to be able to move from a pastoral strategy of maintenance to a pastoral position that is truly missionary. The New Evangelization guides us to an authentic pastoral conversion which moves us to attitudes and initiatives which leads to evaluations and changes in the dynamics of pastoral structures which no longer respond to the evangelical demands of the current time.

2. Christ

- a. 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.”
- b. 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. ... The Church is formed precisely through the grace of this relationship.

- c. For JP II, this was a direct result of Vatican II's insights about the centrality of Christ in the faith:
 - i. 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."
 - ii. Christ wants to bring people into his intimate relationship with the Father and the Spirit.
3. Kingdom, Prayer
 - a. 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."
 - b. 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.
4. Cross
 - a. 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.
 - b. 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).

5. Eternal Life, Judgment

- a. 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. ...
- b. 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.”

6. Beauty

- a. Synod Proposition on the Way of Beauty (20): In the New Evangelization, there should be a particular attention paid to the way of beauty: Christ, the “Good Shepherd” (cf. *Jn* 10:11) is the Truth in person, the beautiful revelation in sign, pouring himself out without measure. It is important to give testimony to the young who follow Jesus, not only of his goodness and truth, but also of the fullness of his beauty. As Augustine affirmed, “it is not possible to love what is not beautiful” (*Confessions*, Bk IV, 13.20). Beauty attracts us to love, through which God reveals to us his face in which we believe. In this light artists feel themselves both spoken to and privileged communicators of the New Evangelization. In the formation of seminarians, education in beauty should not be neglected nor education in the sacred arts as we are reminded in the teaching of the Second Vatican Council (cf. *Sacrosanctum concilium*, 129). Beauty should always be a special dimension of the new evangelization. It is necessary that the Church be vigilant in caring for and promoting the quality of the art that is permitted in the sacred spaces reserved for liturgical celebrations, guarding both its beauty and the truthfulness of its expression. It is important for the New Evangelization that the Church be present in all fields of art, so as to support with her spiritual and pastoral presence the artists in their search for creativity and to foster a living and true spiritual experience of salvation that becomes present in their work.
 - a) Back in the mid-1980s in his book length interview, Pope Benedict said something he has repeated on many occasions afterward about the new evangelization, which is something we ought to ponder. It is also something that brings us back to the Year of Faith and can serve as a summary.
 - b) Ratzinger Report
 - i) The only really effective apologia for Christianity comes down to two arguments, namely the saints the Church has produced and the art which has grown in her womb.

- ii) Better witness is borne to the Lord by the splendor of holiness and art which have arisen in the community of believers than by clever excuses which apologetics has come up with to justify the dark sides which, sadly, are so frequent in the Church's human history. If the Church is to continue to transform and humanize the world, how can she dispense with beauty in her liturgies, that beauty which is so closely linked with love and with the radiance of the Resurrection? No. Christians must not be too easily satisfied. They must make their Church into a place where beauty—and hence truth—is at home. Without this the world will become the first circle of hell.
- iii) He then spoke of a famous theologian who admitted he was a barbarian. Ratzinger commented: “A theologian [and we could add, a priest, a pastor, a bishop] who does not love art, poetry, music and nature can be dangerous Blindness and deafness toward the beautiful are not incidental: they necessarily are reflected in his theology [and preaching!]”
- c) In Rimini in 2002 at the annual meeting of Communion and Liberation that draws 700,000 people but outside of Italy for some strange reason never hits the ecclesiastical radar, he build upon these points in ways that are helpful for us to hear.
 - i) Being struck and overcome by the beauty of Christ is a more real, more profound knowledge than mere rational deduction. Of course we must not underrate the importance of theological reflection, of exact and precise theological thought; it remains absolutely necessary. But to move from here to disdain or to reject the impact produced by the response of the heart in the encounter with beauty as a true form of knowledge would impoverish us and dry up our faith and our theology. We must rediscover this form of knowledge; it is a pressing need of our time. ...
 - ii) Of course, this is not just, or principally, a theological problem, but a problem of pastoral life that has to foster the human person's encounter with the beauty of faith. To admire the icons and the great masterpieces of Christian art in general, leads us on an inner way, a way of overcoming ourselves; thus in this purification of vision that is a purification of the heart, it reveals the beautiful to us, or at least a ray of it. In this way we are brought into contact with the power of the truth. I have often affirmed my conviction that the true apology of Christian faith, the most convincing demonstration of its truth against every denial, are the saints, and the beauty that the faith has generated. Today, for faith to grow, we must lead ourselves and the persons we meet to encounter the saints and to enter into contact with the Beautiful.
- d) To round out this most important point, I'd like to mention also what he said off the cuff in a question and answer with the priests of Bressanone in the Dolomites in northern Italy on August 6, 2008:
 - i) I once said that to me art and the saints are the greatest apologetic for our faith. The arguments contributed by reason are unquestionably important and indispensable, but then there is always dissent somewhere. On the other hand, if we look at the saints, this great luminous trail on which God passed through history, we see that there truly is a force of good which resists the millennia; there truly is the light of light.
 - ii) Likewise, if we contemplate the beauties created by faith, they are simply, I would say, **the living proof of faith**. If I look at this beautiful cathedral—it is a living proclamation! It speaks to us itself, and on the basis of the cathedral's beauty, we succeed in visibly proclaiming God, Christ and all his mysteries: Here they have acquired a form and look at us. All the great works of art, cathedrals—the Gothic cathedrals and the splendid Baroque churches—they are all a luminous sign of God and therefore truly a manifestation, an epiphany of God. And in Christianity

it is precisely a matter of this epiphany: that God became a veiled Epiphany—he appears and is resplendent.

- iii) We have just heard the organ in its full splendor. I think the great music born in the Church makes the truth of our faith audible and perceivable: from Gregorian chant to the music of the cathedrals, to Palestrina and his epoch, to Bach and hence to Mozart and Bruckner and so forth. In listening to all these works—the Passions of Bach, his Mass in B flat, and the great spiritual compositions of 16th-century polyphony, of the Viennese School, of all music, even that of minor composers—we suddenly understand: It is true! Wherever such things are born, the Truth is there. Without an intuition that discovers the true creative center of the world such beauty cannot be born. **For this reason I think we should always ensure that the two things are together [truth and beauty]; we should bring them together.** When, in our epoch, we discuss the reasonableness of faith, we discuss precisely the fact that reason does not end where experimental discoveries end—it does not finish in positivism; the theory of evolution sees the truth but sees only half the truth: It does not see that behind it is the Spirit of the creation. We are fighting to expand reason, and hence for a reason, which, precisely, is also open to the beautiful and does not have to set it aside as something quite different and unreasonable.
- iv) Christian art is a rational art—let us think of Gothic art or of the great music or even, precisely, of our own Baroque art—but it is the artistic expression of a greatly expanded reason, in which heart and reason encounter each other. This is the point. **I believe that in a certain way this is proof of the truth of Christianity: Heart and reason encounter one another, beauty and truth converge, and the more that we ourselves succeed in living in the beauty of truth, the more that faith will be able to return to being creative in our time too, and to express itself in a convincing form of art.**
- ii. The last two points are pretty straight forward, I think, for most of us. By baptism all Catholics are agents of the New Evangelization, summoned to cooperate with the Holy Spirit in seeking to bring others into communion with Christ and his body. And in terms of the privileged recipients, it begins with those whom the Lord has put into our path as our neighbors, while at the same time there needs to be special outreaches to evangelize our culture, to bring the Gospel to those in the media, education, politics and civic life, the economic sector, science and technology, the youth and other religions.

VI. Agents of the New Evangelization

- A. We could say, first, that the primary agent is God the Holy Spirit, who helps us to fulfill in Christ his own mission.
- B. 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.
- C. 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.
- D. All of us
 - 1. 15 times in RM, JP II mentions that it is the vocation and mission of all Christians.
 - 2. I don’t think this will come as a surprise to priests or to religious. But it does come as a surprise to lay people. That’s why in CL, Blessed John Paul II stressed so much the participation of lay people in the New Evangelization:

- a. CL 30,33: “Every one of the ... lay faithful is asked to have a missionary zeal which will increase their effectiveness as participants in a re-evangelization. The lay faithful, precisely because they are members of the Church, have the vocation and mission of proclaiming the Gospel: they are prepared for this work by the sacraments of Christian initiation and by the gifts of the Holy Spirit. In a very clear and significant passage from the Second Vatican Council we read: "As sharers in the mission of Christ, priest, prophet and king, the lay faithful have an active part to play in the life and activity of the Church.... Strengthened by their active participation in the liturgical life of their community, they are eager to do their share in apostolic works of that community. They lead to the Church people who are perhaps far removed from it; they earnestly cooperate in presenting the Word of God, especially by means of catechetical instruction; and offer their special skills to make the care of souls and the administration of the temporal goods of the Church more efficient."
 - b. EN 70: “Lay people, whose particular vocation places them in the midst of the world and in charge of the most varied temporal tasks, must for this very reason exercise a very special form of evangelization. Their primary and immediate task is ... to put to use every Christian and evangelical possibility latent but already present and active in the affairs of the world. Their own field of evangelizing activity is the vast and complicated world of politics, society and economics, but also the world of culture, of the sciences and the arts, of international life, of the mass media. It also includes other realities that are open to evangelization, such as human love, the family, the education of children and adolescents, professional work, suffering. The more Gospel-inspired lay people there are engaged in these realities, clearly involved in them, competent to promote them and conscious that they must exercise to the full their Christian powers which are often buried and suffocated, the more these realities will be at the service of the kingdom of God and therefore of salvation in Jesus Christ, without in any way losing or sacrificing their human content but rather pointing to a transcendent dimension which is often disregarded.
3. Lay faithful
- a. IL 118. Present-day situations demand that the task of proclaiming and handing on the faith, incumbent on every Christian, be rendered more visible and operative. Several responses state that the Church's most compelling responsibility today is to re-awaken in all the baptized their baptismal identity so that each can be a true witness of the Gospel and render an account for one's faith. All the faithful, in virtue of their participation in the common priesthood and the prophetic office of Christ have an important role in this task of the Church. The lay faithful, in particular, are called upon to show how the Christian faith is a valid response to the pressing problems of life in every age and culture, problems which necessarily affect every person, even the agnostic and unbeliever. This will be possible only by overcoming the separation of the Gospel from life and reconstructing, in the everyday activities of the home, work and society, the unity of a life which finds its inspiration in the Gospel and, in the same Gospel, the strength to realize it fully.
 - b. 119. Every Christian needs to feel the call to engage in this task, which comes from one's baptismal identity. Every Christian must seek to be guided by the Holy Spirit, who provides the strength and means to respond to it, each according to one's proper vocation. These times, in which choosing the faith and following Christ is not easy and is little understood by the world — if not outrightly resisted and opposed — make it more compelling for communities and individual Christians to be courageous witnesses of the Gospel. The reasons underlying such actions come from 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.

- c. 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."
4. Among the laity, the Church has always singled out the family.
 - a. 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."
 - b. 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

E. Evangelizing Community

1. 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.
2. When we're evangelized, we evangelize others
 - a. 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.
 - b. 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."
 3. Lineamenta 17. The goal of the entire process of transmitting the faith is to make the Church a community of witnesses of the Gospel.
 4. 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.
 5. 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."
 6. 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.
 7. Practical points (GAMD)
 - a. 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.
 - b. 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.
 - c. 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.
- d. *To make every Catholic institution, especially our parishes, more welcoming*
 - i. review of the hospitality of our institutions;
 - ii. use of parochial schools and religious education programs for outreach and welcome for the whole family;
 - iii. workshops on greeting and welcoming;
 - iv. retraining of ushers, receptionists, and other personnel; and
 - v. 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).
 - e. *To help every Catholic feel comfortable about sharing his or her faith and inviting people to discover Christ in our Catholic family of believers*
 - i. faith-sharing groups;
 - ii. training on discerning religious experience and articulating it;
 - iii. development of a greater ability to listen and empathize; and
 - iv. encouragement of converts to share their stories of faith
 - f. *To equip and empower our active Catholic members to exercise their baptismal call to evangelize*
 - i. renewal days;
 - ii. witness training;
 - iii. training of Catholics for one-to-one evangelization;
 - iv. use of baptismal and sacramental preparation to expand understandings of discipleship;
 - v. modeling and witness from those involved in the Rite of Christian Initiation of Adults;
 - vi. evangelization components in religious education materials;
 - vii. parish missions; and
 - viii. preparation of specially designated people as full-time evangelizers
 - g. *To effectively invite people to our Church*
 - i. into the images that are projected about the Church through the media;
 - ii. recruitment of Catholics skilled in media to assist in this new imaging;
 - iii. care for the evangelizing dimension of every official church pronouncement; and
 - iv. development
 - v. mailings, home visits, and consistent invitation to people newly moving into parish areas;
 - vi. neighborhood publicity through newspapers and posters;
 - vii. periodic taking of a census;
 - viii. involvement in and service to the neighborhood;
 - ix. 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
 - x. greater sensitivity to the needs of the seeker.
 - h. *To design programs of outreach for those who have ceased being active in the Church*
 - i. development of programs to help people experience reconciliation;
 - ii. renewed celebration of the Sacrament of Reconciliation;
 - iii. programs for the divorced and separated and for those who feel alienated from the Church;
 - iv. professional surveys of inactive Catholics;
 - v. development of ministries that emphasize the mercy and compassion of God; and
 - vi. parish missions.
 - i. *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*
 - i. formation of innovative methods of inquiry in the period before the catechumenate;
 - ii. programs of hospitality and welcome, at the local church or in homes;

- iii. exploration of new forms of Catholic presence in cities, suburban malls, storefronts, and other places of congregation;
- iv. personal visits; and
- v. regional mailings.

F. In sum:

1. We all have a part to play.
2. 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 fulfillment.

VII. Privileged Recipients of the New Evangelization

- A. Those who are close to us. The fellow members of our community, our family, friends, co-workers, fellow students, teammates, and neighbors, parishioners, whatever our state in life.
 1. We always start with those whom the Lord has put in our circle, not with those in faraway lands.
 2. This is the means by which, one-on-one, with friendship, with a real witness of the joy that comes to us from God, we can begin to warm them up to what Jesus can do in a person.
- B. But the Church also focuses on certain audiences that deserve special attention.
- C. Culture
 1. Pope John Paul II teaches that not only individuals but whole cultures need to be transformed by the influence of the Gospel.
 - a. EA 70: "The Synod Fathers rightly felt that the new evangelization calls for a clearly conceived, serious and well organized effort to evangelize culture." The Son of God, by taking upon himself our human nature, became incarnate within a particular people, even though his redemptive death brought salvation to all people, of every culture, race and condition. The gift of his Spirit and his love are meant for each and every people and culture, in order to bring them all into unity after the example of the perfect unity existing in the Triune God. For this to happen, it is necessary to inculturate preaching in such a way that the Gospel is proclaimed in the language and in the culture of its hearers. At the same time, however, it must not be forgotten that the Paschal Mystery of Christ, the supreme manifestation of the infinite God within the finitude of history, is the only valid point of reference for all of humanity on its pilgrimage in search of authentic unity and true peace. In America, the mestiza face of the Virgin of Guadalupe was from the start a symbol of the inculturation of the Gospel, of which she has been the lodestar and the guide."
 2. Paul VI says that this evangelization must be deep
 - a. EN 20: "What matters is to evangelize man's culture and cultures (not in a purely decorative way, as it were, by applying a thin veneer, but in a vital way, in depth and right to their very roots), ... always taking the person as one's starting-point and always coming back to the relationships of people among themselves and with God."
 3. He says it is at the heart of the drama of our time.

- a. EN 21: “The split between the Gospel and culture is without a doubt the drama of our time, just as it was of other times. Therefore every effort must be made to ensure a full evangelization of culture, or, more correctly, of cultures. They have to be regenerated by an encounter with the Gospel. But this encounter will not take place if the Gospel is not proclaimed.
4. The Lineamenta describe why it’s at the forefront of our epoch’s great drama:
 - a. The first sector calling for the new evangelization is culture.
 - b. In our times, we find ourselves in an era of a profound secularism which has led to a loss in the capacity to listen and understand the words of the Gospel as a living and life-giving message. This is particularly the case in the western world, where history and identity have been deeply affected by events, changes in society and ways of thinking.
 - c. In our cultures, many view the secularizing trend, in a positive sense, as a liberation from the things of the past or as the way completely to separate any idea of the transcendent from the world and humanity. Although anti-Christian, anti-religious and anti-clerical references are sometimes heard today, secularism, in recent times, has not taken the form of a direct, outright denial of God, religion or Christianity. Instead, the secularizing movement has taken a more subtle tone in cultural forms which invade people's everyday lives and foster a mentality in which God is completely or partially left out of life and human consciousness.
 - d. In this way, secularism has entered the Christian life and ecclesial communities and has become not simply an external threat for believers but something to be faced each day in life in the various manifestations of the so-called culture of relativism.
 - e. Furthermore, this tendency is having serious anthropological implications that put in question basic human experiences, for example, the relation between man and woman as well as the meaning of reproduction and death itself.
 - f. Traces of a secularized way of looking at life can be seen in the daily lives of many Christians, who are oftentimes influenced, if not completely conditioned, by the culture of images with its models and opposing forces. Temptations to superficiality and self-centeredness, arising from a predominating hedonistic and consumer-oriented mentality, are not easily overcome. The "death of God" announced decades ago by so many intellectuals has given way to an unproductive cult of the individual.
 - g. A real possibility exists that the fundamental elements of explaining the faith might be lost, which will then lead to not only spiritual atrophism and emptiness of heart, but also, on the other extreme, substitute forms of religious affiliation and a vague sense of the spiritual.
 - h. In such situations, the new evangelization is seen as the needed impetus for weary and worn-out communities to help them rediscover the joy of the Christian experience, to find again "the love you had at first" which was lost (Rev 2:4) and to emphasize the true meaning of freedom in the search for truth.
5. The Instrumentum Laboris focuses on this as well:
 - a. IL 52-53: Given its importance, the *cultural sector* was seen as a priority. ... Prevalent in a particular way in the West, secularization is the result of certain social and philosophical happenings and movements, which have had a profound effect on its history and identity. Secularization is wrongly perceived in our cultures today as a sign of liberation and the capability of envisaging life in this world, and human life in general, without any reference to the transcendent. In recent years, secularization has not assumed the form of publicly or directly speaking out against God, religion and Christianity, despite the fact that, in some instances, it can oftentimes have an anti-Christian, anti-religious and anti-clerical tone, even in these times. Many responses indicate that the rather subdued tone in secularization has allowed this cultural form to invade people's daily lives to the point that some have developed a mentality in which God is effectively absent, in whole or in part, and his very existence dependent on human consciousness. This subdued tone, which gives secularization its charm and seductive character, has also enabled it to enter the lives of Christians and Church communities, becoming not just an external threat to believers, but one inherent to everyday

life. Traces of a secular understanding of life are seen in the habitual behavior of many Christians. The "death of God" proclaimed by many intellectuals in recent decades has given way to an unproductive, hedonistic and consumer mentality, which leads to a highly superficial manner in facing life and responsibility. In this way, faith runs the real risk of losing its fundamental elements. The influence of secularization in daily life makes it increasingly difficult to affirm the existence of truth, which, realistically speaking, eliminates the question of God from a person's examination of self. To respond to religious needs, persons revert to individualistic forms of spirituality or forms of neo-paganism to the point of forcibly spreading a general climate of relativism.

6. We should note that there are powerful cultural forces against evangelization.
 - a. CTH: "Against the spirit of the world, the Church takes up anew each day a struggle that is none other than the struggle for the world's soul. If in fact, on the one hand, the Gospel and evangelization are present in this world, on the other, there is also present a powerful anti-evangelization which is well organized and has the means to vigorously oppose the Gospel and evangelization. The struggle for the soul of the contemporary world is at its height where the spirit of this world seems strongest. In this sense the encyclical *Redemptoris Missio* speaks of *modern Areopagi*. Today these *Areopagi* are the worlds of science, culture, and media; these are the worlds of writers and artists, the worlds where the intellectual elite are formed."
7. How do we evangelize the culture? Two fundamental ways:
 - a. By seeking to renew culture by cultural activities. Music, art, films, plays, books. Giving people a real alternative.
 - b. By seeking to evangelize leading cultural agents. Praying for them. Seeking to befriend them.

D. Media

1. RM 37: "Since the very evangelization of modern culture depends to a great extent on the influence of the media, it is not enough to use the media simply to spread the Christian message and the Church's authentic teaching. It is also necessary to integrate that message into the "new culture" created by modern communications" (RM 37).
2. EA 72: "For the new evangelization to be effective, it is essential to have a deep understanding of the culture of our time in which the social communications media are most influential. Therefore, knowledge and use of the media, whether the more traditional forms or those which technology has produced in recent times, is indispensable. Contemporary reality demands a capacity to learn the language, nature and characteristics of mass media. Using the media correctly and competently can lead to a genuine inculturation of the Gospel. At the same time, the media also help to shape the culture and mentality of people today, which is why there must be special pastoral activity aimed at those working in the media. On this point, the Synod Fathers suggested a range of concrete initiatives to make the Gospel effectively present in the world of social communications: the training of pastoral workers for this task; the support of high-quality production centers; the careful and effective use of satellite and other new technologies; teaching the faithful to be "critical" in their use of the media; joining forces in order to acquire and manage new transmitters and TV and radio networks, as well as coordinating those already in operation. Catholic publications also deserve support and need to develop the excellence sought by all."
3. Lineamenta:
 - a. Another "great sector ... has an increasingly determined effect on the lives of individuals and the collective conscience, namely, the means of social communications, which, while today providing great possibilities for the Church, also represents one of her greatest challenges. Although these means of social communications, in their initial stages, were limited to the industrialized world, they are now able to influence vast portions of developing countries. Today, no place in the world is beyond reach and, consequently, unaffected by the media and digital culture, which is fast becoming the "forum" of public life and social interaction. Undoubtedly, the diffusion of this culture has its benefits, including major access to information; greater opportunities for knowledge, exchange and new forms of solidarity; and the capacity to build an increasingly "world culture" which leads to a common patrimony of

- values and a greater development of thought and human expression.
- b. These potentialities, however, cannot hide the inherent risks when this kind of culture is taken to an extreme, including a selfish concentration on oneself and personal needs; an overemphasis on the emotive aspects of relations and social bonds; the loss of the objective values of experience, reflection and thought, which are reduced in many cases, to ways of reconfirming one's individualistic feelings; the progressive alienation of the moral and social dimensions of life which makes others a mirror for self or simply a spectator to one's actions; and, finally, the formation of a culture centered on passing novelties, the present moment and outward appearances, indeed a society which is incapable of remembering the past and with no sense of the future.
 - c. In this sector, the new evangelization means that Christians need to show boldness in these "new areopaghi", where they live everyday, and find the means and approaches to ensure that the Church's patrimony in education and knowledge, safeguarded by the Christian tradition, has a part to play in these ultra-modern places.
4. II 59-62:
- a. The *Lineamenta* responses also made note of *communications*, the sixth sector, which provide great opportunities today and, at the same time, represent a major challenge for the Church. Initially, communications was a characteristic of the industrialized world only. However, in today's globalized world, this sector also affects a vast number of developing countries. Every place on the globe, bar none, can be reached by communications, and is therefore subject to the influence of the electronic and media culture. These media are fast becoming the "forum" of civic life and social experience, which is sufficiently illustrated in the widespread use of the internet. The new digital technologies have given rise to an entirely new social space where the connections created have the potential of influencing society and culture. The media process, resulting from these technologies, is having an impact on people's lives and is changing reality itself by incisively entering into people's experiences and widening human potential. Our perception of self, others and the world are influenced by them. Communication technologies and the space created by them must therefore be viewed positively, without prejudice, as a resource that requires a discerning eye and a wise and responsible employment.
 - b. The Church is engaged in these areas created by the media and has, from the very beginning, utilized these means as a useful way to proclaim the Gospel. Today, in addition to the more traditional means of communication, especially the printed word and radio, which, according to the responses, have moderately increased in recent years, new media are increasingly becoming a major factor in the Church's ministry of evangelization, making interaction possible at various levels: local, national, continental and global. The potential for using both old and new media is clear, as is the need to take advantage of this newly created social space and introduce the vocabulary and forms of the Christian tradition. An attentive and shared discernment process is needed not only to better assess the possibilities of their use in proclaiming the Gospel, but also to understand properly the risks and dangers involved. Indeed, the spread of the culture created by communications undoubtedly brings many benefits. Among them are: a greater access to information; more opportunities for knowledge and dialogue; new forms of solidarity; and the ability to foster an increasingly global culture which leads to a shared heritage of values and the better development of thought and human activity. This potential, however, does not eliminate the dangers inherent in the excessive diffusion of such a culture. Their effects are already being manifested in a deeply, self-centered attentiveness to individual needs only, and an exaltation of emotion in relationships and social ties, thus leading to a diminution and loss of the objective value of deeply human experiences, such as meditation and silence. It equally is leading to an excess in holding to one's individual thinking and a gradual reduction of ethics and civic life to appearance only. These dangers might eventually result in a so-called culture which is short-lived, immediately gratifying and based on mere appearance or a society incapable of looking to either the past or the future. In such a situation, Christians must be bold in entering these "new areopaghi", learning to

evaluate them in light of the Gospel and finding the instruments and methods to ensure that, even in these places, the educational patrimony and the wisdom guarded by Christian Tradition is heard today.

5. So we're called to evangelize THROUGH the media and to evangelize those IN the media. We do so by sympathy. Praising them when they do good stories. Pitching stories to them. Not demonizing the media, which will never work. It's clear that some have clear prejudices, but most don't. They have only a superficial understanding of the issues and are trying to be "objective" based on what they can find fast. They also seek to present opinions rather than seek the truth.

E. Economy

1. Lineamenta: [Another] sector in which changes call for the Church's evangelizing activity, is the economy. On many occasions, the Magisterium of many Popes has denounced the growing disproportion in the northern and southern hemispheres in access to resources and their distribution as well as the damage to creation. The persistent economic crisis today illustrates the problem of using material forces to establish rules in a global market intended to ensure greater justice in relations among peoples. Although the communications media is giving less coverage to these problems, beginning with the plight of the poor, the Church needs to become more aware of these concerns and take concrete measures to address them.
2. Obviously whole culture of work. Profit isn't only motive. Business ethics. Transitive and intransitive dimensions of work.
3. IL 56: In great part a direct cause of migration, the economy is highlighted for the tensions and forms of violence related to it, and the inequality it causes within and among nations. Many responses, not simply those from developing countries, decried a clear and decisive increase in the separation between the rich and the poor. On innumerable occasions, papal magisterium has denounced the growing imbalance between the North and South in the access to and distribution of resources, as well as the damage done to creation. Today's continuing economic crisis is characterized by the problem of the use of both human and natural resources. Particular Churches are invited to live the evangelical ideal of poverty and are expected to do still more in terms of awareness and concrete activity, even if the media does not give sufficient coverage to them.
4. IL 71. The economic sector, with its changes, has also been seen as a favourable place in witnessing to our faith. Many responses described the efforts of many Christian communities on behalf of the poor, an activity which can boast of ancient origins and a fruitfulness which is still very promising. In today's serious, widespread economic crisis, many responses have mentioned an increase in charitable activity by Christian communities through the establishment of additional institutions dedicated to supporting the poor, and programmes within particular Churches to develop a greater awareness of charitable work. Many responses wanted the works of charity to be given greater prominence as an instrument of the new evangelization. The dedication and solidarity of many Christian communities towards the poor, the charitable works in which they are engaged and the simplicity of their life-style in a world which places great emphasis on buying and having, are a particularly beneficial means in proclaiming the Gospel and witnessing to our faith.

F. Science and Technological research

1. IL 58: The fifth sector is *scientific research and technology*. We are living at a moment when people still marvel at the wonders resulting from continual advances in scientific and technological research. All of us experience the benefits of this progress in our daily lives, benefits on which we are becoming increasingly dependent. As a result, science and technology are in danger of becoming today's new idols. In a digitalized and globalized world, science can easily be considered a new religion, to which we turn with questions concerning truth and meaning, even though we know that the responses provided are only partial and not totally satisfying. New forms of "gnosis" are emerging where technology itself becomes a kind of philosophy in which knowledge and meaning are derived from an unreal structuring of life. These new cults, increasing each day, ultimately end up by turning religious practice into a clinical form of seeking prosperity and instant gratification.
2. Bioethical issues.
3. Technological imperative.

G. Civic and Political Life

1. *Lineamenta*: The changes that have taken place since the Second Vatican Council can rightly be called colossal. The fall of Communism, which ended the division of the western world into two blocks, has helped foster religious freedom and has provided the opportunity for age-old Churches to re-establish themselves. New economic, political and religious forces are emerging in global politics from places like Asia and the Islamic world. This has created an unprecedented yet totally unknown situation which is rich in potential but also fraught with risks and new temptations of dominion and power.
2. In this sector, the Gospel must be transmitted in the following endeavours: the duty to seek peace; the development and liberation of peoples; improvement in forms of world and national governments; the construction of possible forms of listening, living together, dialogue and collaboration by various cultures and religions; the safeguarding of the rights of persons, entire peoples and, above all, minorities; support for the most vulnerable in society; and the stewardship of creation and the commitment to the future of our planet.
3. IL 57: The fourth sector is *civic life*. From the time of the Second Vatican Council to the present, the changes which have occurred in this sector can rightly be called momentous. The division of the western world into two blocks ended with the fall of the Communist ideology, leading to religious freedom and the possibility of reorganizing the Churches of ancient origin. The emergence on the world stage of new economic, political and religious actors from the Islamic and Asian worlds has created an entirely new and unknown situation, rich in potential, but fraught with dangers and new temptations for dominion and power. Many responses have highlighted a variety of urgent situations in this sector, namely, a commitment to peace; the development and liberation of peoples; better international regulation and interaction of national governments; the search for possible areas of listening, coexistence, dialogue and collaboration between different cultures and religions; the defense of human rights and peoples, especially minorities; the promotion of the most vulnerable; and the integrity of creation and a commitment to the future of our planet. Various particular Churches are engaged in dealing with these issues, which are being diligently pursued and fostered in the daily life of our communities.
4. There is a great need for the formation of our politicians to be God's servants first, to learn how to be light, leaven and salt. We also need to form people to get into politics. Morton Blackwell's sage advice to me about politics' needing men and women of character who come in and don't sell out. To run for office today takes a lot of courage. There will be opposition research. You'll be attacked. Your family will come under a microscope. It's tough on a family. But it's an important mission and is important in creating the possibilities for the evangelization of people to take place.

H. Religious Sector

1. IL 63-67: The *Lineamenta* responses recommended adding religion as a seventh sector, thereby providing the means to more thoroughly understand, in many different cultures, the return of a religious sense and the need for various forms of spirituality, especially among the young. Even though the present process of secularization is leading to a weakened sense of the spiritual in many persons and an emptiness of heart, many regions of the world are showing signs of a significant religious revival. This phenomenon has an impact on the Catholic Church herself in providing resources and opportunities for evangelization which were not present a few decades ago. ... In fact, the situation provides the opportunity to restore an element which is part of the human identity, namely religion, thereby going beyond the limitations and impoverishment of an idea of a person viewed only from a horizontal perspective. This phenomenon fosters religious experience and re-establishes its centrality in people's minds, in history, and in the meaning of life itself and the search for truth.
2. Many responses, however, have voiced a concern about the naive and emotional character of this return to a sense of religion. Instead of being a gradual and complex development in a person's search for truth, the return to religion, in many cases, has not been a very liberating experience. Consequently, the positive aspects of rediscovering God and the sacred are viewed as impoverished and obscured by a fundamentalism which frequently manipulates religion to justify

acts of violence and, in extreme but fortunately limited cases, even terrorism.

3. This is the framework for treating the pressing problem of the proliferation of new religious groups which can be likened to sects. In this regard, they repeatedly cite the contention in the *Lineamenta* that these groups exercise an emotional and psychological dominance and promote a religion promising prosperity and success in life. At the same time, some responses state that the situation needs to be carefully watched so that Christian communities will not allow themselves to be influenced by these new forms of religious experience and give in to the temptation to imitate their aggressive, proselytizing methods, instead of following the Christian approach to proclaiming the Gospel. On the other hand, the responses insist that Christian communities need to approach proclaiming the Gospel and providing pastoral care in the faith in such a way that the presence of these religious groups could serve as a means for these Christian communities to become more zealous and prepared to work towards giving individuals a sense of meaning in their lives.
4. This situation gives even greater meaning to the Church's encounters and dialogue with the great religious traditions which have grown over the decades and continue to intensify. These encounters are a promising opportunity to better perceive the complexity of the vocabulary and forms of the element of religion in humanity as seen in other religious experiences. Such encounters and dialogue also allow Catholics better to understand the ways in which the Christian faith expresses the religious nature of the human soul. At the same time, they enrich the religious heritage of humanity with the unique character of the Christian faith.

I. Education

1. Synod proposition on the education of children (27) and adults (28)
 - a. Education is a constitutive dimension of evangelization. To proclaim the Risen Jesus Christ is to accompany all human beings in their personal story, in their development and in their spiritual vocation. Education needs, at the same time, to promote everything that is true, good and beautiful that is a part of the human person, that is to say, to educate the mind and the emotions to appreciate reality. Children, teenagers and young people have a right to be evangelized and educated. The schools and Catholic universities respond in this way to this need. Public institutions should recognize and support this right. Schools should assist families in introducing children into the beauty of the faith. Schools offer a great opportunity to transmit the faith or at least to make it known. The Synod Fathers are grateful for the work of education carried out by thousands of teachers, male and female, in Catholic educational institutions in the five continents. Because of the singular role of teachers, it is important that they receive ongoing formation in carrying out their responsibilities. Schools must be free to teach. This freedom is an inalienable right. For this reason in order to ensure that our institutions are agents of evangelization and not just products of evangelization, the Synod:- Encourages Catholic educational institutions to do all that is possible to preserve their identity as ecclesial institutions; - Invites all teachers to embrace the leadership which is theirs as baptized disciples of Jesus, giving witness through their vocation as educators; and- Urges particular Churches, religious families, and all those who have responsibility in the educational institutions, to facilitate the co-responsibility of lay people, offering adequate formation and accompaniment for this.
 - b. One cannot speak of the New Evangelization if the catechesis of adults is non-existent, fragmented, weak or neglected. When these defects are present, pastoral ministry faces a very serious challenge. The phases and levels of the catechumenate of the Church show how biblically, catechetically, spiritually and liturgically a person's history and faith-journey can be understood as a vocation through a relationship with God (cf. *Evangelii nuntiandi*, 18; *Instrumentum laboris*, 92). In all these things, the public character of the decision of faith which the catechumen makes, which gradually grows in the community and the diocese, has a positive impact on all the faithful.
2. EA 71. Education can play an outstanding role in promoting the inculturation of the Gospel.
 - a. First, Catholic Centers
 - b. EA 71. Catholic centers of education ... will be able to engage in authentic evangelization only

if at all levels — including that of the university — they clearly preserve their Catholic orientation. The content of the education they impart should make constant reference to Jesus Christ and his message as the Church presents it in her dogmatic and moral teaching. Only in this way will they train truly Christian leaders in the different spheres of human activity, and in society, especially in politics, economics, science, art and philosophical reflection. ... Pastoral work in Catholic universities ... must encourage a commitment to the apostolate on the part of the students themselves, so that they can become the evangelizers of the university world.”

- c. Something similar must also be said about Catholic schools, particularly with regard to secondary education: “A special effort should be made to strengthen the Catholic identity of schools, whose specific character is based on an educational vision having its origin in the person of Christ and its roots in the teachings of the Gospel. Catholic schools must seek not only to impart a quality education from the technical and professional standpoint, but also and above all provide for the integral formation of the human person
 3. Lineamenta: Proposing truth. B16 talks about Educational Emergency, especially in non-Catholic educational institutions.
 - a. Many consider speaking of truth as too onerous and too "authoritarian". Such thinking leads to doubting the goodness of life - "Is it good to be a human being?" "Is it good to be alive?" - and the validity of relationships and commitments which make up life. In such a context, how is it possible to propose to young people and transmit to generation-after-generation - both as individuals and communities - even the most basic elements of stability and certitude, rules for living, the authentic meaning of human existence and goals to be pursued? As a result, education increasingly tends to be reduced to simply communicating to persons determined skills and teaching succeeding generations to gratify their desire for happiness through the products of consumerism or through a short-lived self-gratification. In light of this, parents and teachers are easily tempted to relinquish their proper educational task and, no longer understanding what their role might be, the mission entrusted to them.
 - b. This constitutes the "educational emergency": we are no longer able to offer to the young and new generations all that we are supposed to transmit to them. We are also debtors in their regard concerning the true values which serve as the foundation for living. In this way, the essential purpose of education ends up unfulfilled and forgotten, namely, forming individuals capable of living life to the full and of making their unique contribution to the common good. In various places, the question of authentic education is increasingly being raised as well as the need for those who are truly educators. Parents (concerned and oftentimes in anguish about the future of their children) are requesting the same of teachers (who live the sad experience of the degradation of school) and society itself, where the very basis for living together is being threatened.
 4. EA 71. In the overall work of the new evangelization, the educational sector occupies a place of honor. For this reason, the activity of all Catholic teachers, including those working in non-denominational schools, should be encouraged. I also make an urgent appeal to men and women religious not to abandon this field which is so important for the new evangelization.
- J. Young People
1. We must evangelize the young and help them to become evangelists of their peers.
 2. CTH: “In its ever renewed encounter with man, evangelization is *linked to generational change*. Generations come and go which have distanced themselves from Christ and the Church, which have accepted a secular model of thinking and living or upon which such a model has been imposed. Meanwhile, the Church is always looking toward the future. She constantly goes out to meet new generations. And new generations clearly seem to be accepting with enthusiasm what their elders seemed to have rejected. What does this mean? It means that *Christ is forever young*. It means that the Holy Spirit is incessantly at work.”
 3. JP II mentions in CTH about the WYDs and how they are expressions that the Church is experiencing a “true rebirth.”
 4. RM 91:

- a. “You are the hope of this two-thousand-year-old Church of ours: being young in faith, you must be like the first Christians and radiate enthusiasm and courage, in generous devotion to God and neighbor. In a word, you must set yourselves on the path of holiness. Only thus can you be a sign of God in the world and re-live in your own countries the missionary epic of the early Church. You will also be a leaven of missionary spirit for the older churches....”

VIII. In sum:

- A. US Bishops gave three goals for the new evangelization in GAMD, which provide a summary of these five introductory conferences and, especially, in the last goal, of this particular conference.
 1. Goal I: To bring about in all Catholics such an enthusiasm for their faith that, in living their faith in Jesus, they freely share it with others.
 2. 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.
 3. Goal III: To foster gospel values in our society, promoting the dignity of the human person, the importance of the family, and the common good of our society, so that our nation may continue to be transformed by the saving power of Jesus Christ.
- B. With respect to the third goal, the bishops said:
 1. When the story of Jesus is truly our story, when we have caught his fire, when his Good News shapes our lives individually, as families and households, and as a Church, his influence will be felt far beyond our Church. ... Not only must each of us live the Gospel personally in the Church, but also our faith must touch the values of the United States, affirming what is good, courageously challenging what is not. Catholics applaud our nation's instinctual religiousness, its prizing of freedom and religious liberty, its openness to new immigrants, and its inspiring idealism. If our society were less open, indeed, we might not be free to evangelize in the first place. On the other hand, our country can be faulted for its materialism, its sexism, its racism, its consumerism, its individualism run wild, its ethic of selfishness, its neglect of the poor and weak, its disregard of human life, and its endless chase after empty fads and immediate pleasures. Seeing both the ideals and the faults of our nation, we Catholics need to recognize how much our Catholic faith, for all it has received from American culture, still has to bring to life in our country. On the level of truth, we have a profound and consistent moral teaching based upon the dignity and destiny of every person created by God. On the practical level, we have the witness of American Catholics serving those most in need, educationally, socially, materially, and spiritually.
- C. Then they get practical:
 1. **121.** *To involve parishes and local service groups in the needs of their neighborhood*
 - a. raising of awareness of Catholics of the needs of the poor and marginal;
 - b. prioritization of works of justice and love in our parishes and other agencies;
 - c. organization of the service of almost every Catholic in these works;
 - d. engagement in ecumenical agencies committed to the common good;
 - e. expansion of works of charity and help for the needy; and
 - f. setting of specific targets for parish or diocesan involvement in works of service to meet immediate human needs.
 2. **122.** *To foster the importance of the family*
 - a. marriage preparation and support for young married couples;
 - b. family retreats and other religious experiences;
 - c. spiritual, personal, social, and financial counseling for families;
 - d. couple-to-couple faith sharing;
 - e. support groups and networking for families; and
 - f. influencing of social policy to strengthen family life.
 3. **123.** *To develop groups to explore issues of the workplace and lay spirituality*
 - a. workshops on evangelization in the workplace;
 - b. support groups for professionals;
 - c. retreats on the value of work and the ethical/justice issues associated with employment; and

- d. renewal days organized by and for lay people.
- 4. **124.** *To encourage Catholic witness in the arts and in the American intellectual community*
 - a. development of the arts as a way to proclaim the Gospel;
 - b. formation of faith support groups for artists;
 - c. promotion of gospel values in Catholic institutions of higher learning; and
 - d. support of campus ministries in their Christian witness to institutions of higher learning.
- 5. **125.** *To involve every Catholic, on different levels, in areas of public policy*
 - a. parish education programs with a social justice component;
 - b. study and education about political choices that Catholics make;
 - c. voter registration drives;
 - d. support groups for professional Catholics and other Christians, particularly in areas of law, economics, and social services; and
 - e. encouragement of lay people to run for and hold public office.
- 6. **126.** *To involve the Catholic Church, on every level, in the media*
 - a. development of media plans for evangelization on the national, local, and parochial levels;
 - b. use of audio, video, and videotapes to communicate the Catholic faith to others;
 - c. reflection on Catholics' use of the media in their homes, workplaces, and educational settings;
 - d. formation of task forces of Catholics and other Christians involved in communications in various regions to discuss questions of values in the media and the impact Christian people can have on them;
 - e. involvement of bishops and other religious leaders as public spokespersons of the Church through local print and broadcast media; and
 - f. cultivation of cable television, optical storage, computer, and other technology for communicating the Gospel and Christian values.
- 7. **127.** *To involve Catholics, at every level, in questions of economic systems*
 - a. use of professional resources in the parish and diocese to raise questions about economic systems and their consequences concerning the dominant issues of justice, particularly homelessness, social inequities, educational opportunities, housing and employment, and racial equality; and formation of ministries to deal with unjust economic systems and practices.

IX. Propositions from the Synod

- A. Intro to the way a Synod works
- B. 58 propositions this time. We've already worked in some to the talk. We can highlight a handful of others.
 - 1. (One) Holy Trinity as the Source of the New Evangelization (Prop 4) leading to the Permanent Missionary Dimension of the Church (7)
 - a. The Church and her evangelizing mission have their origin and source in the Most Holy Trinity according to the plan of the Father, the work of the Son, which culminated in his death and glorious Resurrection, and the mission of the Holy Spirit. The Church continues this mission of God's love in our world. Evangelization has to be understood in a broad and profound theological-doctrinal framework as an activity of word and sacrament which, especially through the Eucharist, admits us to participation in the life of the Trinity, and this then arouses through the grace of the Holy Spirit the power to evangelize and to give witness to the Word of God with enthusiasm and courage. The New Evangelization recognizes the primacy of God's grace and how in baptism one comes to live in Christ. This emphasis on divine filiation should bring the baptized to a life of faith that clearly manifests their Christian identity in all aspects of their personal activity.
 - 2. (Two) Pastoral dimension of ordained ministry (48)
 - a. The Synod Fathers encourage bishops and priests to know the lives of the people they serve in a more personal way. People are looking for authentic and credible witnesses in their bishops and priests who live and model the faith and the New Evangelization. The bishop is an evangelizer who leads by example and shares with all the baptized the blessings of being called to evangelization. Ongoing formation for clergy on the New Evangelization and methods for

- evangelization in the diocese and parish are needed in order to learn effective means to mobilize the laity to engage in the New Evangelization. We invite the Bishops, those principally responsible for the whole pastoral work of the Church, to develop a plan that animates and accompanies in a direct and personal manner the pastoral work of the presbyterate, the decisive leadership core of the New Evangelization. Confronted with the scandals affecting priestly life and ministry, which we deeply regret, we propose nevertheless that thanks and encouragement be given to the faithful service of so many priests and that pastoral orientations be given to the particular churches on a presbyteral pastoral plan that is systematic and organized, that supports the genuine renewal of the life and ministry of the priests, who are the primary agents of the New Evangelization (cf. *Pastores dabo vobis*, 2). So that priests will be adequately prepared for the work of the New Evangelization, the Synod wishes that in their formation, care is taken to form them in a deep spirituality, solid doctrine, the capacity to communicate in catechesis and an awareness of modern cultural phenomena.
- b. Seminaries should take as their focus the New Evangelization so that it becomes the **recurring and unifying theme in programs of human, spiritual, intellectual and pastoral formation in the *ars celebrandi*, in homiletics and in the celebration of the sacrament of Reconciliation, all very important parts of the New Evangelization.** The Synod recognizes and encourages the work of deacons whose ministry provides the Church great service. Ongoing formation programs within the diocese should also be available for deacons.
3. (Three) Parish life. There were many propositions about the New Evangelization and Parish life that would be highly relevant to us.
 - a. Primary Presence of the New Evangelization (26)
 - i. The bishops gathered in Synod affirm that the parish continues to be the primary presence of the Church in neighborhoods, the place and instrument of Christian life, which is able to offer opportunities for dialogue among men, for listening to and announcing the Word of God, for organic catechesis, for training in charity, for prayer, adoration and joyous eucharistic celebrations. In addition the Synod Fathers would like to encourage parishes to find ways to orient themselves to a greater emphasis on evangelization which could include parish missions, parish renewal programs and parish retreats. The presence and evangelizing action of associations, movements and of other ecclesial realities are useful stimuli for the realization of this pastoral conversion. Parishes as well as traditional and new ecclesial realities are called to make visible together the communion of the particular Church united around the Bishop. In order to bring to all people the Good News of Jesus, as required by a New Evangelization, all the parishes and their small communities should be living cells, places to promote the personal and communitarian encounter with Christ, experience the richness of liturgy, to give initial and permanent Christian formation, and to educate all the faithful in fraternity and charity especially towards the poor.
 - ii. The parish, in and through all of its activities, should animate its members to become agents of the New Evangelization, witnessing through both their words and their lives. For this reason, it is important to remember that the parish remains the usual environment for the spiritual life of the parishioners. The Synod therefore encourages parish visits to families as a way of parish renewal. It sometimes happens that the parish is seen as only a place for important events or even as a tourist center. Along the same line, “pastoral agents” in hospitals, youth centers, factories, prisons, etc., have to bear in mind that the New Evangelization should find a home in these places. The Church should in fact be present in such places, since Christ showed his preference for the persons found there. As much as lies within their power, all Churches are therefore exhorted to be open to this mission, wherever they are.
 - b. Liturgy (35)
 - i. The worthy celebration of the Sacred Liturgy, God’s most treasured gift to us, is the source of the highest expression of our life in Christ (cf. *Sacrosanctum concilium*, 10). It is, therefore, the primary and most powerful expression of the new evangelization. God

desires to manifest the incomparable beauty of his immeasurable and unceasing love for us through the Sacred Liturgy, and we, for our part, desire to employ what is most beautiful in our worship of God in response to his gift. In the marvelous exchange of the Sacred Liturgy, by which heaven descends to earth, salvation is at hand, calling forth repentance and conversion of heart (cf. *Mt* 4:17; *Mk* 1:15). Evangelization in the Church calls for a liturgy that lifts the hearts of men and women to God. The liturgy is not just a human action but an encounter with God which leads to contemplation and deepening friendship with God. In this sense, the liturgy of the Church is the best school of the faith.

c. Popular Piety (38)

- i. Popular piety is a true place to encounter Christ, and also express the faith of the Christian people in the Blessed Virgin Mary and the Saints. The New Evangelization recognizes the value of these faith experiences and encourages them as ways to grow in Christian virtue. Pilgrimages to shrines and sanctuaries are an important aspect of the new evangelization. Not only because of the millions of people who continue to make these pilgrimages but because this form of popular piety at this time is an especially promising opportunity for conversion and the growth of faith. It is important therefore that a pastoral plan be developed that properly welcomes the pilgrims and, in response to the deep desire of the pilgrims, opportunities be offered so that the time of the pilgrimage can be lived as a true moment of grace.

d. Role of the Lay Faithful (45) and Collaboration (46)

- i. The vocation and the mission proper to lay faithful is the transformation of worldly structures, to let all human behavior and activities be informed by the Gospel. This is the reason why it is so important to guide the Christian laity into an intimate knowledge of Christ in order to form their moral conscience through their life in Christ. The Second Vatican Council identifies four main aspects of the mission of the baptized: the witness of their lives, works of charity and mercy, renewing the temporal order and direct evangelization (cf. *Lumen gentium*, *Apostolicam actuositatem*). In this way, they will be able to give witness of a life truly coherent with their Christian faith, as individual persons and as a community. The laity cooperate in the Church's work of evangelization, as witnesses and at the same time as living instruments they share in her saving mission (cf. *Ad gentes*, 41). Therefore the Church values the gifts that the Spirit is making to every baptized for the construction of the body, and should provide adequate encouragement and training to foster their apostolic zeal in the transmission of the faith.

e. Importance of Formation for evangelizers (47)

- i. This Synod considers that it is necessary to establish formation centers for the New Evangelization, where lay people learn how to speak of the person of Christ in a persuasive manner adapted to our time and to specific groups of people (young people, agnostics, the elderly and so forth). Trinitarian Christocentricity (cf. *General Directory of Catechesis*, 98-100) is the most essential and fundamental criterion for presenting the Gospel message in all three moments of evangelization, whether for initial proclamation, catechesis or on-going formation (cf. *GDC*, 60-72). All teaching and resources are to be evaluated in this light.

f. Integrated Pastoral Activity (42)

- i. Each particular Church is the primary community of the Church's mission. It must animate and lead a renewed pastoral activity able to integrate the variety of charisms, ministries, states of life and resources. All these realities must be coordinated within an organic missionary project, capable of communicating the fullness of Christian life to everyone, especially to those who feel themselves far from the Church's care. Such an endeavor must arise from the dialogue and cooperation of all diocesan components, including: parishes, small Christian communities, educational communities, communities of consecrated life, associations, movements and individual faithful. Every pastoral program must transmit the true novelty of the Gospel, and be centered on a personal and

living encounter with Jesus. It should also be ordered to eliciting in all people a generous embrace of the faith, and a willingness to accept the call to be witnesses.

- g. Collaboration of Men and women (46)
 - i. The Church appreciates the equal dignity of women and men in society as made in the image of God, and in the Church based on their common vocation as baptized into Christ. The Church's Pastors have recognized the special capacities of women, such as their attention to others and their gifts for nurture and compassion, most especially in their vocation as mothers. Women together with men witness to the Gospel of life through their dedication to transmission of life in the family. Together they help to keep the faith alive. The Synod acknowledges that today, women (lay and religious) together with men contribute to theological reflection at all levels and share pastoral responsibilities in new ways, thus carrying forward the New Evangelization for the transmission of the faith.
- h. Importance of the Christian Family (48)
 - i. Established by the sacrament of matrimony, the Christian family as the domestic Church is the locus and first agent in the giving of life and love, the transmission of faith and the formation of the human person according to the values of the gospel. In imitating Christ, the whole Church must dedicate herself to supporting families in the catechesis of children and youth. In many cases the grandparents will have a very important role. At the same time the New Evangelization should strive to address significant pastoral problems around marriage, the case of divorced and remarried, the situation of their children, the fate of abandoned spouses, the couples who live together without marriage and the trend in society to redefine marriage. The Church with maternal care and evangelical spirit should seek appropriate responses for these situations, as an important aspect of the new evangelization. Every pastoral plan of evangelization should also include a respectful invitation to all those who live alone, to experience God in the family of the Church. It is necessary to educate people in how to live human sexuality according to Christian anthropology, both before marriage as well as in marriage itself. The Synod notes with appreciation those families who leave their homes in order to be evangelizers for Christ in other countries and cultures.
 - i. Youth and the New Evangelization (51)
 - i. In the New Evangelization, the youth are not only the future but also the present (and gift) in the Church. They are not only the recipients but also agents of evangelization, especially with their peers. The youth are in the stage of searching for truth and meaning in life that Jesus who is the Truth and their Friend can provide. Through exemplary Christian adults, the saints, especially the young saints, and through committed youth ministers, the Church is visible and credible for the youth. Wherever they are, at home, in school, or in the Christian community, it is necessary that evangelizers meet the young and spend time with them; propose to them and accompany them in following Jesus, guide them to discover their vocation in life and in the Church. As the media greatly influence the physical, emotional, mental and spiritual well-being of the youth, the Church through catechesis and youth ministry strives to enable and equip them to discern between good and evil, to choose Gospel values over worldly values, and to form firm faith convictions. The World Youth Day celebrations and YOUCAT are special instruments of the New Evangelization.
- 4. (Four) The need for religious liberty (16) and for the recognition of the importance of reconciliation and human rights among peoples (14-15)
 - a. The Synod Fathers reaffirm that religious freedom is a basic human right. This includes the freedom of conscience and also the liberty to freely choose one's religion. We are in solidarity with our brothers and sisters, in different parts of the world, who are suffering from lack of religious freedom and even persecution. In light of the recognition of the Second Vatican Council as an instrument for the New Evangelization and the growing need to protect the religious liberty of Christians throughout the world, the Synod Fathers propose a renewed commitment to and wider diffusion of the teachings of *Dignitatis Humanae*. This renewal seeks

- to affirm and promote freedom in religious matters for individuals, families and institutions to protect the common good of all. Such a freedom includes the right to teach the Christian faith without compromise of its tenets to children in the family and/or school. The Synod Fathers propose that the Holy Father consider the opportuneness of establishing a commission of Church leaders representing various parts of the Church throughout the world or entrusting this task to the Pontifical Council for Justice and Peace, to address attacks on religious liberty, and to obtain accurate information for public witness to the fundamental right to religious freedom and freedom of conscience.
- b. In a world that is broken by wars and violence, a world hurt by a widespread individualism which separates human beings among themselves, and pits one against the other, the Church must exercise her ministry of reconciliation in a calm and resolute way. The Church in the spirit of the New Evangelization undertakes the task of reconciliation. Faithful to Jesus' message, ("...he has broken down the dividing wall of hostility" *Eph* 2:14), the Church has to make an effort to break down the walls that separate human beings. With the message of love, she has to preach the newness of the salvific Gospel of Our Lord, who came to free us from our sins and to invite us to build harmony, peace and justice among all peoples.
 - c. Consistent with the emphasis placed on human dignity by the New Evangelization, this Synod urges legislators, teachers and others who work in the human sciences to grant full respect to the human person both in public policy and practice. At the same time, every opportunity must be taken in various local situations and associations to articulate, uphold and guard, both in theory and in practice, those rights flowing from an adequate understanding of the human person as set forth in the natural law.
5. (Five) The importance of knowing and proposing the Preambles of the Faith (17)
 - a. In the contemporary context of a global Culture, many doubts and obstacles cause an extended skepticism and introduce new paradigms of thought and life. It is of paramount importance, for a New Evangelization, to underline the role of the *Preambles of Faith*. It is necessary not only to show that faith does not oppose reason, but also to highlight a number of truths and realities which pertain to a correct anthropology, that is enlightened by natural reason. Among them, is the value of the Natural Law, and the consequences it has for the whole human society. The notions of "Natural Law" and "human nature" are capable of rational demonstrations, both at the academic and popular levels. Such an intellectual development and enterprise will help the dialogue between Christian faithful and people of good will, opening a way to recognize the existence of a God the Creator and the message of Jesus Christ the Redeemer. The Synodal Fathers ask theologians to develop a new apologetics of Christian thought, that is a theology of credibility adequate for a New Evangelization. The Synod calls on theologians to accept and respond to the intellectual challenges of the New Evangelization by participating in the mission of the Church to proclaim to all the Gospel of Christ.
 6. (Six) Taking advantage of the art of Social Communications (18)
 - a. The use of means of social communication has an important role to play in order to reach every person with the message of salvation. In this field, especially in the world of electronic communications, it is necessary that convinced Christians be formed, prepared and made capable to transmit faithfully the content of the faith and of Christian morality. They should have the ability to use well the languages and the instruments of today that are available for communication in the global village. The most effective form of this communication of the faith remains the sharing of the testimony of life, without which none of the "media" efforts will result in an effective transmission of the Gospel. Education in the wise and constructive use of social media is an important means to be utilized in the New Evangelization.
 7. (Seven) Stewardship of Creations (56)
 - a. B16 and the environment. Gift of creation.
 - b. Human ecology: "A human ecology is an imperative need. One of our political and economic priorities must be to adopt in every way a manner of life that respects the

environment and supports the research in and use of forms of energy that preserve the patrimony of creation and are that safe for human beings. In this regard, it is necessary to review our entire approach to nature. It is not a place solely for exploitation or for play. It is man's native land, in a certain sense his "home". This is fundamental for us. The shift of mentality in this domain, that is, the constraints it brings, allows us rapidly to become more proficient in the art of living together that respects the alliance between man and nature, without which the human family risks disappearing” (Pope Benedict, Taken from: L'Osservatore Romano Weekly Edition in English, 15 June 2011, page 4).

- c. The Stewardship of creation also serves evangelization in many ways. It is a witness to our faith in the goodness of God's creation. It demonstrates a sense of solidarity with all those who depend for their life and sustenance on the goods of creation. It shows inter-generational solidarity with those who come after us, and is a clear witness to the responsible and equitable use of the goods of the earth, our common home.

X. Mary as Star of New Evangelization (58) — We finish with Mary. Annunciation and Visitation as summary of faith and the new evangelization.

- A. Vatican Council II presented Mary in the context of the Mystery of Christ and of the Church (cf. *Lumen gentium*, 52-68). Pope Paul VI declared her the “Star of Evangelization.” She is therefore the model of faith, hope and love. She is the first helper who brings disciples to the Master (cf. *Jn2*). In the Upper Room she is the Mother of the believers (cf. *Acts* 1:14). As Mother of the Redeemer, Mary becomes a witness of God's love. She freely fulfills God's will. She is the strong woman, who along with John, remains at the foot of the Cross. She always intercedes for us and accompanies the faithful in their journey as far as the cross of the Lord. As Mother and Queen she is a sign of hope for suffering and needy peoples. Today she is the “Missionary” who will aid us in the difficulties of our time and with her nearness open the hearts of men and women to the faith. We fix our gaze on Mary. She will help us to proclaim the message of salvation to all men and women, so that they too may become agents of Evangelization. Mary is the Mother of the Church. Through her presence, may the Church become a home for many and Mother of all peoples.