

And You Shall Be My Witnesses

Acts 1:8

**ACTS II:
CONVERSION, PROCLAMATION,
COMMUNITY**

**LEADER'S
EVANGELIZATION TRAINING GUIDE**

**EVANGELII NUNTIANDI WEEKEND
EVANGELIZATION IN THE MODERN WORLD WEEKEND**



Coordinator's Handbook

**Community of the New Covenant
Private Association of the Christian Faithful**

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Acts 1:8

**ACTS II:
CONVERSION, PROCLAMATION,
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**EVANGELII NUNTIANDI WEEKEND
EVANGELIZATION IN THE MODERN WORLD WEEKEND**

By

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To all those who have contributed to our growth in the faith,
Our families, friends, theology professors, students, and from
All whom we have learned in so many different ways, this
"work of love" is most gratefully dedicated.

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Foreword

This particular Evangelizer's Handbook is one of an Evangelistic Series for ACTS II: Conversion, Proclamation, Community, a parish-based evangelization process of conversion and training in evangelization.

The ACTS II Process is a comprehensive training that has as its purpose the long-term goal of facilitating the formation of an evangelizing community of the parish. The means to accomplishing this is the Parish Small Group System: the networking of small groups whose primary purpose is evangelistic outreach. The Parish Small Group System is a way of life, a process of conversion, proclamation, community.

ACTS II: Conversion, Proclamation, Community is a total package of parish training in evangelization. It is divided into two parts:

- Part 1: Leadership Training, given by a CETC team, for the laity, those who will take leadership roles within their parish for this evangelization effort.

- Part 2: Evangelization Training of the Parishioners given by those trained in Part 1.

ACTS II is a process. It unfolds according to a specific dynamic which accomplishes far more than the materials alone can do. Throughout the unfolding of this process of life-giving events, the Holy Spirit is able to do what He alone can do: bring about the ever-deepening conversion of the parishioner.

Within the ACTS II Process, the parishioner, the trainee in evangelization, is equipped with the tools and skills to reach out and proclaim the Good News of Jesus Christ to the unchurched and the alienated/inactive Catholic, and bring them into the Church through the Parish Small Group System.

If you wish more information about this process, please visit our website: www.sncweb.org

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APPENDIX

Evangelii Nuntiandi Weekend Evaluation

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SCHEDULE EVANGELII NUNTIANDI WEEKEND

SATURDAY

9:00 A.M.	Session One	110 Minutes
10:50 A.M.	Session Two	180 Minutes
1:50 P.M.	Session Three	65 Minutes
2:55 P.M.	Session Four	95 Minutes
4:30 P.M.	Dismissal	

SUNDAY

11:30 P.M.	Session Five	165 Minutes
2:15 P.M.	Session Six	75 Minutes
3:30 P.M.	Session Seven	115 Minutes
5:25 P.M.	Dismissal	

LEADER'S EVANGELIZATION TRAINING GUIDE

SESSION ONE

INTRODUCTION; AND

FROM CHRIST THE EVANGELIZER TO THE EVANGELIZING CHURCH

OBJECTIVES

To see Jesus as the first and greatest evangelizer.

To come to understand that the kernel of Jesus' proclamation is the kingdom of God.

To realize that evangelization is the essential mission of the Church.

REQUIRED PREPARATIONS--TRAINING INSTRUCTOR

1. Plan for and implement personal prayer time.
2. Assign a small group leader and trainees to a small group.
3. Meet with small group leaders and review:
 - a. Format of the weekend and the evaluation form.
 - b. The "Principles for Sharing" for small groups.
 - c. Desired role modeling behaviors:
 - i. The small group leader begins and ends the small group with prayer.
 - ii. The small group leader models how to share by sharing first, being brief and staying with the topic for each point to be shared.
 - iii. After the small group leader shares, each trainee shares on each point.
 - iv. Everyone in the small group must have their reflection written out in order to share. Otherwise, they do not share.
 - d. Give small group leaders the names of those who will be in their small group.

4. Study the Introduction and Chapter One of Evangelii Nuntiandi, Pope Paul VI's Apostolic Exhortation.
5. Review BEM, Appendix 2, which gives a summary outline of the Introduction and Chapter One of Evangelii Nuntiandi plus the content and reflective sharing questions for this section of the document.
6. Study instructional content on page 3.
7. The instructor needs to determine, during preparation time, which key references/ passages (s)he needs in order to exemplify the content. UPON arriving at a scripture reference, during instruction of content, OPEN Bible and PROCLAIM that passage.
8. At the end of presentation, ASK if there are any questions about presented material.
9. Pray with training team 20 minutes before session.

TRAINING INSTRUCTOR PATH

TOTAL TIME: 110 Minutes

OPENING PRAYER

15 MINS.

1. ASK group to turn to BEM, Appendix 3, Introduction, and stand.
 2. SIGNAL for music and prayer leaders to begin.
 3. REQUEST Blessing Prayer.
 4. THANK group and ask them to be seated.
-

BEGIN SESSION ONE

1. ASK group to turn to BEM, Appendix Two.
2. STATE the following:

Appendix Two provides a summary outline of each chapter of Evangelii Nuntiandi. Each chapter is followed by content and reflective sharing questions.
3. ASK trainees to turn to Evangelii Nuntiandi, Chapter One.
4. STATE session objective:

This session will introduce us to Jesus as the first and greatest evangelizer who proclaimed the kingdom of God as the core of His message. At the same time, we will come to a deeper appreciation of evangelization as the essential mission of the Church.

INSTRUCTIONAL CONTENT

20 MINS.

1. LOOK OVER key points to be taught:

- I. Introduction (E.N., nos. 1-5).
- II. Jesus Christ is the first and the greatest evangelizer who proclaims the kingdom of God (E.N., nos. 6-13).
- III. The essential mission of the Church is the task of evangelizing all people (E.N., nos. 14-16).

2. TEACH expanded outline of above key points:

I. Introduction (E.N., nos. 1-5).

A. Before we begin, I would like to say a few words about this weekend.

1. This weekend will be spent going through all seven chapters of the Apostolic Exhortation, "Evangelii Nuntiandi", Evangelization in the Modern World, by Pope Paul VI, written in 1975, the tenth anniversary of the Second Vatican Council.
2. It is important that you understand the vital role that this apostolic exhortation of Pope Paul VI plays in the Church's mission of evangelization today.
3. It is the Magna Charta for carrying out the mission of evangelization in the Church today.
4. That is why we are going through each of the chapters with you rather than letting you work through the content on your own.
5. The content is so important for you to understand and make your own, that we encourage you to read and reread this document.

6. We also want you to begin to grasp the spirit of this wonderful and inspired document, so that you will be able to convey it to others.

B. In the introduction to this document, Pope Paul VI states that the effort to proclaim the Gospel to people today is a service given not to the Christian community but to the whole of humanity.

1. His point of emphasis is to encourage the faithful in their mission as evangelizers (E.N., n. 1).

2. He wants to do this especially on this tenth anniversary of the Second Vatican Council whose objectives he sums up in this single one:

-to make the Church of the twentieth century better able to proclaim the Gospel to those of the twentieth century.

3. It was the wish of the Third General Assembly of the Synod of Bishops, which was given to the topic of evangelization, that Pope Paul VI take their findings concerning evangelization and --

-bring forth an apostolic exhortation that would usher in a new period of evangelization (E.N., n. 2).

C. In number 3 of the Introduction, he states:

"The conditions of the society in which we live oblige all of us therefore to revise methods, to seek by every means to study how we can bring the Christian message to modern man. For it is only in the Christian message that modern man can find the answer to his questions and the energy for his commitment of human solidarity."

-He goes on to say that while we must preserve the heritage of faith in its purity, at the same time, we must find ways of presenting it "in a way as understandable and persuasive as possible".

D. Three burning questions are raised (E.N., n. 4):

1. In our day, what has happened to that hidden energy of the Good News, which is able to have a powerful effect on man's conscience?
2. To what extent and in what way is that evangelical force capable of really transforming the people of this century?
3. What methods should be followed in order that the power of the Gospel may have its effect?

E. He ends number 4 by asking this fundamental question:

-Does the Church or does she not find herself better equipped to proclaim the Gospel and to put it into people's hearts with conviction, freedom of spirit and effectiveness?

F. His purpose is to put forth a meditation on evangelization and invites each of us to undertake a similar meditation (E.N., n. 5).

1. Why? Because the proclamation of the Gospel is not an optional matter for the Church.
2. It is a duty given to the Church by Jesus Christ so that people can believe and be saved. It is a question of people's salvation.
3. The proclamation of the Gospel "brings with it a wisdom that is not of this world. It is able to stir up by itself faith -- faith that rests on the power of God. It is truth.
4. Because of this, you and I are called to consecrate to it, all of our time and our energies and to sacrifice our very life for it, if necessary.

G. We move on now to chapter 1 of this Apostolic Exhortation, From Christ the Evangelizer to the Evangelizing Church.

II. Jesus Christ is the first and the greatest evangelizer who proclaims the kingdom of God (E.N., nos. 6-13).

- A. When we look at the Gospels, what we are given is the witness that the Lord Jesus gives of Himself. He says, "I must proclaim the Good News of the kingdom of God. That is what I was sent to do" (Luke 4:43).
1. The Gospels present us with Jesus Himself, the Good News of God, as the first and greatest evangelizer proclaiming a kingdom, the kingdom of God.
 2. This is so important that everything is by comparison, "the rest" (Matthew 6:33).
- B. Everything that Jesus preaches revolves around the kingdom of God (E.N., n. 8).
1. Only the kingdom is absolute and it makes everything else relative.
 2. Jesus describes in many ways the happiness of belonging to the kingdom.
 - a) In Matthew, chapter 5:3-12, we read of the happiness that comes with belonging to the kingdom.

-But this happiness is a paradoxical happiness made up of those things that the world rejects.
 - b) In Matthew, chapters 5-7, we are presented with the demands of the kingdom.
 - c) In Matthew, chapter 10, we read about those who herald the kingdom -- what they are to do and what they can expect.
 - d) In Matthew, chapter 13, we are told about the mysteries of the kingdom.
 - e) In Matthew, chapter 18, we read about the children who belong to it and how they are to act.

f) And finally, in Matthew, chapters 24-25, we are told of the vigilance and fidelity that are demanded of those who await the final coming of the kingdom.

C. The kernel and center of Jesus' Good News is salvation -- which is liberation from all that oppresses mankind, especially liberation from sin and the Evil One (E.N., n. 9).

D. This is what Jesus proclaimed (E.N., n. 10):

-the kingdom and salvation, which as He tells us in Matthew chapter 11, verse 12 and Luke, chapter 16, verse 16, belong to the violent. That is, they take it by force. They take it through:

-toil and suffering;

-a life lived according to the Gospel;

-the cross; and through

-the spirit of the beatitudes (Cf. 1 Corinthians 9:27).

1. In other words, the kingdom and salvation are concerned with a total interior renewal, a metanoia, a radical conversion of heart and mind (Matthew 4:17; Mark 1:15).

2. "Those who accept the Good News...gather together in Jesus' Name in order to seek together the kingdom, build it up and live it. They make up a community which is in its turn evangelizing" (E.N., n. 13).

III. The essential mission of the Church is the task of evangelizing all people (E.N., nos. 14-16).

A. Pope Paul VI says that what makes this task so urgent are "the vast and profound changes" that our society is experiencing.

1. "Evangelizing is in fact the grace and vocation proper to the Church, her deepest identity. She exists in order to evangelize..." (E.N., n. 14).

2. And what does he mean by saying that? In other words, the Church exists to preach and to teach, to reconcile sinners to God, and --

-to continue to celebrate Christ's sacrifice in the Mass (the memorial of His death and resurrection).

- B. What we see in the New Testament is the Church coming into existence through the evangelizing activity of Jesus and the Twelve (E.N., n. 15).

-The Church, in turn therefore, is sent, that is, you and I are sent by Jesus to evangelize (Matthew 28:18-20).

- C. The whole Church receives the mission to evangelize. And the work of each individual member is important to the whole.

-The Church is an evangelizer but the Church begins by being evangelized herself, and is always in need of evangelization -- of ongoing conversion and renewal so --

-that she might evangelize the world in a way that is credible -- authentic.

- D. Having been sent and evangelized, we, the Church, are sent out as evangelizers to preach not ourselves, nor our own personal ideas, but the Gospel, the --

-Good News of Jesus Christ, of which we are servants, and which we must pass on with complete fidelity.

- E. There is, then, a profound link between Jesus Christ, the Church and evangelization (E.N., n. 16).

-Pope Paul VI brings out in number 16 that there can be no dichotomy between Christ and the Church. Those who speak of such a dichotomy are misguided (Read: E.N., n. 16).

INDIVIDUAL ACTIVITY

60 MINS.

1. ASK group to turn to BEM, Appendix 2, Introduction, and briefly write out the answers to the content questions. They have 25 minutes to do this.

-Call time at the end of 25 minutes.

2. ASK trainees to turn to Chapter One of Appendix 2 and briefly write out the answers to the content questions. They have 25 minutes for this as well.

-Call time at the end of 25 minutes.

3. ASK trainees to write out their answers to the reflective sharing questions given for Chapter One. They have 10 minutes to do this.

-Call time at the end of 10 minutes.

COMMUNITY BREAK

15 MINS.

LEADER'S EVANGELIZATION TRAINING GUIDE

SESSION TWO

WHAT IS EVANGELIZATION?

OBJECTIVES

To learn:

-what evangelization is; how to evangelize; and the goal of evangelization.

REQUIRED PREPARATIONS--TRAINING INSTRUCTOR

1. Plan for and implement personal prayer time.
2. Study Chapter Two of Evangelii Nuntiandi.
3. Review BEM, Appendix 2, Chapter Two, which gives a summary of Chapter Two of Evangelii Nuntiandi, plus the content and reflective sharing questions.
4. Study instructional content on page 11.
5. The instructor needs to determine, during preparation time, which key references/ passages (s)he needs in order to exemplify the content. UPON arriving at a scripture reference, during instruction of content, OPEN Bible and PROCLAIM that passage.
6. At the end of presentation, ASK if there are any questions about presented material.

TRAINING INSTRUCTOR PATH

TOTAL TIME: 180 Minutes

BEGIN SESSION TWO

1. ASK trainees to turn to Chapter Two of Evangelii Nuntiandi.
2. STATE session objectives:

In this session, we will come to a deeper appreciation of what evangelization is, how we are to do it, and what its goal is.

INSTRUCTIONAL CONTENT

30 MINS.

1. LOOK OVER key points to be taught:

- I. What is evangelization? (E.N., n. 18)
- II. How is evangelization to be done?
- III. The result and the goal of evangelization.

2. TEACH expanded outline of above key points:

I. What is evangelization? (E.N., n. 18)

A. Evangelization means bringing the Good News to all men and women, into all the strata of humanity, and through the influence of the Good News --

-transforming humanity from within and making it new (Revelation 21:5; cf. 2 Corinthians 5:17; Galatians 6:15).

1. In other words, to evangelize is to proclaim Jesus, to proclaim in love, to proclaim in truth.
 - a) To proclaim in love means to speak from a heart of love and not from arrogance or condescension.
 - b) To speak from a heart of love is to have an evangelizer's heart.
 - c) To proclaim in truth the message of Jesus and not to "water it down" nor to "fancy it up" is to have an evangelizer's heart.
2. There is no new humanity if there are not first of all new persons renewed by baptism (Romans 6:4), who live their lives accord-

ing to the Gospel (Cf. Ephesians 4:23f; Colossians 3:9f) --

-persons who are renewed and live under the power of the Holy Spirit (Romans 12:1-3).

B. The purpose of evangelization is precisely this interior change (E.N., n. 18).

1. And this interior change must begin with me and with you. Before we can bring Jesus to others through evangelization, we have to first experience Him ourselves.

-We ourselves need to have undergone conversion, interior change. We need to have experienced the intimate love of Jesus for us.

-To experience the intimate love of Jesus is to experience what salvation means.

2. To enter the kingdom of God means that you and I have to have something happen to us. And what happens is simply that you and I accept the love that Jesus has for each of us.

-And we accept it in a very personal way from a very real person.

C. To have a living relationship with someone presupposes that we have met and experienced the love of another. This is very different from knowing about a person.

1. In biblical language, to know is to experience.

a) This is seen in a special way in a commentary on the words of Jesus in John 10:14. In this passage, Jesus says that He is the Good Shepherd and that He knows His own and His own know Him -- as He and His Father know each other.

-What intimacy! What knowledge!

- b) The Jerusalem Bible has a commentary on this verse that answers the question: what does Jesus mean by our knowing Him?
 - c) The commentary reads: "In biblical language, knowledge is not merely the result of an intellectual process, but the fruit of an experience, a personal contact."
2. To accept a love relationship with Jesus is to be saved from loneliness and emptiness.

-That is one of the reasons why Jesus called Himself the Way. By accepting His love, we are transformed. Love does that!

3. So what Pope Paul VI is talking about here is what we might call interior evangelization -- allowing this Good News, the Good News of Jesus' love for me --

-spoken externally and lived by others external to me -- allowing this Good News to enter my heart and bring about transformation.

-The thrust of evangelization is to seek to convert solely through the power of the Gospel (Romans 10:17), letting the Good News of Jesus' love penetrate others, touch their hearts and melt them, to transform them (E.N., n. 18).

4. Evangelization is aimed both at the personal conscience as well as at the collective conscience of people, their activities and the environment in which they live (E.N., n. 18).

- a) It is not only a matter of preaching the Gospel but of calling into question, through the power of the Gospel --

-mankind's criteria of judgment,

-determining values,

-points of interest,

-lines of thought,

-sources of inspiration and models of life (E.N., n. 19).

- b) In other words, it is a matter of calling into question all those things which are contrary to the Gospel and the plan of salvation.
 - c) What matters, then, is to evangelize man's culture and cultures (E.N., n. 20).
 - d) It is a process of christianizing men and women and the cultures they live by. For this to happen, the Gospel must be proclaimed.
5. Pope Paul VI goes on to state that though the Gospel and evangelization are independent of cultures, they are not necessarily incompatible with them.

-Both "are capable of permeating them all without becoming subject to any one of them." (E.N., n. 20).

6. The great drama of our times, just as it was of earlier times, is the split between the Gospel and culture and so it behooves us to make every effort to bring about a full evangelization of cultures (E.N., n. 20).

II. How is evangelization to be done?

A. Pope Paul VI says, first and foremost, the Gospel must be proclaimed by the witness of one's life, by persons truly living a life according to the Gospel, according to the values of the Gospel (E.N., n. 21).

1. By living in this way, Christians cause questions to be raised by those who see how they live.

-The questions that will often come up are: Why are Christians like this? How can they live like that? Or, who is it that inspires them?

2. This is a powerful and effective proclamation of the Good News and it is the initial or beginning stage of evangelization.

-All of us are called to this kind of evangelization: the witness of our life, the witness of a life lived according to the value and attitudes of the Gospel. And in this sense, we can be real evangelizers.

- B. This Good News that is proclaimed by the witness of our life sooner or later must be proclaimed by the word of life, that is, by a clear proclamation of --

-the name;

-the teaching;

-the life;

-the promises;

-the kingdom; and

-mystery of Jesus of Nazareth, the Son of God.

-There is no true evangelization unless this is done (E.N., n. 22)

- C. But, this proclamation, the witness of our life and the words about Jesus, is only one aspect of evangelization.

1. This is so because proclamation reaches its full development only when it is:

-listened to;

-accepted;

-made one's own;

-and when it brings about a genuine adherence to the kingdom, when it brings others to adhere to:

-a new manner of being;

-a new manner of living;

-a new manner of living in community.

2. In other words, persons whose lives have been transformed enter a community which is itself a sign of transformation, a sign of of newness of life.

-That community is the Church, the visible sacrament of salvation (Read: E.N., n. 23).

3. Evangelization reaches its full development only when the person evangelized enters into a community of believers, that community of believers being the Church, the visible expression of Jesus in the world (E.N., n. 23).
4. That person who has been evangelized then goes on to evangelize others. And in this outreach lies the test of truth (E.N., n. 24).

-Those who accept Jesus Christ and give themselves to the kingdom, that is --

-to a new manner of being,

-to a new manner of living,

-to a new manner of living in community

become persons who bear witness to that kingdom and proclaim it.

5. It is obvious, then, that evangelization is a complex process, and yet, at the same time, we might say that it is very simple.

-It involves (write these on the board):

-the renewal of men and women (a renewal brought about through the power of the Holy Spirit);

-witness of life;

-explicit proclamation in word of the Good News of Jesus Christ;

-inner adherence to the kingdom;

-entry into the community of believers, the Church;

-acceptance of the signs of Christ, the sacraments, which support a person's adherence to the kingdom through the union and helps they give;

-and finally, personal apostolic outreach to others so that they, too, might know Jesus, as person, as presence, as power in their lives, and especially as Lord of their lives (E.N., n. 24).

6. To conclude, let me repeat:

a) Evangelization to be effective must not only be a proclamation, it must be lived.

-Proclamation alone is incomplete.

b) Rather, evangelization must be a combination of the lived experience and the proclamation of the person of the Lord Jesus.

III. The result and the goal of evangelization.

A. The result of evangelization is a changed heart, a changed heart that leads a person to commit his/her life to Jesus under the power of the Holy Spirit.

1. Growth in this new life takes place and is sustained within some form of Christian community.

2. This community of believers becomes itself a proclamation. It is the environment that now evangelizes, the environment of the community.
3. And the call to "Come and See" the Good News, to come and see the community, becomes a valid invitation, just as "Go and Tell" the Good News becomes an urgent desire.

-The one doesn't stop when the other begins, for no one can presume (s)he is ever fully evangelized.

B. The goal of evangelization, then, is the formation of a people, the body of Christ, a community of caring, bearing, sharing people.

1. The normal Christian life is this:

- a) To know Jesus personally, to experience Him, and to give one's whole life to Him as Lord;
- b) To have fellowship with the Holy Spirit, being consciously aware of the power of the Holy Spirit at work within oneself;
- c) To manifest the normal Christian life in the fruits of service, evangelizing by witness of life and explicit proclamation of Jesus as Lord;
- d) To live in community with others by caring, bearing and sharing;
- e) To have these communities related to one another in brotherly/sisterly love -- our parishes, each divided into sub-communities --

-small basic Christian communities, which together make up the larger community, the local parish.

2. We have a long way to go, wouldn't you say?

a) To think of community is, for me, to think of a network of people in committed relationships in sub-communities, small basic Christian communities, with the Eucharist as its heart of faith.

b) It is not necessary to live in the same house. But it is important, it seems to me, to have committed relationships with one another.

-Because of Jesus, we can call God, Father, and so in Jesus and through the power of the Holy Spirit, we are brothers and sisters to each other. This is our faith.

c) When we join together with some brothers and sisters in the Lord and we commit ourselves to one another in a caring, bearing, sharing relationship, then we are living community.

SMALL GROUP SHARING 40 MINS.

1. CALL OUT the name of each small group leader and the trainees who will be in his or her small group.
2. ASK everyone to move to their small groups to share their written responses to the reflective sharing questions in BEM, Appendix 2, for Chapter One.
3. STATE that each person in the group shares on the first reflective sharing question, then everyone shares on the second, etc. Equal time is to be given to each person. The small group leader begins and ends with prayer and shares first on each point to be shared. They have 40 minutes to do this.
4. CALL group back at the end of 40 minutes.

INDIVIDUAL ACTIVITY 40 MINS.

1. ASK trainees to turn to BEM, Chapter 2 of Appendix 2, and briefly write out the answers to all four of the content questions. They have 30 minutes to answer these questions.
2. ASK them to take another 10 minutes to write out their answers to the reflective sharing questions given there for Chapter Two.

PREPARATION FOR LUNCH 10 MINS.

1. ASK one of the trainees to pray a blessing over the lunch.
2. GIVE time for all to get their lunch and to be seated.
3. STATE the following:

During this lunch time, we want to give each of you the opportunity to share something about yourself with all of us, so that we can get to know one another better, and be a source of encouragement and faith building for each other. The question we will share on is:

-What did you expect to get out of this weekend
and are your expectations being met?

Please keep your sharing on the question and be brief so that everyone has a chance to share. Thank you. We will take our turn as we go around the circle. (Name) would you like to begin?

4. STATE a positive reinforcement after all have shared: Thank you very much for your sharing. The Lord is doing a good work in all of our lives.
5. ASK all to help clean up after lunch so that everyone will be ready for the next activity of Session Three.

* * * * *

LEADER'S EVANGELIZATION TRAINING GUIDE

SESSION THREE

THE CONTENT OF EVANGELIZATION

OBJECTIVES

To learn what is the essential content of evangelization.

To come to understand that human advancement and liberation are not foreign to evangelization.

REQUIRED PREPARATIONS--TRAINING INSTRUCTOR

1. Plan for and implement personal prayer time.
2. Study Chapter Three of Evangelii Nuntiandi.
3. Review BEM, Appendix Two, Chapter Three, which gives a summary of Chapter Three of Evangelii Nuntiandi, plus the content and reflective sharing questions.
4. Study instructional content on page 22.
5. At the end of presentation, ASK if there are any questions about presented material.

TRAINING INSTRUCTOR PATH

TOTAL TIME: 65 Minutes

BEGIN SESSION THREE

1. ASK trainees to turn to Chapter Three of Evangelii Nuntiandi.
2. STATE session objectives:

As evangelizers, we must know the essential content of the Good News Proclamation. This session teaches us what the center and foundation of evangelization is, emphasizing that human advancement and liberation are profoundly linked to evangelization.

1. LOOK OVER key points to be taught:

- I. In the message which the Church proclaims, there is the essential content which cannot be modified or ignored without seriously diluting the nature of evangelization (E.N., n. 25).
- II. The message of evangelization touches the concrete life of human beings (E.N., n. 29).

2. TEACH expanded outline of above key points:

I. In the message which the Church proclaims, there is the essential content which cannot be modified or ignored without seriously diluting the nature of evangelization (E.N., n. 25).

- A. To evangelize is first of all to bear witness to God that in His Son Jesus Christ, God has loved the world and has called all men and women to eternal life; and

-secondly, to proclaim that in Jesus Christ, salvation is offered to all men and women as a gift of God (E.N., n. 27).

-This is the center and foundation of evangelization. This salvation has its beginning in this life and is fulfilled in eternity.

B. Consequently, evangelization will include:

1. The prophetic proclamation of a hereafter -- our true destiny is not restricted to this life;
2. The preaching of hope in the promises made by God;
3. The preaching of God's love for us and of our love of God;

4. The preaching of brotherly/sisterly love for all men and women, which involves learning to share and to forgive.
 - a) Who do I have to forgive? Is there anyone that I am holding bound by my lack of forgiveness?
 - b) This particularly involves self-denial especially in terms of making the loving response, rather than the selfish response, in the events of my daily life.

To continue, evangelization will also include:

5. The preaching of the mystery of evil and of the active search for good;
6. The preaching of the search for God Himself, through prayer, primarily that of praise and thanksgiving; and through the Church --

-the visible sign of encounter with God which is especially expressed through the sacraments (E.N., n. 28).

II. The message of evangelization touches the concrete life of human beings (E.N., n. 29).

- A. Evangelization is incomplete if it does not take into account the rights and duties of every person.
- B. The Church has the duty to proclaim the liberation of persons from all that keeps them from developing as human beings --

-famine, chronic disease, illiteracy, poverty, and injustices at all levels, plus the duty of helping this liberation come about (E.N., n. 30).

1. The liberation which evangelization proclaims and strives to put into practice cannot be restricted only to the dimensions of economics, politics, and social or cultural life.

-Rather, it must take in the whole person in all his/her aspects,

including openness to the divine (E.N., n. 33).

2. When the Church preaches liberation, she does not restrict her mission only to the religious field, but her primary vocation is the proclamation of salvation in Jesus Christ (E.N., n. 34).
3. And the Church is trying more and more to encourage large numbers of Christians to give themselves to the work of liberating men and women (E.N., n. 38).
 - a) The necessity of ensuring fundamental human rights cannot be separated from the Church's task of liberation.
 - b) Among these fundamental human rights, religious liberty has a prime place of importance (E.N., n. 39).

SMALL GROUP SHARING

30 MINS.

1. ASK everyone to move to their small groups to share their written responses to the reflective sharing questions in BEM, Appendix 2, Chapter Two.
2. STATE that each person in the group shares on the first reflective sharing question, then everyone shares on the second, etc. Equal time is to be given to each person. The small group leader begins and ends with prayer and shares first on each point to be shared. They have 20 minutes to do this.
3. CALL group back at the end of 20 minutes.

INDIVIDUAL ACTIVITY

30 MINS.

1. ASK trainees to turn to BEM, Appendix Two, Chapter Three, and briefly write out the answers to all four content questions. They have 25 minutes for answering these four content questions.
2. ASK them to take 5 minutes to also write out the answers to the reflective sharing question given for Chapter Three.

STANDUP BREAK

LEADER'S EVANGELIZATION TRAINING GUIDE

SESSION FOUR

THE METHODS OF EVANGELIZATION

OBJECTIVE

To come to an understanding of eight methods of evangelization which are of fundamental importance for the Church.

REQUIRED PREPARATIONS--TRAINING INSTRUCTOR

1. Plan for and implement personal prayer time.
2. Study Chapter Four of Evangelii Nuntiandi.
3. Review BEM, Appendix Two, Chapter Four, which gives a summary of Chapter Four of Evangelii Nuntiandi, plus the content and reflective sharing questions.
4. Study instructional content on page 26.
5. The instructor needs to determine, during preparation time, which key references/ passages (s)he needs in order to exemplify the content. UPON arriving at a scripture reference, during instruction of content, OPEN Bible and PROCLAIM that passage.
6. At the end of presentation, ASK if there are any questions about presented material.

TRAINING INSTRUCTOR PATH

TOTAL TIME: 95 Minutes

BEGIN SESSION FOUR

1. ASK trainees to turn to Chapter Four of Evangelii Nuntiandi.
2. STATE session objective:

In this session, we will acquire some understanding of the eight methods of evangelization which are of fundamental importance for the Church.

-
1. LOOK OVER key points to be taught:
 - I. The question of method is permanently relevant.
 - II. Eight methods of evangelization which, for one reason or another, have a fundamental importance (E.N., nos. 41-48).
 2. TEACH expanded outline of above key points:
 - I. The question of method is permanently relevant.**
 - A. The methods vary according to time, place and culture.
 - B. It is a challenge, therefore, to discover and adapt these methods.
 - II. Eight methods of evangelization which, for one reason or another another, have a fundamental importance (E.N., nos. 41-48).**
 - A. The first is witness of life, that is, the witness of an authentically lived Christian life, a life given over to God and to one's neighbor with a limitless zeal (E.N., n. 41).
 1. As Pope Paul VI has said --

-"Modern man listens more willingly to witnesses than to teachers, and if he does listen to teachers, it is because they are witnesses."
 2. Therefore, it is primarily by her conduct and by her life that the Church will evangelize the world -- in other words, by her living witness of fidelity to the Lord Jesus.
 - B. The second is a living preaching, that is, the importance and necessity of preaching, for it is the Word that is heard which leads to belief (E.N., n. 42).

-As St. Paul tells us in Romans 10:14-17 --

- "And how are they to believe in him of whom they have never heard? And how are they to hear without a preacher? ... So faith comes from what is heard and what is heard comes by the preaching of Christ."

- C. The third is the liturgy of the Word in which the homily is an important and very adaptable tool of evangelization, provided it express the profound faith of the person preaching, and is filled with love (E.N., n. 43).

- Preaching should be used in the celebration of all the sacraments.

- D. The fourth is catechetics -- a means of evangelization (E.N., n. 44).

- We need to learn, through systematic religious instruction, the fundamental teachings, the living content of the truth which God has conveyed to us and --

- which the Church has sought to express in an ever richer way throughout her history.

- E. The fifth is mass media which should be put at the service of the Gospel (E.N., n. 45).

- Today we are living in an age of images, graphics. The Church needs to make use of this very powerful means to spread the Gospel.

- F. The sixth is personal contact which is so powerful. Pope Paul VI tells us that along with the collective proclamation of the Gospel, there should always be the person-to-person contact (E.N., n. 46).

- This was the approach that the Lord used so much and so did the Apostles. For example:

- Nicodemus (John 3:1-15);

- Zaccheus (Luke 19:1-10);

- the Samaritan Woman (John 4:1-42); and

-Simon, the Pharisee (Luke 7:36-50).

G. The seventh is the sacraments. Evangelization does not consist only in the preaching and teaching of a doctrine (E.N., n. 47).

1. The role of evangelization is to educate people in the faith in such a way as to lead each individual Christian to live the sacraments as true sacraments of faith and --

-not just receive them passively, or as something they merely undergo.

2. We might ask at this point: how do we live the sacraments as sacraments of faith?

a) Baptism? How is my baptism to be lived out daily?

-Baptism is a daily dying to sin and a daily rising to new life in Jesus. It is putting on daily, more and more the image of Jesus -- being Jesus to the world.

b) Confirmation? How is my confirmation to be lived out daily?

-In confirmation, we receive the power of the Holy Spirit for ministry, for service. We become soldiers for Jesus Christ.

-We are sent out with power by the Lord Jesus to bring all men and women to surrender their lives to Him.

-We are sent out in service of others, equipped by the Holy Spirit with His gifts for service, for the building up of the Body of Christ, the Church.

c) Eucharist? How am I to live daily the Eucharist?

-By the Eucharist, we are nourished with the body and blood of Jesus Christ. Through the Eucharist, we become one with Him so that we might be Jesus to the world.

-We are to go forth from the Eucharistic table to be broken and poured out for others daily, as Jesus was broken and poured out for all of us.

d) Reconciliation? How am I to live out the sacrament of reconciliation daily?

-Through the sacrament of reconciliation, we are forgiven and restored to a right relationship with God and others.

-So, too, we are to go forth and forgive and restore relationships with our brothers and sisters in the way that Jesus does for us -- dying to ourselves.

e) Matrimony? How is the married person to live out the sacrament of matrimony daily?

-The sacrament of matrimony is a manifestation of how Jesus is faithful to the Church. He is faithful even to death on the cross, sacrificing Himself for us.

-The married couple are called to sacrifice themselves for one another, being faithful to one another as Jesus is faithful to the Church.

f) The Sacrament of the Sick? How am I to live this sacrament daily?

-By this sacrament, we are restored to health through the healing prayer of the Church.

-So, too, we must go forth and offer prayers of healing for one another and others.

H. Popular Piety: while popular piety, like the religious customs of the Hispanics, the Polish, and the Irish, etc. has its limits, if it is well directed --

-it is rich in values, because it manifests a thirst for God which the simple and the poor can know (E.N., n. 48).

1. It can bring about an acute awareness of the Fatherhood of God, the Providence of God, and the loving and constant presence of God.
2. Such piety has the power of making people capable of great generosity and sacrifice. It even has the power of leading persons to the point of great heroism.

-Piety can bring a person to patience, a sense of the cross in daily life, detachment, openness to others, and devotion.

3. It is important that a person be sensitive to the religious piety of a particular people. Know how to perceive its values and be alert to help overcome any deviations from the faith.

-When its orientation is right, such piety can truly be an encounter with the Lord.

INDIVIDUAL ACTIVITY

35 MINS.

1. ASK trainees to turn to BEM, Appendix Two, Chapter Four and briefly write out the answers to the content questions. They have 25 minutes to do this.
2. ASK them to take another 10 minutes to write out their answer to the reflective sharing question given there or Chapter Four..

SMALL GROUP SHARING

30 MINS.

1. ASK everyone to move to their small groups to share their written responses to the reflective sharing questions in BEM, Appendix 2, Chapter Three and for Chapter Four.
2. STATE that each person in the group shares on the first reflective sharing question, then everyone shares on the second, etc. Equal time is to be given to each person. The small group leader begins and ends with prayer and shares first on each point to be shared. They have 30 minutes to do this.

3. CALL group back at the end of 30 minutes.

CLOSING PRAYER

10 MINS.

1. CALL prayer leaders forward.
2. ASK group to turn to BEM, Appendix 3, Methods of Evangelization, and stand.
3. SIGNAL music and prayer leaders to begin.
4. DISMISS group once prayer time is finished.

LEADER'S EVANGELIZATION TRAINING GUIDE

SESSION FIVE

THE BENEFICIARIES OF EVANGELIZATION

OBJECTIVE

To come to a knowledge and understanding of the various groups of people who are to be the beneficiaries of the proclamation of the Good News.

REQUIRED PREPARATIONS--TRAINING INSTRUCTOR

1. Plan for and implement personal prayer time.
2. Study Chapter Five of Evangelii Nuntiandi.
3. Review BEM, Appendix 2, Chapter Five, which gives a summary of Chapter Five of Evangelii Nuntiandi, plus the content and reflective sharing questions.
4. Study instructional content on page 33.
5. The instructor needs to determine, during preparation time, which key reference/ passages (s)he needs in order to exemplify the content. UPON arriving at a scripture reference, during instruction of content, OPEN Bible and PROCLAIM that passage.
6. At the end of presentation, ASK if there are any questions about presented material.
7. Pray with the training team 20 minutes before the session.

TRAINING INSTRUCTOR PATH

TOTAL TIME: 165 Minutes

OPENING PRAYER

20 MINS.

1. GIVE five minutes for prayer partners to pray together.
2. ASK group to turn to Appendix Three, The Beneficiaries of Evangelization, and stand.
3. SIGNAL for music and prayer leaders to begin.

4. REQUEST Blessing Prayer.
 5. THANK group and ask them to be seated.
-

BEGIN SESSION FIVE

1. ASK trainees to turn to Chapter Five of Evangelii Nuntiandi.
2. STATE session objective:

In this session, we will come to a knowledge and understanding of the various groups of people who are to be beneficiaries of the Good News proclamation.

INSTRUCTIONAL CONTENT

65 MINS.

1. LOOK OVER key points to be taught:
 - I. The Good News is addressed to everyone (E.N., n. 49).
 - II. Pope Paul VI names three obstacles to this proclamation of the Good News (E.N., n. 50).
 - III. The first proclamation or the first announcement -- the kerygma -- is to those who are far off, those who have not had the Good News preached to them (E.N., n. 51).
 - IV. A renewed proclamation is needed to a dechristianized world, giving the first proclamation, the first announcement to those who once were believers, but no longer are (E.N., n. 52).
 - V. The first proclamation -- the kerygma -- is also to be given to the large segment of mankind that is non-Christian (E.N., n. 53).
 - VI. The second proclamation is to all of those who already believe in Jesus (E.N., n. 54).
 - VII. The increase of unbelief in our modern world is the first of two spheres that form a great challenge to evangelization (E.N., n. 55).
 - VIII. The non-practicing make up the second sphere that holds out a great challenge to evangelization (E.N., n. 56).
 - IX. The proclamation of the Good News to the multitudes, to the unchurched (E.N., n. 57).
 - X. Ecclesial basic communities (E.N., n. 58).

XI. The beneficiaries of evangelization as applied to the contemporary American scene.

2. TEACH expanded outline of above key points:

I. The Good News is addressed to everyone (E.N., n. 49).

A. The proclamation of the Good News is for everybody without exception.

1. And he said to them, "Go into all the world and preach the gospel to the whole creation. He who believes and is baptized will be saved; but he who does not believe will be condemned. And these signs will accompany those who believe: in my name they will cast out demons; they will speak in new tongues; they will pick up serpents, and if they drink any deadly thing, it will not hurt them; they will lay their hands on the sick, and they will recover" (Mark 16: 15-18).

2. The Good News is for all creation. We treat creation rightly only when we are in right relation with God, otherwise, we misuse and abuse, waste and pollute other living creatures in our selfishness.

B. It was persecution that helped to spread the Good News and bring about the establishment of the Church in places and countries far away from Jerusalem.

1. Had the Jews listened to Paul's preaching, it would have been a long time before the Gentiles would have heard the Good News of Jesus.

2. Had the Christians never been persecuted in Rome, they would have stayed there instead of going out and spreading the Gospel.

3. And so it was that the first disciples carried out Jesus' instructions:

"And if anyone will not receive you or listen to your words, shake the dust from your feet as you leave that house or town" (Matthew 10:14).

4. The Good News is freely given and it must be freely received.

C. And so we see the hand of God in all of this. God used the persecution of the early Christians to move them beyond their local borders.

II. Pope Paul VI names three obstacles to this proclamation of the Good News (E.N., n. 50).

A. The evangelizers may be tempted to narrow down the field of proclamation. Two ways that this might happen:

1. The temptation to settle in one place. Jesus was faced with this temptation too.

- "And in the morning, a great while before day, he rose and went out to a lonely place, and there he prayed. And Simon and those who were with him followed him, and they found him and said to him, 'Every one is searching for you.' And he said to them, 'Let us go on to the next towns, that I may preach there also; for that is why I came out.' And he went throughout all Galilee, preaching in their synagogues and casting out demons" (Mark 1:35-39).

2. The temptation to seek the line of least resistance, that is, to ask oneself, "Which is the easier path to follow?" Such thinking is frequently caused by fatigue.

B. The second obstacle to the proclamation of the Good News is the resistance of those being evangelized.

1. This resistance is either in the form of hostility or indifference. Which is worse? Let's look at Revelation, chapter 3, verses 15ff.

- "I know your works: you are neither cold nor hot. Would that you were cold or hot! So, because you are lukewarm, and neither cold nor hot, I will spew you out of my mouth. For you say, I am rich, I have prospered, and I need nothing; not knowing that you are wretched, pitiable, poor, blind, and naked" (Revelation 3:15-17).

-This passage gives us some insight into what is worse. It is indifference.

2. It seems that the greatest obstacle to evangelization in our country is indifference, complacency, the "I'm OK, you're OK" attitude.
- C. The third obstacle to the proclamation of the Good News is the opposition of certain public powers, governments that have declared war on Christianity, on the Catholic Church and its beliefs.
- D. Despite these obstacles, Pope Paul VI asserts his confidence that the proclamation of the Gospel will never meet final failure in any part of the world. Why? Because we have the promise of the Lord Jesus. (Mt. 28:19f).
1. As a confirmation of this confidence, Pope Paul VI points to the Synod of Bishops held in 1974 that was devoted to evangelization.
 2. At the Synod, the bishops stated that they looked for a new period of evangelization in the power and the strength of Pentecost.
 3. And that is why we are here!

Pope Paul VI goes on to talk about the beneficiaries or those who need to hear the first proclamation, the first announcement of the Good News -- the kerygma.

III. The first proclamation or the first announcement -- the kerygma -- is to those who are far off, those who have not had the Good News preached to them (E.N., n. 51).

- A. To preach the Good News that God has revealed Himself in Jesus to those who have never heard it, is the fundamental, basic mission of the Church.
- B. This first proclamation is sometimes called "pre-evangelization, but which is already evangelization in a true sense, although at its initial and still incomplete stage." It is a preparing of people to receive

the Good News. An example of this "pre-evangelization" might be seen in Paul's approach to the people of Athens (Read: Acts 17: 22-34).

C. Lastly, in this section, Pope Paul brings out that almost any means can be used to first approach people with the Good News of Jesus. The range of means which can be used is very broad.

1. There is explicit preaching.
2. It is possible to start right off by saying, "Do you know about the Lord Jesus?"
3. We can look at a work of art and point out that its symbolism portrays a depth in humankind that is beyond the material.
4. A person can use the scientific approach: the ordering of the universe; no creature is the source of itself. There must be a Maker greater than oneself.
5. A person might use the philosophical approach: by reason, we can come to know the existence of God.
6. One might simply use the mystery of the human heart: that we are forever looking, seeking for something that is beyond us. We are not satisfied with less than the greatest.

-As St. Augustine said: "Our hearts are restless 'til they rest in you, O Lord."

IV. A renewed proclamation is needed to a dechristianized world, giving the first proclamation to those who once were believers, but no longer are (E.N., n. 52).

The kerygma, the first proclamation, is what you will learn how to give in the ACTS II Evangelization Training.

A. In our day, we frequently live in very pagan surroundings. God is not mentioned in our schools; religion is a forbidden topic in many places of employment.

-The primary goal of most Americans is to be as much in step as possible with our materialistic, self-sufficient, self-gratifying culture.

B. Pope Paul VI lists three groups, and then a general group of people that need the first proclamation of the Good News given to them.

1. Those who have been baptized but live quite outside of the Christian life.
2. Those who have a certain simple faith but lack a true knowledge of the foundations of their faith.
3. Those educated persons who are still trying to survive with the instructions in the faith that they received as children.
4. Those many people who are living in situations of dechristianization.

These people need to have the first announcement -- the basic kerygma -- given to them. And you will learn how to do that here.

V. The first proclamation -- the kerygma -- is also to be given to that large segment of humankind that is non-Christian (E.N., n. 53).

A. First of all, the Church respects and esteems these religions because:

1. They express the soul of vast numbers of people.
2. They are the result of thousands of years of searching for God often with great sincerity and righteousness.
3. They have an inheritance of deeply religious texts.
4. And finally, they are filled with innumerable "seeds of the Word" that are a true "preparation for the Gospel".

B. Consequently, given the respect and the esteem that we owe to

these non-Christian religions, the question is, have we any cause, any right to preach the Gospel of Jesus Christ to them?

1. Pope Paul VI goes on to explain simply, why it is that we must preach the Good News to them. He states:

-...the Church holds that these multitudes have the right to know the riches of the mystery of Christ (Ephesians 3:8-10). Why?

-In Jesus, we come to know the truth about God, about ourselves, about why we are here, and about what our destiny is.

2. What Christianity does, that non-Christian religions do not do, is establish an authentic and living relationship with God.

-Our God is not a God of fear but a God of love and mercy and forgiveness.

- C. The conclusion to this section, then, is that the Church not only keeps her missionary spirit alive, but intensifies it at this time of history, because if it is the right of non-Christians to hear the Good News, then, it is our duty to preach it.

VI. The second proclamation of the faith is to all of those who already believe in Jesus (E.N., n. 54).

- A. Active Catholics make up the first group of these believers. The proclamation of the Good News to these is in order to deepen, to consolidate, to nourish, to bring to deeper maturity.
 1. The danger for active Catholics lies in the fact that they are today almost always exposed to secularism, even militant atheism, to trials and threats, and are besieged and actively opposed.
 2. The danger is that they will suffocate from materialism, that they will starve from lack of time for the things of God.
 3. So, to evangelize is to proclaim the lasting riches of God and the necessity of nourishment for our spiritual selves.

-This evangelization is done by means of a catechesis full of Gospel vitality -- evangelizing catechesis --

-that is, instruction based on the living Word of God -- the Scriptures -- and in words that are understood by the people being instructed.

B. Christians, other than Catholic Christians, make up the second group of believers. To evangelize Christians of denominations other than Catholic involves two things:

1. To work together for the unity that the Lord Jesus Christ wills.
2. And, in order to be able to eventually come to that unity, we must not neglect to witness to them, the riches, the fullness of the faith that we possess.

Pope Paul VI goes on to talk about two areas or spheres that form a great challenge to evangelization.

VII. The increase of unbelief in our modern world is the first of two spheres that form a great challenge to evangelization (E.N., n. 55).

A. Pope Paul VI quotes Henri de Lubac, a Jesuit priest, as saying that the modern world is immersed in the drama of atheistic humanism, an unfolding process of God being left out of the picture.

1. Pope Paul VI points out that there is in the modern world a secularism in which the world is self-explanatory. God is unnecessary, superfluous, and a burden.

-In an effort to put forth the power of man, God is denied.

2. Pope Paul VI makes a distinction here between secularization, which is not incompatible with faith or religion, and secularism.

-Secularization looks for the laws in creation that regulate the universe, and begins with the assumption that God put them there.

B. Pope Paul VI points out that new forms of atheism seem to flow from this secularism, which sees God as unnecessary and even denies His existence. He states:

1. A man-centered atheism flows from this secularism: pragmatic, systematic, and militant.
2. Hand in hand with this man-centered atheism, we are daily faced with:
 - a) A consumer society;
 - b) The pursuit of pleasure as the supreme value;
 - c) A desire for power and domination; and
 - d) Discrimination of every kind: the inhuman tendencies of this "humanism."

C. In this same world, on the other hand, paradoxically, there exists:

1. Real stepping-stones to Christianity;
2. Evangelical values, if only in the form of an emptiness or nostalgia;
3. A powerful and tragic appeal to be evangelized. Our world is crying out to be evangelized even though it is not overtly recognized.

VIII. The non-practicing make up the second sphere that holds out a great challenge to evangelization (E.N., n. 56).

- A. They are that group of baptized people who, while not having formally renounced their baptism, are totally indifferent to it and, consequently, do not live out the life of the Spirit that is theirs in any conscious way.
- B. The usual name given to this group is the inactive, the alienated, or the estranged Catholic.

1. The reason for being inactive is a very old phenomenon that is the result of a natural weakness in humankind. This natural weakness is the result of original sin --

-the split between our knowledge and our will (Read: Romans 7:15-25).

2. There are some new reasons for this in our age and these are:

- a) The uprooting typical of this age;
- b) Being surrounded by unbelievers, an unbelieving culture, and secularism;
- c) The attitude of non-practicing Christians today to justify their inactive status in the name of an interior religion, personal independence or authenticity.

-This often expresses itself in one of the following ways:

-"What counts is where the heart is. I don't have to wear my religion on my sleeve."

-"It doesn't matter what anyone else thinks. God knows. We understand each other."

- C. Pope Paul VI concludes what he has to say about atheistic secularism and the non-practicing by saying --

1. The resistance to evangelization of each group is as follows:

- a) Atheists and unbelievers refuse to hear and are unable to grasp the new order of things.
- b) The non-practicing have difficulty with inertia, and are a little bit hostile when confronted. After all, they did try Christianity and found it wanting.

-Or, they consider themselves 'paid-up' members of the Church, even though they have no public commitment.

2. Atheists and non-practicing Christians are everywhere:
 - a) Among adults and young;
 - b) Among leaders and the ordinary folk;
 - c) Among the educated and the not so educated.
3. We cannot ignore these two spheres that form such a great challenge to evangelization, nor can we be overcome by them.
4. We must seek the proper means and the language for proclaiming the Good News of God, revealing Himself to us in Jesus Christ, the Lord.

IX. The proclamation of the Good News to the multitudes, the unchurched (E.N., n. 57).

- A. These are the people whose ultimate values are not being reinforced by participating in church or synagogue community.
- B. Three points to be made from this section:
 1. The number of unchurched is far beyond what we imagine. It is truly a 'multitude'.
 2. What is our attitude when we meet someone who does not attend any church? Does it affect us in any way?
 3. If the message of the Gospel is going to reach the multitudes, then existing faith communities have got to do the preaching, the reaching out --

-the talking about, the doing for, and the showing of the healing love of Jesus Christ, the Lord.

X. Ecclesial basic communities (E.N., n. 58).

- A. The Synod of Bishops in 1974, from whose meeting came the writing of this exhortation, made special note of these small basic communities that --

-began in South America and exist especially among Hispanic communities.

1. Pope Paul VI points to these communities as being in a special way recipients of evangelization and evangelizers.
2. These small communities are more or less throughout the Church.

- B. There are important differences among these different types of small communities. Basically, Pope Paul VI divides them into two groups:

1. The first group are those that develop within the Church, solidly rooted in her life, living out the teaching of the Church in accord with the pastors of the Church.

- a) The people in these groups come together because they feel the need to live the life of the Spirit more intensely.

-They see the small community as more personal than the larger parish community.

- b) Their purpose is to deepen spiritually and religiously through the Word and the sacraments; to unite in the struggle for justice; and to help bring about the liberation that we spoke of in chapter 3.

- c) These groups are true ecclesial basic communities. And they will be the place of evangelization to the extent that they:

-seek the Word;

-avoid a hypercritical attitude;

-remain within the local Church;

-maintain sincere communion with pastors and the magisterium;

-do not think they are the elect;

-grow in zeal to proclaim the Word;

-do not become a sect.

2. The second group are those communities that develop out of a spirit of bitter criticism of the Church, become opposed to the Church and easily fall prey to becoming the handmaiden of some political system or ideology.

-These groups are not ecclesial basic communities.

XI. The beneficiaries of evangelization as applied to the contemporary American scene.

- A. In chapter five of Evangelii Nuntiandi, as we have already seen, Pope Paul VI calls us to consider five different groups of people as we prepare to share the Good News of Jesus Christ with all of our contemporaries.

-Let us look now at this same subject matter, as it applies to the contemporary American scene.

1. **The Active** American Catholic (E.N., n. 54). These number about 49,000,000 people.

-Our primary obligation is to evangelize the Catholic community. There has been tremendous growth of the Catholic community in the past 200 years through immigration and births.

-The American Catholic community has come of age. There is here a firm base for sound evangelization established. We need to broaden our vision from '*nurture and maintain the Faith*'

to 'outreach and share the Faith.'

2. **The Estranged** American Catholic (E.N., n. 56). These number about 12,000,000 people.

-Gallup studies indicate that 26% of all baptized American Catholics over the age of 18 are now so alienated from the Catholic Church that they should be included among the "churchless."

-According to Fr. Andrew Greeley, the number of estranged Catholics has tripled in the past decade.

-Some suggested reasons *why Catholics are becoming estranged*:

- a) The deterioration of Catholic family life and the family's inability to pass on the Catholic system of values; the deterioration of Catholic spirituality at both the parochial and personal levels; ineffective preaching of the Word of God.
- b) Too much change too quickly. Inability to distinguish between essential teachings which do not change, and accidental teachings which do change. Identity crisis rising from confusion.
- c) Too little change, or not enough change. For example, birth control, ordination of women, marriage after divorce, intercommunion, democratization, etc.
- d) Mounting crisis of authority; growing differences between what ordinary Catholics think and do, and what the Pope and the Bishops teach.
- e) Diminishing loyalty to a specific parish family; shopping around and with less and less personal investment with each change; personality of priest, personality of local community more of a criteria for faith commitment.

f) Indifference, sloth, carelessness occasioned by changing vacation and weekend patterns with more and more time away from home; slipping away while moving from one area of the country to another.

g) Impact of secularism and 'the good life'. No felt need for recourse to God (E.N., n. 55).

3. **Christian Communities in Addition to the Catholic Christian Community** (E.N., n. 54).

-These number about 72,000,000.

-Pope Paul VI stresses ecumenical principles and dialogue.

-He calls for collaboration in the missionary endeavor (E.N., n. 77). By mutual sharing of the Gospel message there is hope that the churches can undo the scandal of disunity which has so seriously hampered the spread of the Gospel.

4. Members of Other **Religions that are Non-Christian** (E.N., n. 53).

-These number about 11,000,000 people.

-While respecting and esteeming non-Christian religions because of their impressive religious patrimony, Christians must not withhold from them the proclamation of Jesus Christ.

5. **Churchless** of America (E.N., nos. 51 and 57).

-These number about 70,000,000. (This number becomes much greater: 82,000,000 when you include the estranged Catholics spoken of in No. 2. This represents 40% of the American people.)

-The churchless are those whose ultimate values are not being reinforced by participation in a church or synagogue community.

-Functionally, they are those who, other than for a wedding or a funeral, have not voluntarily worshipped in a church or a synagogue of their choice for more than six months.

-Dr. J. Russell Hale identifies twelve categories *for those who are now churchless* ("Who Are The Unchurched," Glenmary Research Center, 4606 East-West Highway, Washington, D.C. 20014, 1977, \$2.00):

- a) Anti-institutionalists. (See: Church preoccupied with self-maintenance);
- b) Boxed-In. (The constrained, the thwarted, the independent);
- c) Burned-Out. (The used, those preferring to travel light);
- d) Cop-Outs. (Never really committed to the Church. The apathetic, drifters);
- e) Happy Hedonists. (Fulfilling life's purpose in momentary pleasures);
- f) Locked-Out. (The rejected, the neglected, the discriminated against);
- g) Nomads. (No roots; wanderers in the American society);
- h) Pilgrims. (Not ready yet for a religious commitment. Keep searching);
- i) Publicans. (Churches primarily populated by Pharisees, i.e. phonies and fakers);
- j) Scandalized. (Reject churches because of disunity and divisions);
- k) True Unbelievers. (Agnostics/Atheists; Deists/Rationalists);

Humanists/Secularists);

l) Uncertain. (Just don't know why they are churchless).

-Some suggested reasons *why the churchless remain churchless*:

- a) The theological fact that faith is a free gift (Ephesians 2:8; Romans 10:13-17).
- b) Poor example given by avowed Christians who betray Christ by their daily lives. "What you do shouts so loud I cannot hear what you say."
- c) Religious excesses, foolish and violent actions, committed in the name of Christ and which make religion look ridiculous, for example, snake handling.
- d) The counter-culture nature of Christ's value system which is hard to live: love of enemies, not hatred; forgiveness, not revenge; purity not immorality; self-control, not self-indulgence; spirit of poverty, not riches, etc.
- e) The lure of a materialistic and hedonistic way of life become a habit; the fascination with the immoral.
- f) The scandalous life of some churchmen, churchwomen, beginning with Judas and Peter down to the present. Violations of vows of chastity and poverty which indicate a lack of authenticity (E.N., n. 76).
- g) Poor communications: not using proper media to reach the churchless with Christ's message; using language and symbols unintelligible to the churchless.

-The Obligation of the Catholic Community with Regard to the Churchless:

- a) To create a warm and welcoming atmosphere within our

parish communities; to truly be "The friendly family of American Catholics."

- b) To design events and programs so the churchless and the alienated can 'sample' contemporary Catholic life in action.

- c) To extend to the churchless and the alienated through a multitude of means, the invitation to come "taste and see the goodness of the Lord", as lived by this community of believing Christians, because "We Care, Share, and Bear."

- d) To instruct and welcome those seeking full participation in the Catholic Church.

INDIVIDUAL ACTIVITY

35 MINS.

1. ASK trainees to turn to BEM, Appendix Two, Chapter Five, and briefly write out the answers to the content questions. They have 25 minutes for answering the four content questions
2. ASK them to take 10 minutes to write out their answers to reflective sharing questions given there for Chapter Five.

SMALL GROUP SHARING

20 MINS.

1. ASK everyone to move to their small groups to share their written responses to the reflective sharing questions in BEM, Appendix Two, Chapter Five.
2. STATE that each person in the group shares on the first reflective sharing question, then everyone shares on the second, etc. Equal time is to be given to each person. The small group leader begins and ends with prayer and shares first on each point to be shared. They have 20 minutes to do this.
3. CALL group back at the end of 20 minutes.

LARGE GROUP SHARING

10 MINS.

STATE the following:

What we would like to do now is give you the opportunity to share with the large group what you have learned that has made the greatest impression on you so far this weekend.

COMMUNITY BREAK

15 MINS.

LEADER'S EVANGELIZATION TRAINING GUIDE

SESSION SIX

THE WORKERS FOR EVANGELIZATION

OBJECTIVE

To come to a knowledge and understanding of who are the workers for evangelization.

REQUIRED PREPARATIONS--TRAINING INSTRUCTOR

1. Plan for and implement personal prayer time.
2. Study Chapter six of Evangelii Nuntiandi.
3. Review BEM, Appendix Two, Chapter Six, which gives a summary of Chapter Six of Evangelii Nuntiandi, plus the content and reflective sharing questions.
4. Study instructional content on page 52.
5. At the end of presentation, ASK if there are any questions about presented material.
6. Pray with training team 20 minutes before session.

TRAINING INSTRUCTOR PATH

TOTAL TIME: 75 Minutes.

BEGIN SESSION SIX

1. ASK trainees to turn to Chapter Six of Evangelii Nuntiandi.
2. STATE session objective:

In this session, we will come to some understanding of who are the workers for evangelization.

INSTRUCTIONAL CONTENT

40 MINS.

1. LOOK OVER key points to be taught:
 - I. Who has the mission of evangelizing (E.N., nos. 59-60).
 - II. The universal Church and the individual Church (E.N., nos. 61-65).
 - III. Though the whole Church is called upon to evangelize, there are different evangelizing roles (E.N., nos. 66-73).
2. TEACH expanded outline of above key points:

I. Who has the mission of evangelizing (E.N., nos. 59-60).

- A. The answer given by the Second Vatican Council is that it is the Church that has been given the duty of going out into the world and preaching the Gospel to every creature.

-It is the whole Church that is missionary and the work of evangelization is a basic duty of the whole people of God.

- B. The fact that the Church has been commissioned, sent out, and given the duty to evangelize the world, should awaken in us two convictions:

1. That evangelization is not for any of us an individual and isolated act.

-Evangelization is a deeply ecclesial act, that is, it is an act of the Church. It is an action that is carried out in union with the evangelizing activity of the whole Church. And it is done in the name of the Church.

2. From this flows the second conviction: if each person evangelizes in the name of the Church, and the Church is given the duty to evangelize from the Lord, then --

-no evangelizer is his/her own master in regard to this evangelizing activity.

-(S)he may not carry out the task of evangelization according to his/her own individual criteria. Rather, (s)he acts in communion

with the Church and her pastors.

C. What the Pope is bringing out is that the Church is entirely and completely evangelizing.

1. Wherever the Church is present in the world, the Church feels responsible for the task of spreading the Gospel.
2. Wherever you and I are, we have the task of spreading the Gospel.

II. The universal Church and the individual Church (E.N., nos. 61-65).

A. The Perspective of the Universal Church (E.N., n. 61).

1. Pope Paul VI brings out that the first Christians readily expressed their deep faith in the Church by describing her as being spread throughout the world.

-In other words, the first Christians were deeply conscious of belonging to a large community, a universal Church which knew no boundaries or frontiers except those of the heart and mind of sinful man.

2. What we have then is the universal Church which the Lord Jesus Christ pastures (John 10:1-16).

-We should feel a kinship with all of our brother and sister Catholics because we have a common heritage that we should be very proud of.

B. The Perspective of the Individual Church (E.N., nos. 62-63).

1. This universal Church is, in practice, made concrete in the individual Churches, for example, the American Catholic Church.

a) Each of these individual Churches are made up of a certain sector of humankind, speaking a particular language, having

a particular culture, a particular vision of the world, and a unique historical past.

b) This universal Church, then, is made up of these individual Churches (such as, the American, the Polish, the German, the Hispanic, and many, many more).

2. It is important to keep in mind, however, that this universal Church is not the sum of these individual Churches or a federation of essentially different individual Churches.

a) Rather, the Church is universal by vocation and mission. It is the One, Holy, Catholic, and Apostolic Church.

b) As the Church becomes incarnate, made visible, in a variety of cultures, her external expressions and appearances will be different in each part of the world.

-The Hispanic Catholic Church will look different from the Polish Catholic Church. The African Catholic Church will look different from the American Catholic Church and so on.

C. The task of the individual Churches is that of assimilating, grasping, the essence of the Gospel message and transposing it, without in any way betraying the essential truth of the Gospel, into the language that their own people can understand (E.N., n. 63).

1. The problems involved in adapting a universal message to a local Church are well summarized in *Evangelii Nuntiandi*, n. 63.

2. Evangelization loses much of its force and effectiveness if it does not take into consideration:

a) The actual people to whom it is addressed;

b) Their language, signs, and symbols;

c) The questions that they ask; and

d) Whether or not it does have an impact on their concrete life.

3. For example, the African Catholic Church:

- a) What are the people like?
- b) What signs and symbols speak to them?
- c) What are their concerns and questions?
- d) How can the Gospel meet these concerns, give hope, touch their daily concrete life?

D. Individual Churches should maintain a profound openness to the universal Church (E.N., n. 64).

1. Whenever an individual Church has cut herself off from the universal Church, she has faced two equally serious dangers:

- a) that of withering isolationism; and
- b) that of losing her freedom when she finds herself alone and a prey to the various forces of suppression and exploitation.

Before cutting herself off from the universal Church, she received strength and energy from the center and from the other Churches.

2. The more an individual Church is attached to the universal Church, by --

-solid bonds of communion,

-in charity and loyalty,

-in receptiveness to the Magisterium of Peter,

-in the desire for unity with the other Churches -- which make up the whole --

-the more such a Church will be capable of translating the treasure of faith into the legitimate variety of expressions --

-of the profession of faith,

-of prayer and worship,

-of Christian life and conduct, and

-of the spiritual influence on the people among which it dwells.

-The more will the individual Church also be truly evangelizing, that is, capable of drawing upon the universal treasure of the Church in order to enable its own people to profit from it.

E. At the same time, the universal Church benefits from the experience and life of the local Church.

-In other words, as the individual Church is able to draw on the richness of the universal Church, the universal Church can benefit from the experience and life of the individual Church.

F. Pope Paul VI insists on the role of Peter's successor as a visible, living and dynamic principle of unity between the Churches and of the universality of the One Church (E.N., n. 65).

1. He goes on to point out the grave responsibility that is his and which he shares with all the bishops of preserving, unaltered, the content of the Catholic faith which the Lord Jesus gave to the Apostles.

2. It is necessary that this content be translated into all expressions but it must remain the one, true faith.

a) While it is clothed with the outward forms proper to each people, to each culture, and given an explicit theological expression, which takes into account the differing --

-cultural, social, and even racial environment, it must still remain the content of the Catholic faith exactly as it was received by the Apostles.

- b) In other words, while the faith is expressed in the language of the people, taking into account their whole cultural environment, it must always be recognized as the Catholic faith.

III. Though the whole Church is called upon to evangelize, there are different evangelizing roles (E.N., nos. 66-73).

- A. This diversity of services, within the same mission of evangelization, makes up the richness and beauty of evangelization.

-The Pope begins then to enumerate these roles and the responsibilities that go with them.

- B. The first role in evangelization to be mentioned is that of **the successor of Peter, the Pope** (E.N., n. 67).

1. By the will of Christ, the successor of Peter has been entrusted with the ministry of teaching the revealed truth.
2. We find this to be so in the New Testament where we have Peter "filled with the Holy Spirit" speaking in the name of all (Acts 4:8; cf. 2:14; 3:12).

- C. Secondly, in union with the Pope, **the bishops**, who are successors of the Apostles, receive the authority to teach the revealed truth in the Church (E.N., n. 68).

-And associated with the bishops in the ministry of evangelization are **the priests** who act in the person of Christ.

1. They are educators of the People of God in the faith and preachers, while at the same time being ministers of the Eucharist and of the other sacraments.
2. As pastors, these men:

-the Pope, pastor of the universal Church;

-the bishops, at the head of the individual Churches; and

-the priests and deacons, united with their bishops, whose assistants they are,

have been chosen by the mercy of the Lord, in spite of their inadequacy.

3. These pastors have been chosen:

a) to proclaim with authority the Word of God;

b) to assemble the scattered People of God;

c) to feed this People with the signs of the action of Christ which are the sacraments;

d) to set this People on the road to salvation;

e) to maintain this People in that unity of which the pastors are, at different levels, active and living instruments; and

f) to unceasingly keep this community gathered around Christ and faithful to its deepest vocation.

4. And when the pastors do all of these things, within their human limits and by the grace of God, they are carrying out a work of evangelization.

D. Pope Paul VI next talks about **the role of religious** in evangelization (E.N., n. 69).

1. Religious find, in their consecrated lives, a privileged means of effective evangelization.

-At the deepest level of their being, religious are caught up in the dynamism of the Church's life, which is a thirst for God and a call to holiness.

2. Religious embody, or make concrete, the Church in her desire to give herself completely to the radical demands of the Beatitudes.

-Religious, by their lives, are a sign of total availability to God, the Church, and the world.

3. Religious have a special importance in the realm of witness of life which is, as mentioned before, of prime importance in evangelization.
4. Religious are a challenge to the world and to the Church herself. How? Through their silent witness of:

-poverty,

-abnegation or self-denial,

-purity and sincerity, and

-self-sacrifice in obedience.

5. The kind of witness, given by religious, is capable of touching non-Christians.

E. The evangelizing role of **the laity** (E.N., n. 70).

1. The laity, whose vocation places them in the midst of the world must exercise a very special form of evangelization.
 - a) Their task is not to establish and develop the community of the Church, for that is the role of the pastors.
 - b) Rather, the field of evangelizing activity for the laity is the world of politics, society, and economics, the world of culture, of the sciences and the arts, of international life, and of the mass media.

- c) It includes other realities open to evangelization such as human love, the family, education of children and adolescents, professional work, and suffering.
2. The more laity we have engaged in these areas who are deeply rooted in the Gospel and inspired by the Gospel, the more will these areas of life be at the service of the kingdom of God.

-Such realities of life will then point to God rather than disregard Him as they often do.

3. In other words, the laity are called to bring the Gospel, the values of the Gospel, into the work-a-day world.

-They are to permeate every sector of the business and professional world, and especially the family, with the values of the Gospel.

4. The role of the laity is so important that it would be difficult to exaggerate it.

-The role of the laity in consecrating the entire world to God, in restoring all things in Christ, is so very important.

F. The evangelizing role of **the family** (E.N., n. 71).

1. Great stress must be placed on the evangelizing action of the family in the evangelizing ministry of the laity.

-The family is the "domestic Church," that is, the "little Church."

2. The family ought to be a place where the Gospel is taught and a place from which the Gospel shines forth to all.

a) Where this actually does happen, all the members of the family evangelize and are evangelized.

b) Parents not only communicate the Gospel to their children,

but they, too, receive from their children the same Gospel deeply lived by them.

- c) Such a family can become evangelizers of other families and of the neighborhood in which they live.

G. The evangelizing **role of young people** (E.N., n. 72).

1. Young people trained in the faith and in prayer must become more and more apostles of youth.
2. Young people must not only be evangelized, they must be evangelizers of their own age groups.

-The Church counts very much on their contribution.

H. The evangelizing **role of the laity in diversified ministries** (E.N., n. 73).

1. Apart from their specific task in the world, laity may feel themselves called to work with their pastors in the service of building up the community of the Church.
2. Seeking suitable ways of proclaiming the Gospel effectively, the laity can exercise a great variety of ministries according to the grace and charism which the Lord gives them.
3. These non-ordained services or ministries are not new but need to be newly discovered and developed.
 - a) They belong to the lived experience of the Church throughout her history, for there was a diversity of ministries in the apostolic Church.
 - b) The special needs of our times demand their reintroduction.
4. Pope Paul VI mentions only a few of these ministries that are available to the laity:

-catechists;

-directors of prayer and chant;

-persons given to the service of God's Word or to assisting others in need;

-heads of small communities such as basic ecclesial communities; or

-other persons charged with the responsibility of apostolic movements.

-These are valuable ministries for the life and growth of the Church and for her capacity to influence her surroundings.

5. Special esteem is mentioned by the Pope for lay people who commit a part of their time, their energies, and sometimes their entire lives to the service of the missions.

6. This chapter ends with the need that exists for all workers for evangelization to be seriously prepared for this work (E.N., n. 73, para. 6 and 7).

INDIVIDUAL ACTIVITY

35 MINS.

1. ASK trainees to turn to BEM, Appendix Two, Chapter Six, and briefly write out the answers to the content questions. They have 25 minutes for answering the four content questions.

2. ASK them to take 10 minutes to write out their answer to the reflective sharing question in BEM, Appendix Two, Chapter Six.

STANDUP BREAK

LEADER'S EVANGELIZATION TRAINING GUIDE

SESSION SEVEN

THE SPIRIT OF EVANGELIZATION

OBJECTIVES

To come to a deep understanding of the interior attitudes which must animate those who work for evangelization.

To come to the realization of the urgency of making a personal commitment to acquire and to grow in these interior attitudes.

REQUIRED PREPARATIONS--TRAINING INSTRUCTOR

1. Plan for and implement personal prayer time.
2. Study Chapter Seven of Evangelii Nuntiandi.
3. Review BEM, Appendix Two, Chapter Seven, which gives a summary of Chapter Seven of Evangelii Nuntiandi, plus the content and reflective sharing questions.
4. Study instructional content on page 65.
5. At the end of presentation, ASK if there are any questions about presented material.

TRAINING INSTRUCTOR PATH

TOTAL TIME: 115 Minutes.

BEGIN SESSION SEVEN

1. ASK trainees to turn to Chapter Seven of Evangelii Nuntiandi.
2. STATE session objectives:
 - a) To come to a deep understanding of the interior attitudes which must animate those who work for evangelization.
 - b) To realize the urgency of making a personal commitment to acquire and to

grow in these interior attitudes.

INSTRUCTIONAL CONTENT

35 MINS.

1. LOOK OVER key points to be taught:

- I. Pope Paul VI makes a pressing appeal to those who work for evangelization (E.N., n. 74).
- II. The first condition: evangelization must be carried out under the action of the Holy Spirit (E.N., n. 75).
- III. The second condition: evangelizers must give authentic witness of life (E.N., n. 76).
- IV. The third condition: evangelizers must search for unity (E.N., n. 77).
- V. The fourth condition: evangelizers must be servants of the truth (E.N., n. 78).
- VI. The fifth condition: evangelizers must be animated by love (E.N., n. 79).
- VII. The sixth condition: evangelizers carry out their mission with the fervor of the saints (E.N., n. 80).
- VIII. Conclusion.

2. TEACH expanded outline of above key points:

I. Pope Paul VI makes a pressing appeal to those who work for evangelization (E.N., n. 74).

A. Pope Paul VI tells us what his personal feelings are towards us. He loves us. When he calls us "beloved sons and daughters", he really means it. We are close to his heart.

B. Pope Paul VI tells us what he expects of us:

1. That we would be worthy of this call to evangelize.
2. That we would go forth without doubt or fear.

3. That in our mission, the following six conditions would be evident in our evangelizing efforts:
 - a) the action of the Holy Spirit;
 - b) an authentic witness of life;
 - c) the search for unity among Christians;
 - d) that we serve the truth;
 - e) that we are animated by love;
 - f) that we go forth with the fervor of the saints.

II. The first condition: evangelization must be carried out under the action of the Holy Spirit (E.N., n. 75).

A. The following sentence of Pope Paul VI is to be forever remembered: "Evangelization will never be possible without the action of the Holy Spirit".

1. As if to give evidence of this truth, he points to the action of the Holy Spirit --
 - a) in the life and mission of Jesus, the evangelizer;
 - b) in the life and mission of the first Christians, the apostles, sent out by Jesus to begin the Church's evangelization;
2. In the life of the present day Church, as in the early Church, the Church grows in numbers and in quality of life by --

- "walking in the fear of the Lord,"

- "and in the comfort of the Holy Spirit" (Acts 9:31).

3. The Holy Spirit is the soul of the Church. Why? Because it is the Holy Spirit who --

-explains Jesus' teaching to us;

-speaks through us, giving us the words to proclaim the Good News with power;

-opens the hearts of those who hear us so that they are able to receive the Good News.

4. Without the Holy Spirit, no amount of preparation or technique or arguments will have power over the hearts of humankind.

B. We are living in a privileged moment of the Holy Spirit!

1. People are searching the Scriptures to come to know the Spirit better.
2. People are praying to the Holy Spirit to teach them the Father's will, to inspire them.
3. It is because of the action of the Holy Spirit evident today -- that today is a special time for the mission of evangelization.

C. The **Holy Spirit** is the **principle agent** of evangelization. Why? Because:

1. The Holy Spirit impels us to proclaim the Gospel.
2. The Holy Spirit is the one who opens hearts to understand and accept the Word of salvation.
3. The Holy Spirit is the goal of evangelization, which is the new creation, as John brings out in chapter 3:5f of his Gospel --

-"unless one is born of water and the Spirit, one cannot enter the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit."

-The Holy Spirit, then, is the one who stirs up the new creation, the new humanity of which evangelization is to be the result.

D. Pope Paul VI finally exhorts us:

1. To study more thoroughly the nature and manner of the Holy Spirit's action in evangelization today.
2. To pray to the Holy Spirit with faith, with fervor, and without ceasing.
3. To allow ourselves prudently to be guided by Him as the decisive inspirer of our plans, our initiatives and our evangelizing activity.

III. The second condition: evangelizers must give authentic witness of life (E.N., n. 76).

A. As evangelizers, it is essential that we be authentic. We are to ask ourselves:

1. Is what I proclaim, that which I believe?
2. Is what I believe, that which I live?
3. Is what I live, that which I preach?

B. Because witness of life is essential, then it is we who are responsible for the success or failure of the Gospel message.

C. Pope Paul VI now asks us to reflect on how well we live the Gospel message in our world. We are called to be in the world but not of it.

1. We need to be firmly established in the world but free and independent enough to call for the world's attention.
2. We are to be close to people and, at the same time, close to God.

3. We are to be zealous missionaries working in love and for the liberation of peoples, yet contemplatives adoring God.

D. Will the world come to believe in Jesus Christ because we are living so well in the Spirit?

1. No one who professes to follow Jesus can get out of answering this question.

-We are all responsible: bishops, priests, deacons, religious, laity.

2. The exhortation of Pope Paul VI to us is this:

a) The world is calling for evangelizers to speak to it of a God whom the evangelizers themselves should know and be familiar with as if they could see the invisible.

b) The world calls for and expects from us:

-simplicity of life;

-a spirit of prayer;

-charity towards all;

-obedience and humility; and

-detachment and self-sacrifice.

3. Our evangelizing zeal must spring from true holiness of life which is nourished by prayer and above all by a love for the Eucharist.

IV. The third condition: evangelizers must search for unity (E.N., n. 77).

A. The more divided we Christians are among ourselves, the less able we are to proclaim the Gospel message, because our divisions, disputes, polarities, and even condemnations are a scandal.

1. Jesus has told us that in order for us to be credible, unity must be evident among His followers.
 2. Even for others to believe in Jesus Himself, this unity must be evident among us.
- B. Pope Paul VI concludes this section with a word of hope. He notes the efforts being made among Christians for unity.

-He calls for a greater commitment to this effort by coming together on the basis of what we now hold in common: our baptism and the faith we all have in Jesus Christ.

V. The fourth condition: evangelizers must be servants of the truth (E.N., n. 78).

- A. The Gospel which we preach, which we serve, is the Word of truth, which frees (John 8:32), which gives us peace of heart (John 14:26f); and --

-which teaches us about God, man and woman and their destiny, and the world.

- B. We neither command nor possess this truth. Our role is to keep it, to proclaim it, and to serve it.
- C. Pope Paul VI goes on to state very concretely just what all this means practically. He says that as evangelizers --
1. We seek the truth even at the price of personal renunciation and suffering.
 2. We never betray or hide the truth, either by watering it down or exaggerating it, ignoring it, or using it wrongly.
 - a) Some common reasons for watering it down, or exaggerating it, ignoring it, or using it wrongly, are the following:

- a desire to please others;
- a desire to astonish or shock;
- a desire to be original; and
- a desire to make an impression.

b) All of this points to human respect, a desire to have others think well of me.

3. As evangelizers:

a) We do not refuse truth by putting ourselves before it.

b) We do not obscure truth, by being too lazy to search for it, too comfortable, or too fearful.

c) We do not neglect to study truth.

d) We do not use truth to serve our own ends.

D. Lastly, the God of truth expects us to preserve, to defend, and to communicate the truth. We do not want to disappoint Him.

VI. The fifth condition: evangelizers must be animated by love (E.N., n. 79).

A. It is presupposed that as evangelizers, we are growing in the gift of love for those we are sent to serve (1 Thessalonians 2:8).

-If we do not stir up this love within ourselves, we will find one day that we have become a noisy gong, a clanging cymbal, a nothing (1 Corinthians 13:1f).

B. Pope Paul VI gives us four signs or characteristics of this love.

1. The concern to give the truth and to bring people into unity.

2. Devotion to proclaiming the Lord Jesus Christ without reservation and without turning back.
3. Respect for the religious and spiritual state of those we are evangelizing --

-respect for the pace they take;

-respect for their conscience and convictions;

-concern not to wound them with statements that they are not ready for, since it might be a source of bewilderment, even scandal.

-And this applies especially to those who are weak in faith (1 Corinthians 8:9-13; Romans 14).

4. Effort made to convey the truth of the Word of God with conviction and certitude, with clarity, and without hesitation.

-The people we are sent to have a right to the truth of revelation. And we have the obligation to proclaim that truth.

VII. The sixth condition: evangelizers carry out their mission with the fervor of the saints (E.N., n. 80).

A. The last necessary condition for the evangelizer is that each one of us go forth to proclaim the Good News with the fervor of the great preachers and evangelizers who have gone before us.

B. What the Holy Father stresses about these great saints is that they knew how to overcome the obstacles to evangelization.

1. It is not that they did not have any obstacles. What is important for us to keep in mind is that they knew how to overcome them!

-They possessed the wisdom that knew how to overcome obstacles.

2. It is apparent that lack of spiritual fervor on the part of the evangelizer is the most serious obstacle to the mission of evangelization.

-Lack of fervor comes from within and shows itself in the following ways:

-fatigue;

-disenchantment (disillusionment);

-compromise;

-lack of interest;

-lack of joy and hope.

3. We must be on our guard against these enemies. We must be careful not to let our lack of fervor bring us to make excuses like the following:

a) We do not want to violate religious liberty and so we must not impose the truth upon people.

b) We are saved by righteousness of heart, so why preach the Gospel?

c) The world is filled with "seeds of the Word" so why waste time proclaiming the fullness of the Word?

C. Pope Paul VI brings out that to propose the truth of the Gospel to people is very different from imposing the truth.

1. He becomes justly angry as he reflects upon how falsehood and pornography are imposed through the mass media. And he asks: "Where did these get the right to be imposed?"
2. To respectfully present Jesus Christ and His kingdom is not only the evangelizer's right, it is his duty! It is also the right of those hearing to receive from him that proclamation.

3. Granted that God can accomplish salvation in any way that He chooses, the fact is, He did send His Son, Jesus, and this Son is the Way to the Father.

-Because we have been called to preach this truth, we must reflect on a very serious question.

-Can we gain salvation if we neglect to preach, if we are afraid to preach, if we are ashamed of the message?

- D. Finally, Pope Paul VI concludes this section by encouraging us to preserve the delightful and comforting joy of evangelizing even if we sow in tears.

-It is necessary that we pray for that interior enthusiasm that is truly the joy of our consecrated lives.

VIII. Conclusion.

- A. Pope Paul VI prays that the light of the Holy Year of 1975 will continue in the form of **a pastoral action centering on evangelization** (E.N., n. 81).
- B. Pope Paul VI **entrusts the mission of evangelization** to the **Immaculate Heart of Mary**, and he calls her the **Star of Evangelization** (E.N., n. 82).
- C. He concludes his exhortation by speaking to us in the words of St. Paul to the Philippians 1:3-4, 7-8:

- "I give thanks to my God every time I think of you -- which is constantly, in every prayer I utter -- rejoicing, as I plead on your behalf, at the way you have all continually helped to promote the Gospel.... I hold all of you dear -- you who...are sharers of my gracious lot...to defend the solid grounds on which the Gospel rests. God himself can testify how much I long for each of you with the affection of Christ Jesus!"

- D. This Apostolic Exhortation was given in Rome, on the Feast of the

Immaculate Conception of the Blessed Virgin Mary, December 8th,
1975.

INDIVIDUAL ACTIVITY

40 MINS.

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1. ASK trainees to turn to BEM, Appendix Two, Chapter Seven, and briefly write out the answers to the content questions. They have 30 minutes to do this.
 2. ASK them to take 10 minutes to also write out their answers to the reflective sharing question for Chapter Seven.

SMALL GROUP SHARING

20 MINS.

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1. ASK everyone to move to their small groups to share their written responses to the reflective sharing questions in BEM, Appendix Two, Chapter Six and Seven.
 2. STATE that each person in the group shares on the first reflective sharing question, then everyone shares on the second, etc. Equal time is to be given to each person. The small group leader begins and ends with prayer and shares first on each point to be shared. They have 20 minutes to do this.
 3. CALL group back at the end of 20 minutes.

EVALUATION OF WEEKEND

10 MINS.

STATE the following:

Please fill out the evaluation form for the weekend and hand it in when you are finished. Thank you!

CLOSING PRAYER

10 MINS.

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1. CALL prayer leaders forward.
 2. ASK group to turn to BEM, Appendix Three, The Spirit of Evangelization, and stand.
 3. SIGNAL music and prayer leaders to begin.
 4. DISMISS group once prayer time is finished.

APPENDIX

EVANGELII NUNTIANDI WEEKEND EVALUATION

1. What have you learned on this weekend that is going to make a change in your life?
2. What part of the weekend did you find least helpful? Why?
3. What part of the weekend did you find most helpful? Why?
4. How has this weekend affected you as a parishioner?
5. Do you think this weekend is essential to your training as an evangelizer? Why or Why not?

ABOUT THE AUTHORS

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