

And You Shall Be My Witnesses

Acts 1:8

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

**LEADER'S
EVANGELIZATION TRAINING GUIDE**

EVANGELIZED ANEW WEEKEND



Coordinator's Handbook

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

And You Shall Be My Witnesses

Acts 1:8

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

**LEADER'S
EVANGELIZATION TRAINING GUIDE**

EVANGELIZED ANEW WEEKEND

By

Sr. Angeline Bukowiecki, S.N.C

Sr. Brigid Meierotto, S.N.C.

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.

Imprimatur: Rt. Rev. Anthony O. Gbuji, Bishop of Enugu
Nigeria, Africa, September 30, 1998

Nihil obstat: Rev. Fidelis Igwenwanne, Coordinator
Emmaus School of Evangelization
Diocese of Issele-Uku, Nigeria, Africa
September 30, 1998

Copyright © 1987
Revised Edition © 2004, 2012

by
Sisters of the New Covenant, Inc.

All rights reserved. No part of this book may be reproduced
or transmitted in any form or by any means, electronic or
mechanical, including photocopying, recording, or by any
information storage and retrieval system without permission
in writing from the publisher.

ISBN 0-924333-03-0

Published by
Sisters of the New Covenant, Inc.
16440 Grays Way,
Broomfield, Colorado 80023

Ph. 303-469-3227

Web Address: www.sncweb.org

Scripture quotes taken from the Revised Standard Version,
Catholic Edition of the Bible

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

TABLE OF CONTENTS

Evangelized Anew Weekend Schedule

Session One	Part One: Risk or Renunciation: The Christian Choice	1
Session One	Part Two: The Mistake of Christians	11
Session Two	Believe in God's Love and Go and Bear Fruit	24
Session Three	In Jesus We Have Redemption	28
Session Four	In Christ We Are a New Creation	32
Session Five	Behold, I Am the Handmaid/Servant of the Lord	50
Session Six	Go and Report What You Hear and See	62
Session Seven	Present Your Bodies as a Living Sacrifice—Be Transformed into Jesus	68

APPENDIX

Evangelized Anew Weekend Evaluation

Bibliography

LEADER'S EVANGELIZATION TRAINING GUIDE

EVANGELIZED ANEW WEEKEND

FRIDAY

7:00 P.M.	Session One, Part One	60 Minutes
8:00 P.M.	Session One, Part Two	90 Minutes
9:30 P.M.	Dismissal	

SATURDAY

8:30 A.M.	Session Two	100 Minutes
9:40 A.M.	Session Three	190 Minutes
12:50 P.M.	Session Four	155 Minutes
3:25 P.M.	Sacrament of Reconciliation and Dinner Break	90 Minutes
4:55 P.M.	Session Five	200 Minutes
8:15 P.M.	Dismissal	

SUNDAY

12:30 P.M.	Session Six	160 Minutes
3:10 P.M.	Session Seven	140 Minutes
5:30 P.M.	Dismissal	

LEADER'S EVANGELIZATION TRAINING GUIDE

SESSION ONE, PART ONE

RISK OR RENUNCIATION: THE CHRISTIAN CHOICE

OBJECTIVE

To come to an understanding of lay Christian spirituality as a choice for a lifestyle of risk or renunciation.

REQUIRED PREPARATIONS--TRAINING INSTRUCTOR

1. Plan for and implement personal prayer time.
2. Study instructional content on page 2.
3. At the end of the presentation, ASK if there are any questions about presented material and ANSWER questions by quoting from presented material.
4. The trainees will need the following Church documents which will be used within the ACTS II Training.

-Vatican II: *Decree on the Apostolate of Lay People*, 1965.

-Vatican II: *Dogmatic Constitution on the Church*, 1964.

-Apostolic Exhortation: *On Evangelization in the Modern World* (Evangelii Nuntiandi), Pope Paul VI, 1975.

-Encyclical Letter: *Mission of the Redeemer*, (Redemptoris Missio), Pope John Paul II, 1991.

5. Pray with training team 30 minutes before session.

TRAINING INSTRUCTOR PATH

TOTAL TIME: 60 Minutes

OPENING PRAYER

15 MINS.

1. ASK group to turn to EAH page 46 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, PART ONE

1. ASK group to turn to EAH page 1.
2. INSTRUCT them to use the space provided for taking notes.
3. STATE session objective:

This session presents an understanding of lay Christian spirituality as a choice for a life-style of risk or renunciation.

INSTRUCTIONAL CONTENT

40 MINS.

1. LOOK OVER key points to be taught:
 - I. The entire Church is called to the spirituality of "witnessing."
 - II. It becomes costly to be a Christian in the early Church.
 - III. With the conversion of Emperor Constantine Christianity becomes acceptable.
 - IV. A reaction arose which gave birth to the monks of the desert.
 - V. The core of both risk and renunciation is the same.

2. TEACH expanded outline of above key points:**

I. The entire Church is called to the spirituality of witnessing.

A. The spirituality that the entire Church is called to is that of "witnessing", bearing witness to the Good News of Jesus Christ.

1. In the Book of the Acts of the Apostles, chapter 1, verse 8, Jesus says:

- "But you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth."

2. All of us are called to bear witness by our life, our deeds, and by our words. To do this is to be an evangelizer.

B. Let us take some time now to look at what we mean by Christian spirituality.

1. Christian spirituality is seeing our identity as rooted in Christ, and therefore responding to life's situations and events with His mind and values.
2. Spirituality doesn't tell us what to do; it tells us how to live so that God Himself can show us what to do.

C. Everything in the Gospels is addressed to everyone of us who hears them.

1. They are meant to teach us what Christianity is all about. They are meant to teach us what is required of every person who would be a follower of Jesus.

-They are meant to teach us what is promised to each one of us.

2. The advice Jesus gave to the rich young man in Mark, chapter 10, verse 21 to "go, sell what you have, and give to the poor," and then "come, follow me" (also in Luke 18:22) has frequently been interpreted and preached --

-as if Jesus were calling the young man to be a priest or a religious.

-And yet, what Jesus was asking him to be was His follower, to become a Christian; nothing more, nothing less.

D. Most of us have grown up with the mistaken idea that to be a lay person was somehow to be a second-rate Christian.

1. Those who "wanted to be perfect" were those who became priests or religious. Religious followed the "way of the evangelical counsels," poverty, chastity, and obedience.

-They did the better thing. The laity only followed the commandments.

2. What brought about this way of thinking? It came about through a lot of historical situations and developments.

E. Let's begin by looking at two facts:

1. Everything in the Gospels was understood in the beginning to apply to all Christians without distinction of categories.
2. All Christians did not in fact sell everything they owned and give it to the poor. Yet they all knew they were called to "be perfect".

F. In the Book of the Acts of the Apostles, chapter 1, verse 8, Jesus, speaking to the apostles and to all who would follow Him says:
"You shall be my witnesses...to the end of the earth."

1. Witness must take a concrete form: the preaching of the Gospel. Christians were to witness to Christ before all people.
 - a) If believers were persecuted, it was because of their witness of Jesus.
 - b) Stephen was the first to seal his witness of Jesus with the pouring out of his blood (Acts 22:20; Acts 7:59f).
2. The Greek word for "witness" is _____ translated into English "martyr".
 - a) By the second century, the word "martyr" was used to designate the person who suffered death for the Christian faith.

- b) This use of the term "martyr" was established by Christian tradition to apply exclusively to a person who gives witness in blood. But originally, the Greek word _____ meant "witness."
3. The life-style that the Apostles presented to believers was that of witness to Jesus in this world.

II. It becomes costly to be a Christian in the early Church.

- A. It didn't take very long before this new religion, Christianity, becomes illegal.
 1. Because of this, Christian spirituality goes underground to the catacombs. It now becomes costly to be a member of Christianity, to live the Christian life.
 2. Martyrdom, being a witness for Jesus by shedding one's blood, becomes a reality.
 - a) During this time, believers have to face the possibilities of martyrdom and to desire that rather than give up the faith.
 - b) During this period, then, martyrdom becomes the ideal.
 3. Jesus, as the first martyr, becomes an inspiration for other martyrs.

-Martyrdom became the risk the early Christians lived with every day.
 4. To live with this risk of losing everything one holds dear, was no easier for the early Church, than to renounce everything from the beginning by actually giving it up.

-To live each day without knowing when one might be imprisoned or put to death is in many ways harder than the sentence of death itself.

B. To bear witness to Jesus by an uncompromising fidelity to the teachings and values of Jesus that could endanger life, freedom, or the normal pursuit of happiness in this world was the spirituality of the early Church.

1. This way of life was held up as a model for the early Christians. "To be perfect" was to live in this world without being attached to it, to have one's treasure and one's heart in heaven.

-This did not require actually giving up possessions, spouse, or the means of earning one's livelihood on this earth.

2. The first way of holiness held up to Christians was to live, as Vatican II put it many centuries later, in the "ordinary circumstances of family and social life, to live in the world, that is, in each and all of the secular professions and occupations" (Constitution on the Church, n. 31).

a) It was from these "ordinary circumstances" of family life, business life, social and political life, that the very web of Christian existence and of the spiritual life was to be woven.

b) Christians were to live in this world without compromising with the values of this world. They were not to let anything in this world, or the fear of its loss, keep them from "seeking first the kingdom of God and its holiness."

c) To be a Christian was to have already radically relocated one's hopes in heaven.

d) St. Paul puts it this way:

- "I tell you brothers, the time is short. From now on those with wives should live as though they had none; those who weep should live as though they were not weeping, and those who rejoice as though they were not rejoicing; buyers should conduct themselves as though they owned nothing, and those who make use of the world as though they were not using it, for the world as we know it is passing away" (1 Corinthians 7:29-31).

-In other words, enjoy what God gives you but hold it loosely.

C. The spirit of Christian witness as a way of life is to live for Jesus alone, to live the Gospel without compromise, and to be unconcerned about the consequences.

1. This spirit of Christian witness is the freedom of the children of God. It is a spirit of radical freedom with regard to every threat on earth.

a) Jesus has risen and triumphed over every threat to our existence. He has overcome sin and death and won for us the kingdom of God.

b) Men and women are free now to live in uncompromising witness to Jesus alone, and not to fear the coming or going of any value, person, event, or thing.

2. The "pearl of great price" is ours; other pearls are as precious as they ever were, but henceforth inconsequential.

D. The first model of Christian holiness was not to actually give up the world, to renounce marriage, give one's property away to the poor, drop out of the affairs of this world, but to let go of the world, to stop clinging.

1. During the time of persecutions in the early Church, just to be a Christian was to be placed in a position of martyrdom.

2. A person risked everything just by being a member of this new way.

III. With the conversion of Emperor Constantine, Christianity becomes acceptable.

A. In 313 A.D., the persecutions ceased with the conversion to Christianity of the Emperor Constantine.

1. To be a Christian now was the acceptable thing, the "in" thing.

This is the time when confusion began to set in.

-When the Roman State accepted Christianity, it was thought that Christianity had absorbed the State. Therefore, if the government was now Christian, the logical thing for the Christian to do was to be for the government.

2. Society now called itself "Christian". This caused Christians to believe that their culture and their religion were one.

a) As a result, Christians began to believe that to call into question the accepted policies, attitudes or values of their society, now Christian, was to be a religious fanatic and not a Christian witness.

b) The Christian thing was not to stand against, but to fit in with the society, now Christian.

B. When religion and culture are identified, it is not culture that has been converted but Christianity which has lost its identity.

1. Once a culture begins to think of itself as "Christian," the Good News is no longer listened to as news.

2. Christianity settles down in the world and the inspiring challenge of risking all in witness to Jesus becomes a thing of the past.

3. The ideal of martyrdom doesn't seem possible anymore. Everything becomes flat and mediocre and the Christian heart grows dissatisfied. Christianity becomes too easy.

-As a result, Christians will want to bring back the challenge of Christianity. And this is what we see happen.

IV. A reaction arose which gave birth to the monks of the desert.

A. Since the city of man no longer offered Christians a challenge, a new challenge for Christianity would be sought in the desert.

- B. The first element of Monasticism was *protest*. They protested the Church in its present state of worldliness and the evil they saw within the Church.
- C. The spirituality of risk of the early Church is succeeded by the spirituality of renunciation which was Monasticism.
 1. The ideal now becomes death to the world and to self, a spiritual martyrdom and flight from the world.
 2. They went all the way with no compromise.

V. The core of both risk and renunciation is the same.

- A. At their core, both spiritualities, that of risk and that of renunciation, are the same in that, the Christian takes a stance towards the world that can only be explained by faith in Jesus Christ.
 1. The lay Christian lives in the world risking daily the loss of everything (s)he has.
 2. The monk leaves the world by giving up everything he has.
 3. Both are a "stumbling block" to the society in which they live.
- B. In each of these spiritualities, there is a radical renunciation of this world and all of its promises in favor of the kingdom of God and the promises of Jesus Christ.
 1. The monk expresses this deep, interior "dying to the world" by actually renouncing property, marriage, and life *in* the world.
 2. The lay Christian expresses this "dying to the world" by remaining *in* the world, by putting down roots in this world by actually acquiring property, marrying, raising children, and taking part *in* the world.

-Yet, at the same time, the lay Christian lives in such a way that

(s)he daily risks the loss of everything (s)he has.

3. Both the monk, who refuses to put down roots in the world and the lay Christian who is ready at any moment to be uprooted, are --

-expressing the same radical recentering of their hearts and lives, in the truth of the Gospel and the promise of the kingdom of God.

STAND UP BREAK

5 MINS.

**All of the above has been taken from *His Way* by David Knight, pp. 181-192, with some minor adaptations.

LEADER'S EVANGELIZATION TRAINING GUIDE

SESSION ONE, PART TWO

THE MISTAKE OF CHRISTIANS

OBJECTIVE

To come to understand that the spirituality of risk (lay Christian spirituality) and the spirituality of renunciation (monasticism) are alternate spiritualities.

REQUIRED PREPARATIONS--TRAINING INSTRUCTOR

1. Plan for and implement personal prayer time.
2. Put trainees into their small groups: men with men and women with women and assign a small group leader to each group.
3. Study instructional content on page 12.
4. At the end of the presentation, ASK if there are any questions about presented material and ANSWER questions by quoting from presented material.
5. Review with small group leaders during the community break the following:
 - a) The "Principles for Sharing" for small groups.
 - b) 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.
 - c) Give the time frames for each session of the small group activities and the individual activities as spelled out in EAH pp. 3-45 to the small group leaders. These time frames are found in the Leader's Handbook under the "Required Preparations" for each session beginning with Session 2.
 - d) The leader of each small group must strictly observe these time frames. It is suggested that the small group leaders mark the time of each activity in their handbook as the trainer states each time.

If there is not enough time during the community break to do number 5, points c)

and d), have small group leaders stay after the closing prayer and complete.

TRAINING INSTRUCTOR PATH

TOTAL TIME: 90 Minutes

BEGIN SESSION ONE, PART TWO

1. REQUEST Blessing Prayer.
2. THANK group and ask them to be seated.
3. ASK group to turn to EAH page 2.
4. INSTRUCT them to use the space provided for taking notes.
5. STATE session objective:

The purpose of this session is to show that the spirituality of risk (lay Christian spirituality) and the spirituality of renunciation (monasticism) are alternate spiritualities.

INSTRUCTIONAL CONTENT

50 MINS.

1. LOOK OVER key points to be taught:
 - I. Where Christians made their mistake.
 - II. Lay Christians do have a lifestyle that is proper to them.
 - III. The "risk" of the lay Christian lifestyle.
 - IV. The error of thinking it is possible to be a faithful Christian and lead a "normal" life in the world at the same time.
 - V. Thomas More: the classic example of striving to avoid actual martyrdom without compromising the Gospel.
 - VI. The important thing today is that we should not expect to make it in this world without persecution, or without incurring risk.
2. TEACH expanded outline of above key points:**

I. Where Christians made their mistake.

A. Where Christians made their mistake, and it is a mistake that is only now beginning to be recognized, was in thinking that the spirituality of renunciation, *monasticism*, had replaced the spirituality of risk, *lay Christian witness*.

1. The Christian spirituality of risk or lay spirituality and the Christian spirituality of renunciation or monasticism were *alternate* Christian spiritualities and not *successive* spiritualities.

-One did not replace the other as if the only way "to be perfect" now was to be a monk or a religious.

2. The spirituality of renunciation, what I have called "leaving the world" for the desert or the monastery, does not mean that a person actually moves out of town into the wilderness or into a monastery.

-Some do, of course, and these are the ones to whom we give the name "monk," "contemplative" or "cloistered".

B. "Leaving the world", as I mean it, is the act of taking one's stakes out of the world through actual renunciation of property, marriage and children, and of --

-a life lived in the "ordinary circumstances of family and social life...in secular professions and occupations" (Constitution on the Church, n. 31).

1. Those who do this are called "religious," that is, Christians who have taken vows of poverty, chastity and obedience, no matter where they live or how much work they do in the world.

a) By renouncing these fundamental relationships through which a person's existence is rooted in this world, they have *left* the world in a real sense.

b) It is not a bad world that religious leave but the world in which the lay Christian strives for holiness.

2. The relationships of ownership, marriage and secular involvements are precisely the relationships "from which the very web of the lay Christian's existence is woven" (Constitution on the Church, n. 31).

II. Lay Christians do have a lifestyle that is proper to them.

- A. What is it that constitutes the special, sanctifying characteristic of the lay Christian's lifestyle? Have we even been aware of the fact that lay Christians do have a lifestyle that is proper to them?

1. Vatican II in its Dogmatic Constitution on the Church, n. 31 points out that the lay Christian's lifestyle is *secularity* :

By reason of their special vocation it belongs to the laity to seek the kingdom of God by engaging in temporal affairs and directing them according to God's will. They live in the world, that is, they are engaged in each and every work and business of the earth and in the ordinary circumstances of social and family life which, as if it were, constitute their very existence. There they are called by God that, being led by the Spirit to the Gospel, they may contribute to the sanctification of the world, as from within like leaven, by fulfilling their own particular duties. Thus, especially by the witness of their life, resplendent in faith, hope and charity they must manifest Christ to others.

- a) "Secularity" means, then, that lay Christians are called to live in this world as a part of it. They form relationships with the world through ownership, marriage and business.
 - b) They invest in this world, put down roots in the world and show faith that the world is not hopelessly bad or irredeemable, but that their real treasure is in heaven.
2. Lay Christians keep their stakes *in* this world in a real sense. They invest labor and savings in buying a house, in paying for it, in having children and raising them to live in this world, in business and in politics.

-All this they do in a positive way.

- B. This is Christian secularity. And the Christian spirituality proper to it is a spirituality of risk. And what is this risk?

III. The risk of the lay Christian lifestyle.

- A. We used to think that "saving one's soul" was easier for the religious than for the lay Christian because the lay Christian was surrounded by so many temptations.
1. The truth of the matter is that temptation is the reality of all Christian existence.
 - a) When Jesus went out to the desert, He faced temptations. When He went to the city, to Jerusalem, He was crucified.
 - b) There is no such thing as Christian life without struggle. Jesus tells us that all who wish to follow Him must take up their cross whether that be in the city or in the desert.
 2. The world in which the lay Christian strives for holiness will never be a place in which (s)he can ever be completely "at home."
- B. Regardless of how "good" a society or culture may be, it will never be a society that is completely open to the values and attitudes of Christianity. Why? Because the "good" world, as it actually exists, has two characteristics:
1. The force of sin: the reality of sin is always at work in our world. It is there determining the direction of many of the most powerful elements of our society.
 - a) We see it in professional, social and political life, and even on the level of family life.
 - b) Because sin is present in every area of human existence, there will always be some threat to the person who strives to live in this world according to the principles of Christianity.
 2. The inertia that exists in our world: inertia may not be a hostile

element to Christianity, yet any efforts to raise patterns of thought or behavior into a higher orbit of human activity, will be resisted.

-Anyone who rocks the boat will more than likely encounter some resentment.

C. Christian secularity is by its very nature a state of risk.

1. To live *in* the world, engaged in all of its activities, and to live by that light of Christ which comes from beyond this world and leads beyond this world, is to invite trouble.

-Such a lifestyle puts a person on a collision course with some very powerful forces active in our human society.

2. The lay Christian must, at the same time, resist the attacks of enemies and the entreaties of friends.

-A person's two great adversaries are the devil and the common man. And to make matters even worse, there is a little of both in each and every one of us!

D. It seems that we lost sight of the concept of lay Christian spirituality when we assumed that the age of martyrdom was over, that it belonged only to those periods in history of open persecution.

1. We lost sight of it when Christianity began to settle down *in* the world, to feel "at home" in the world, and the risk of being a Christian in the world was no longer present.

-Martyrdom is not a reality of the past. It will be with us as long as there are Christians living in the world.

2. To recapture or renew lay Christian spirituality, we have to accept a conversion, a change of mind about our whole relationship to this world as lay Christians.

a) Lay Christians have to see themselves as called, above all and primarily, to bear witness in the world at a risk.

- b) There is nothing this world offers that lay Christians can take for granted, as if faith in Jesus Christ did not automatically place it in jeopardy.
 - c) By the very fact that we are Christians we risk the loss of everything we could hope for in this world.
3. If we truly "seek first the kingdom of God and its justice" and live by the truth and values of Jesus Christ, in all their depth and fullness, it will not be the government that will persecute us.

-Society itself will do so in much more subtle ways, or at least, we run the risk of this.

4. Christians have to accept this risk as the very core of their spirituality.
- a) If this is not done, then all of our decisions will be dominated by fear and the pressure to conform to the standards and practices of this world.
 - b) Unless we have really "sold everything" we have on the level of our heart, and once and for all accepted in advance the loss of all things for the sake of Jesus Christ --

-we will not have the courage to stand against society, or have the interior freedom of mind and spirit, to make right judgments about the issues presented to us.

IV. The error of thinking it is possible to be a faithful Christian and to lead a "normal" life in the world at the same time.

A. What we are talking about here is a basic frame of mind, a mindset.

1. All of us grew up believing it is possible to be a faithful Christian and lead a "normal" life in this world. That is true in one sense, but in another sense, that kind of thinking can lead to all sorts of errors in judgment.

2. If we mean that Christians do not condemn this world or separate themselves from it, that is true. Christians are not against marriage, family or social life, business or politics.

-Christians are not against drinking, dancing, dating, buying, selling, voting, learning or going to the movies.

-In other words, Christians very definitely accept all the normal elements that make up human existence. In this sense, Christians do live a "normal" life in this world.

-As Hilaire Belloc wrote:

-"Wherever the Catholic sun doth shine there's always
laughter and good, red wine. At least, I've always found
it so--Benedicamus Domino!"

3. Christians accept the complexity of moral choices in this world. They know that all issues are not black and white.
 - a) They know that politicians have to compromise.
 - b) Christians know that a person doesn't abstain from drinking or movies completely because drink can be abused and movies can be dangerous.
 - c) They don't refuse to do business with everybody who doesn't operate by the highest standards of Christian morality.

B. What we have to change in our attitude is not the fact that we accept a normal life in this world, but that we expect to be able to live one.

1. Somewhere deep in our hearts, we must give up the expectation that we will be able to "make it" in this world.
 - a) What we should expect and deeply accept, even embrace, is that we will be crucified in this world for the stand we take on the Gospel.

- b) And we must expect this in every area: in family life, social life, business and professional life, civic or political life.
2. Once we expect this, we will do everything possible to keep it from coming about.
- a) Having put first the priority of "seeking the kingdom of God and its justice," whatever the consequences, we will then use whatever means God makes available to us to --

-avoid being ostracized, persecuted, fired, imprisoned, or just shoved off into a corner and forgotten.

- b) As a general rule, Christians do not seek physical martyrdom but the kingdom of God. Actual martyrdom is avoided as much as possible without compromising the Gospel.

V. Thomas More: the classic example of striving to avoid actual martyrdom without compromising the Gospel.

A. Thomas More was a great lay Christian who was born in the latter quarter of the 15th century (1477). He was a married man and the father of three daughters.

1. He was Chancellor of England in the court of King Henry VIII and was beheaded in 1535 because he resisted Henry VIII in the matter of his divorce from Catherine of Aragon.

-Some of you may have seen the movie about him called: "A Man for All Seasons."

2. Thomas More used every legal maneuver he could think of to avoid coming into a headlong confrontation with Henry VIII.

- a) Martyrdom may have a certain splendor about it, but as More explains to his son-in-law William Roper:

-"God made the angels to show him splendor...But man he made to serve him wittily in the tangle of his mind! If he suf-

fers us to fall into such a case that there is no escaping, then we may stand to our tackle as best we can, and yes, Will, then we may clamor like champions...if we have the spittle for it...But it's God's part, not our own, to bring ourselves to that extremity. Our natural business lies in escaping--so, let's go home and study this, Will."

- b) More used all of his wits and training to avoid any word or act that would be an expression of treason against the king.
- c) But he would not take the oath that made Henry VIII head of the Church in England. He gave no reason for his refusal; the reason could have been interpreted as treason. He just refused to take the oath.
- d) In this he showed the "cleverness of the serpent."

- 3. But when he was arrested anyway and eventually sentenced to death, he showed the "simplicity of the dove."

-It was, in the end, a very simple choice that he had to make: refuse the oath or deny the faith.

B. The Christian has to be a person who loves the world and tries to live a good and happy family life, and who can be enthusiastic about his/her work, seeing its human as well as its divine possibilities.

- 1. Thomas More was all of this: a humanist, scholar, lawyer, accomplished politician, husband, father, writer of poetry and humor, of philosophy and plays.
- 2. Thomas More loved life and did the best he could do to hold onto it.

VI. The important thing today is that we should not expect to make it in this world without persecution or without incurring risk.

A. If we think otherwise, it will be inevitable that what we believe is Christian will be ruled by our evaluation of what seems compatible with keeping our job, friends, social position, possessions, etc.

1. If a particular stand on the Gospel makes it impossible for us to earn a "normal" living, or have a "normal" social life, or do the "normal" things that everybody else does in --

-this culture of ours, we will conclude that our interpretation of the Gospel is wrong, that we are becoming fanatics.

2. The great danger in our day is that we have accepted so completely, so uncritically, the assumption that a Christian should be able to live and mix in society "just --

-like anybody else", that we let society and not the Gospel determine our judgment as to what course of action to take.

-For example, a poll conducted by priest-sociologist Andrew Greely reveals that since 1963:

-the number of Catholics approving of sexual relations between engaged couples has risen from 12% to 43%;

-those approving of divorce have increased from 52% to 73%; and

-although there are no figures from 1963 for comparison, 70% of those polled in 1974 think legal abortions should be available for married women who do not want more children.

-And these statistics have grown to the present.

- B. This poll shows that very many Catholics start from the assumption that a Christian should be able to live in this world just like everybody else.

1. To the extent that something becomes an accepted practice or attitude in our culture, these Catholics believe it should be a part of their religion as well.

2. The choice for spirituality of risk, lay Christian spirituality, or for the spirituality of renunciation, religious spirituality, is the choice every Christian faces today.

a) Both possibilities give witness to Jesus: one through risk and the other through renunciation.

b) Both can lead to the witness of martyrdom where one sheds his/her blood because of uncompromising fidelity to Jesus' teachings and values.

c) Isn't this what happened to the three Maryknoll Sisters and the lay woman who were killed in El Salvador?

C. The spirituality of the Church, the lifestyle of the Church, is to bear witness to Jesus.

1. The question each Christian faces is which way will I bear witness to Jesus: through risk or through renunciation?

-Both are legitimate ways and both may call a person to physical martyrdom by an actual shedding of one's blood out of love for Jesus.

2. Why is it that we fail so often to bring our lives and the life of our society into confrontation with the Gospel?

a) At the heart of our failure to really experience Jesus in our hearts, and to express Him in our lives, is our failure to pray and our failure to root ourselves in His Word, the Scriptures.

b) We do not pray as we should either individually or together.

3. If lay Christian people will accept as their own spirituality, the task of bearing witness within society, and if they will embrace from their heart the risk that this entails, then, a whole new era will open up in the history of Christianity.

-The main work of the Church will be taken up again, as it should

be, by the great majority of Christians -- the lay people -- instead of being left to the priests and religious.

4. After all, the "work" of the Church really boils down to one thing: Christian witness.

a) It is the witness we give of Jesus that is the real apostolic value of anything else we do.

b) To be a Christian, a member of the body of Christ on earth means to reveal Jesus' love, His truth, and to let His Word take flesh in us.

COMMUNITY BREAK 15 MINS.

SMALL GROUP SHARING 15 MINS.

1. STATE the following:

We will get into our small groups and share on this question:

-Where in my life do I risk paying the price of Christian witness and where in my life should I take the risk of paying the price of Christian witness?

2. ASK everyone to move into his/her assigned sharing group.

3. CALL group back at the end of 15 minutes.

CLOSING PRAYER 10 MINS.

1. REMIND everyone to bring a brown bag lunch for tomorrow.

2. CALL prayer leaders forward.

3. ASK group to turn to EAH page 47 and stand.

4. SIGNAL prayer leaders to begin.

5. DISMISS once prayer time is finished.

**All of the above has been taken from His Way by David Knight, pp. 192-207 with some minor adaptations.

LEADER'S EVANGELIZATION TRAINING GUIDE

SESSION TWO

BELIEVE IN GOD'S LOVE AND GO AND BEAR FRUIT

OBJECTIVES

To come to a greater understanding of the love that God has for each one of us.

To realize that it is the Holy Spirit who empowers us to bear the fruit of love.

REQUIRED PREPARATIONS--TRAINING INSTRUCTOR

1. Plan for and implement personal prayer time.
2. Study instructional content on page 25.
3. 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.
4. Meet with the small group leaders and emphasize the necessity of their adhering to the time frame of each of the small group and individual activities as spelled out in EAH pages 3-7. The time frame for points 2-6 is as follows:

- Point 2. Small group activity: 15 minutes.
- Point 3. Individual activity: 10 minutes.
- Point 4. Small group sharing: 15 minutes.
- Point 5. Individual activity: 15 minutes.
- Point 6. Small group sharing and closing prayer: 20 minutes.

The leader of each small group must strictly observe these time frames. It is suggested that the small group leaders mark the time of each activity in their hand-book.

5. Pray with training team 30 minutes before session.

TRAINING INSTRUCTOR PATH

TOTAL TIME: 100 Minutes

OPENING PRAYER

15 MINS.

1. ASK group to turn to EAH page 48 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 TWO

1. ASK group to turn to EAH page 3.
2. INSTRUCT them to use the space provided for taking notes.
3. STATE session objectives:

This session will help us come to a deeper appreciation of the love that God has for each one of us and to realize that it is the Holy Spirit who empowers us to bring the love of Jesus to others.

INSTRUCTIONAL CONTENT

10 MINS.

1. LOOK OVER key points to be taught:
 - I. In His love, Jesus gives us the water of life without price.
 - II. The importance of knowing and believing the love God has for us.
 - III. It is by the power of the Holy Spirit that we bear the fruit of love.

2. TEACH expanded outline of above key points:

I. In His love, Jesus gives us the water of life without price.

- A. We need to grasp in a deeper way what Jesus says in Revelation 21:5f (Read).

1. Jesus makes all things new. He is our beginning and end.

2. He gives the water of life without price.

B. Again we read in John, chapter 7, verses 37f (Read).

1. If we really hunger and thirst for the Lord, He will renew us in His Spirit abundantly.

2. He will pour out His Spirit in abundance upon us, that Spirit who is the water of life.

II. The importance of knowing and believing the love God has for us.

A. The essential factor in coming to have this life of God more fully is in our coming "to know and to believe" the love that God has for us that we might then be able to go forth and bear fruit for His glory.

B. In this session, then, we want to allow the Spirit of Jesus to teach us in a deeper way about this overwhelming love that God has for us.

III. It is by the power of the Holy Spirit that we bear the fruit of love.

A. We are called to live the very life of God which is love. It is the Holy Spirit who sanctifies us and we are able to see the fruit of His life in us, the fruit of the Holy Spirit.

-As Paul says in Galatians, chapter 5, verses 22f:

- "But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control; against such there is no law."

B. The scripture passage that we will begin the group session with is: John, chapter 15, verses 12-17.

-What this word brings home to us is the degree of love that Jesus has for us, a love that led Him to lay down His life for us.

1. ASK all to move to their small groups and to follow the instructions given in EAH pages 3-7 which will be guided and directed by the leader of each small group.
2. EMPHASIZE the necessity of adhering to the time frame of each of the small group and individual activities.
3. ASK all to return to the large group after completing the closing prayer.

* * * * *

LEADER'S EVANGELIZATION TRAINING GUIDE

SESSION THREE

IN JESUS WE HAVE REDEMPTION

OBJECTIVE

To come to a deeper awareness of what the Father has done for us in Christ Jesus, His Son--the Mystery of the Redemption.

REQUIRED PREPARATIONS--TRAINING INSTRUCTOR

1. Plan for and implement personal prayer time.
2. Study instructional content on page 29.
3. Meet with small group leaders and emphasize the necessity of their adhering to the time frame of each of the small group and individual activities as spelled out in EAH pages 8-14. The time frame for points 2-6 is as follows:

- Point 2. Small group activity: 15 minutes.
- Point 3. Individual activity: 15 minutes.
- Point 4. Small group sharing: 20 minutes.
- Point 5. Individual activity: 20 minutes.
- Point 6. Small group sharing
and closing prayer: 25 minutes.

The leader of each small group must strictly observe these time frames. It is suggested that the small group leaders mark the time of each activity in their hand-book.

4. Instruct the small group leaders to mix in with the trainees during the community lunch so as to help model sharing that is brief and to the question.

TRAINING INSTRUCTOR PATH

TOTAL TIME: 190 Minutes

BEGIN SESSION THREE

1. ASK group to turn to EAH page 8.

2. INSTRUCT them to use the space provided for taking notes.

3. STATE session objective:

In this session, we will try to come to a deeper awareness of what the Father has done for us in Christ Jesus, His Son -- the Mystery of Redemption.

INSTRUCTIONAL CONTENT

5 MINS.

1. LOOK OVER key points to be taught:

- I. Jesus, the Son of God, has died and is risen!
- II. Because of Jesus' resurrection, we can forgive.

2. TEACH expanded outline of above key points:

I. Jesus, the Son of God, has died and is risen!

A. He is the Lamb of God who was sacrificed for us. Jesus had the power, the life in Himself to forgive: "Father, forgive them, for they know not what they do" (Luke 23:34).

-And so He rose! He was not overcome by sin. Death was not the last word. Jesus gave love which is life rather than hate which is death.

B. In His dying and rising, we are forgiven and receive the power to be free to forgive others. We are able to do this because Jesus gives us His very own Spirit.

II. Because of Jesus' resurrection, we can forgive.

A. We have the power, because of Jesus' death and resurrection and the giving of His Spirit to us, to absorb the evil done to us and transform it with love.

1. Because of Jesus' death and resurrection and His giving us His very own Spirit, we are brought to life and enabled to give life by loving and forgiving others.

2. We are called by the Lord to follow in His footsteps (1 Peter 2:19-25), to give praise and glory to the Father in all that we do and in all that happens to us (1 Corinthians 10:31).

B. The scripture passage that we will begin the group session with is Ephesians, chapter 1, verses 3-10 which speaks of our redemption in Jesus Christ.

SMALL GROUP AND INDIVIDUAL ACTIVITIES

95 MINS.

1. ASK all to move to their small groups and to follow the instructions given in EAH pages 8-14 which will be guided and directed by the leader of each small group.
 2. EMPHASIZE the necessity of adhering to the time frame of each of the small group and individual activities.
 3. ASK all to return to the large group after completing the closing prayer.
-

PREPARATION FOR LUNCH

15 MINS.

COMMUNITY LUNCH

75 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 that we will share on is this:

-What change has come about in your life since the training has begun? For example, a change in:

- your thinking;
- the way you relate to others;
- the way you act;
- your relationship with Jesus.

Please keep your sharing to the question and be brief so that everyone has a chance to share. Thank you! We will each 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 session.

* * * * *

LEADER'S EVANGELIZATION TRAINING GUIDE

SESSION FOUR

IN CHRIST WE ARE A NEW CREATION

OBJECTIVES

To consider our call to accept the Lordship of Jesus in our lives.

To realize the role of the Holy Spirit in giving us new life.

To allow the Lord Jesus to remove the obstacles that keep us from having new life.

REQUIRED PREPARATIONS--TRAINING INSTRUCTOR

1. Plan for and implement personal prayer time.
2. Study instructional content on page 33.
3. 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.
4. Study prayerfully the prayer for healing of memories on page 39.
5. The prayer for healing of memories, to be effective, is to be prayed very slowly. It is helpful to have two people pray the prayer alternating from Leader 1 to Leader 2 as indicated.
6. Meet with small group leaders and emphasize the necessity of their adhering to the time frame of each of the small group and individual activities as spelled out in EAH pages 15-21. The time frame for points 2-6 is as follows:

- Point 2. Small group activity: 15 minutes.
- Point 3. Individual activity: 10 minutes.
- Point 4. Small group sharing: 10 minutes.
- Point 5. Individual activity: 15 minutes.
- Point 6. Small group sharing
and closing prayer: 15 minutes.

The leader of each small group must strictly observe these time frames. It is suggested that the small group leaders mark the time of each activity in their handbook.

TRAINING INSTRUCTOR PATH

TOTAL TIME: 155 Minutes

BEGIN SESSION FOUR

1. ASK group to turn to EAH page 15.
2. INSTRUCT them to use the space provided for taking notes.
3. STATE session objectives:

In this session, we will consider the following: our call to accept the Lordship of Jesus in our lives; the role of the Holy Spirit in giving us new life; and our need to allow the Lord Jesus to remove those obstacles that keep us from experiencing new life.

INSTRUCTIONAL CONTENT

15 MINS.

1. LOOK OVER key points to be taught:
 - I. The Father calls us to accept the Lordship of Jesus in our lives.
 - II. If we are going to experience the fullness of life that Jesus gives, it is the Holy Spirit who is going to bring this about if we let Him.
 - III. This change in us, this new life, brings about certain effects.
 - IV. Certain obstacles prevent the Holy Spirit from working more fully in our lives.
 - V. Two special means for removing the obstacles that block our receiving more of the fullness of life.

2. TEACH expanded outline of above key points:

I. The Father calls us to accept the Lordship of Jesus in our lives.

- A. This acceptance means freedom for us. It is the freedom of the sons of God --

-freedom to be able to love people who hate us;

-freedom to forgive people who hurt us;

-freedom to tell the truth when people around us are afraid to tell the truth because of human respect;

-freedom to give something away that we might need some day because we have a Father who cares for us.

B. It is the Spirit who gives us the power to love, to forgive, to be truthful, and to be generous.

1. It is the Spirit who is the source of life, the source of power, so it is the Spirit who renews the Church in every age.
2. That is why, in this age, at this hour, the Church is being renewed by the outpouring of the Holy Spirit.
3. We are empowered by the Holy Spirit to bear the fruit of the Spirit in our lives, as Paul mentions in Galatians, chapter 5, verses 22f and in 1 Corinthians, chapter 13, verses 4-7.

II. If we are going to experience the fullness of life that Jesus gives, it is the Holy Spirit who is going to bring this about if we let Him.

A. The Holy Spirit creates change in us. This change is not like putting new wine into old wineskins, but a change that actually makes us into a new creation.

1. This new creation begins at baptism. We are baptized in the name of the Father, and of the Son, and of the Holy Spirit.
2. By this baptism, we enter into the death/resurrection of Jesus Christ. This is our way into life. It is a paradox. But the way we enter into life is by entering into death, dying to self, putting off the old nature (2 Corinthians 5:17).

B. This new life is increased every time we ask for a greater fullness. It is increased every time we give ourselves to God in a deeper way, whether --

-this be at Mass, at the Sacrament of Reconciliation, at

prayer, or at any time of the day that we live for others and not for ourselves.

III. This change in us, this new life, brings about certain effects.

We undergo a deeper experience and awareness of the Person, Presence, and Power of the Father, of Jesus, and of the Holy Spirit in our lives.

A. We experience the Person of the Lord --

-in the Scriptures where we come to know His love for us and where we learn to love Him;

-in the Eucharist where our relationship with Him is very real and personal, where we become one with Him.

B. We experience the Presence of the Lord:

-in His loving and healing us in so many ways;

-through the Holy Spirit sanctifying us through the sanctifying gifts of wisdom, knowledge, understanding, counsel, piety, fortitude, and fear of the Lord (Isaiah 11:2);

-in His coming to us through other people (the faith-witness of other Christians, family, friends, parish, etc.).

C. We experience the Power of the Lord:

-in Scripture, the Living Word of God for us where what we read, we see fulfilled in our own lives;

-in the Eucharistic Sacrifice and the other sacraments, transforming us more and more to His image;

-in the fruit of the Spirit in our lives (Galatians 5:22f).

IV. Certain obstacles prevent the Holy Spirit from working more fully in our lives.

A. It is good to be aware of the obstacles that we may have within us that prevent our desiring, our asking, and our receiving a greater outpouring of the Holy Spirit.

B. Some of these obstacles are:

1. Contentment with things as they are: "Things aren't good, but then, they aren't unbearable." It's the, "I'm O.K." syndrome. Not striving for the more. Need to consider pride here.
2. Fear of what others will or might think if I begin to live and act more like Jesus. They might think I'm some kind of religious nut (human respect).
3. Fear of what God will ask of me if I give Him a chance.

V. Two special means for removing obstacles that block our receiving more of the fullness of life.

A. The first is the sacrament of reconciliation or confession.

1. We strongly recommend that you receive this sacrament of healing before this weekend is over. This sacrament clears the way for the power of the Lord to work in us.

-There is power in penance. There is healing power in this sacrament because we touch Jesus here (Luke 8:43-48).

2. Jesus has promised us that He will touch and heal us through the power of the Holy Spirit (John 20:22f). We need to approach this sacrament expecting to be changed.

-The Lord does not desire us to carry the same burden of sin all of our lives.

3. Turning away from our favorite sins is a constant process. As

we turn to Jesus, honestly, sincerely desiring and expecting to change, the Lord will touch us.

4. So, expect Jesus now, in the power of the Spirit to remove the obstacles in your life that keep you from being in union with Him and with others.

- B. A second means that the Lord has given us for receiving His healing love in order to open ourselves more fully to His Spirit is the prayer for the healing of memories.

-More will be said about the healing of memories just before we pray the prayer for the healing of memories.

- C. The Scripture passage that we will begin our small group session with is 2 Corinthians, chapter 5, verses 14-20.

SMALL GROUP AND INDIVIDUAL ACTIVITIES 65 MINS.

1. ASK all to move to their small groups and to follow the instructions given in EAH pages 15-21 which will be guided and directed by the leader of each small group.
2. EMPHASIZE the necessity of adhering to the time frame of each of the small group and individual activities.
3. ASK all to return to the large group after completing the closing prayer.

COMMUNITY BREAK 10 MINS.

PREPARATION FOR THE HEALING OF MEMORIES 5 MINS.

1. GIVE the following introduction to the prayer:

- a) The prayer for the healing of memories is based on two truths:

-That stored within us and affecting us at this very moment is every experience of our entire life, from the moment of conception to the present, and that to God everything is present.

-There is no past, no future. God has the power to enter into you and me and put His love into every area of our lives where there is no love, where there is hurt and pain.

- b) The experience of giving love and receiving love is growth producing, godly in itself.
- c) The experience of not giving love and not receiving love diminishes us, makes us less, unless this experience is converted into love by the power of God, the power of the Holy Spirit bringing love, mercy, and forgiveness into our hearts.

2. TELL the trainees the following:

- a) I would ask that couples, friends, relatives separate from one another so that each person is free to cry (Give time for this to take place).
- b) We are going to give out some kleenex to each of you in case you cry. And please, do not hold back your tears if you are moved to cry. The Lord is touching you and moving you to cry which is a healing experience.
- c) Now, I invite you just to relax, sit comfortably, and focus your mind on Jesus who is present here in our midst. He tells us, "where two or three are gathered in my name, there am I in the midst of them."

-So, Jesus is here. Be open to the healing the Lord desires to give you as we pray for the healing of memories.

- d) We are going to pray this prayer very slowly, pausing between each of the time periods of life, to allow you to reflect and to soak in the healing power of the Holy Spirit.

-Again, if you are moved to tears, let them come. Tears are a healing gift.

HEALING OF MEMORIES

60 MINS.

Trainers: Pray the prayer for the Healing of Memories very slowly and with the conviction of faith in the healing power of the Lord.

* * * * *

1. **LEADER 1:** We are grateful, Lord Jesus...grateful that there isn't any time in your world...grateful that you can walk back through our lives -- all the way back to the very moment we were conceived, and you can heal us even then.

-You can free us from all those things that may have caused us difficulty at the moment of our conception, whether we were conceived in an act of love or whether we were an accident.
(**Pause for about 1 minute.** Actually check your watch for this.)

LEADER 2: And as we were being formed within our mother's womb, you were there, to heal and liberate us from any disturbing impressions that may have touched us from our mother or from the circumstances of our parents' lives. For whatever reason, there may not have been an atmosphere of love.

-Perhaps this environment was a result of poverty and discord; perhaps as we were being carried within our mother's womb, our mothers were overworked.

-For whatever reason, there was a lack of harmony and love, and our spirits picked this up long before we were ever delivered.

-And already then we wanted to withdraw; we preferred not to emerge, not to be exposed, not to be known. (**Pause for about 1 minute.**)

2. **LEADER 1:** We pray, Lord Jesus, that you would now supply those things that have been lacking within us, and that you would remove from our spirits any anger, and any resentment -- whatever has been in our spirits, Lord, that is not of you. We thank you, Lord Jesus, for doing this now. (**Pause for about 1 minute.**)

LEADER 2: And we praise you too, Lord Jesus, that you are healing us also of the trauma of being born. For many of us, our mothers had to labor for hours, perhaps days, and we know the effect this has upon an infant. Perhaps someone here was a blue baby, a breech baby, or born by instrument.

-And so we pray, Lord Jesus, that you would heal us of the birth pains, the trauma, whatever it was we went through in being born.

-Remove any doubt, any fear, any feeling of insecurity we may have incurred when passing from our mother's womb.

-Rid us of any guilt we may be burdened with, in having caused another's suffering because of our coming into this world, especially if we perceived we were neither wanted nor loved. **(Pause for about 1 minute.)**

3. **LEADER 1:** We pray, too, Lord Jesus, that you dispel any disappointment we may have been to our parents because they so much wanted a little boy and we were born a little girl, or because they expected a daughter and the doctor announced, "Your son."

-We pray, Lord Jesus, that any disappointment, any frustration we may be carrying within our spirits because of our having been born the wrong sex would be healed and that from this day on, we would be allowed to become the men and women you have destined us to be.

-Lord Jesus, we pray that whatever pain our coming into life may have caused another, especially our mothers, you would remedy now with your Most Precious Blood. **(Pause for about 1 minute.)**

LEADER 2: Lord, we pray a healing upon each one of us in this room for that particular time in our lives, and we thank you, Lord Jesus, that you were there as we were being born, to receive us. Lord Jesus, we thank you. **(Pause for about 1 minute.)**

4. **LEADER 1:** We thank you, too, that you were there during those early months of our infancy, during those times when we were most in need of you.

-There are those of us who needed more love during those first months, and there are those of us who never received this love because --

-we had been separated from our mothers through illness --

-separated through divorce --

-separated because our mothers had to work and we were left alone or with others and didn't have our mothers there when we needed them.

-And there are those who have been separated through death.

-So there were times when we didn't have a mother's love surrounding us that would have helped us feel stability and strength.
(No Pause.)

LEADER 2: We pray, Lord Jesus, that you would now supply within us what has been lacking since those times when we needed to have our mothers hold us very close, when we needed to have our mothers rock us, when we wanted our mothers there to tell us stories but they couldn't be there.

-We ask, Lord Jesus, that all those things that only a mother could do would be done now in the very depths of our beings, that any one of us who may have felt neglect during those first months might experience now an overwhelming sense of maternal love.
(Pause for about 1 minute.)

5. **LEADER 1:** There are those of us who lacked our father's love. Perhaps, some among us never knew our father because he was away fighting in a war. Perhaps he never came home.

-There are many of us who have been separated from our fathers through divorce, separated because our fathers were always away working, and there are many more among us who have been separated from their fathers through death. **(No Pause.)**

LEADER 2: Whatever the reason for the void, we pray, Lord Jesus, that you would now fill in that part of our lives with the strong, tender love that can come only from a father.

-When we needed to have those strong arms around us and a daddy to love us, when we needed a father's advice, when we needed to feel his strength and the security of his love and he wasn't there for us.

-Oh, Lord, if only we could have experienced all of this. You do

that for us now. Let us know that we do have someone watching over us, caring for us, even when we aren't aware of it.

-Lord Jesus, as a father stoops to raise his child to his cheeks, we ask that you would now take us in your embrace and that the warmth, the strength, the tenderness of this embrace would heal us. Lord Jesus, we thank you for what you are now doing.
(Pause for about 1 minute.)

6. **LEADER 1:** And Lord, we pray a healing for us as we were growing up. Some of us were born into very large families and perhaps there wasn't much time for us as individuals. We can understand this and we can even accept this, and yet, there is a part of us that never felt loved.

-And so we pray, Lord Jesus, that today you would let us know that each of us is a very favorite child, that each of us is a very important person in your family --

-that each of us is a very unique and distinct individual and that you love each of us in a very tender and in a very special way.

-We pray, too, that you would heal any hurts that may have come to us because of relationships within the family --

-the brother or sister who didn't accept us, who didn't understand us, who didn't show us the love or the kindness that we needed to receive from him or her and from no other. A part of us never felt loved because of it. **(Pause for about 1 minute.)**

LEADER 2: Lord Jesus, we pray that you would allow us right now to reach out with forgiveness to that brother or sister whom over the years we've never quite been able to accept because he or she hasn't accepted us.

-Lord Jesus, you do that now, launch out into the depths of our hearts and forgive them through us. And give us that extra measure of love for them, so that the next time we see them, it will be with such an overwhelming feeling of love that --

-all the things that have stood between us over the years will have passed away, and behold you will have made us new. Praise you, Jesus. (**Pause for about 45 seconds.**)

7. **LEADER 1:** Lord, we pray a healing for us as we went off to school. Perhaps the first real trauma in our lives came when we left for school for the very first time. Perhaps we had never before been separated from our mothers or from our homes, and the experience seemed unbearable.

-Some of us, Lord, were very sensitive and shy, and it was extremely difficult to be with that unknown teacher, with those unfamiliar kids and in that cold classroom.

-There were things that were expected of us, and things that were done to us by teachers who were unkind, by classmates who didn't understand us and didn't accept us.

-Perhaps there are those of us who were ridiculed because of the color of our skin, or because we didn't speak English very well or just because we were somehow different.

-Maybe our parents thought our C's should be B's and our B's should be A's, and so we grew up thinking we couldn't possibly, ever be good enough for anything.

-We pray, Lord, that you would heal us now, and that you would make up for what is lacking in us now, that you would free us to be all that you desire us to be. (**Pause for about 1 minute.**)

LEADER 2: Lord, we pray a healing on all those years we spent in the classroom. Some of us began to withdraw, and we began to fear speaking out in groups because we had been ridiculed, because we had been criticized in classroom situations. We stopped speaking out, Lord, because it was just too painful.

-But now, we pray a healing on that and we ask that the door within the hearts of each of us might be opened, that our tongues might be loosened, and that you would allow us to relate to one another in a more open and free way. (**Pause for about 45 seconds.**)

8. **LEADER 1:** Lord Jesus, we ask that you heal those years we spent in adolescence, when we began to experience sexual maturity and it frightened us. It embarrassed us and it caused us pain. Some of us have never forgotten the experiences that were ours in learning about ourselves and what it meant to be a person.

-And so we pray a healing on those years we spent as teenagers. We pray a healing on our doubts, our fears, and our insecurities.

-We pray, too, for those times when perhaps we were hurt in interpersonal relationships: when we were put down by others, when, perhaps, we were taken advantage of, or laughed at.

-We pray a healing also on those times when we entered into experiences we shouldn't have because of peer-pressure. Lord Jesus, all of those incidents that have caused us suffering or embarrassment, we pray a healing upon.

-Enter into our hearts and transform all those experiences so that we remember them no more with shame but with thanksgiving. Give us, Lord, a true love for ourselves that we may never have had before, especially as teenagers. **(Pause for about 45 seconds.)**

LEADER 2: Help us, as parents, to appreciate the difficulties our young people face in growing up. Aware of our own time of conflict, our own time of seeking and searching, somehow may we be able to help our young people understand themselves.

-As we are now being covered with your most Precious Blood, as we are now being made as white as snow, we pray that somehow we could convey to our young people that you do understand them, that you do wait for them, and though we fall, we will rise; and though we sit in darkness, you are our Lord and Light.

-Help us, Lord, as parents, to be able to reach our children who are involved in so many of the vices of this world: drugs, alcohol, or sex. Help us to reach them by our real love for them, and to give to them, by the way we care, a true self-love. We thank you, Lord, for all that you are doing within us now. **(Pause for about 45 seconds.)**

FOR MARRIED PEOPLE

9. **LEADER 1:** As we emerged from that period of our lives and began to enter into the vocation to which you called us, we pray a healing on the difficulties that came upon us.

-We pray especially for husbands and wives and for their marriages, that you heal those things that have passed between them: the hurts and frustrations that can come between two people who are trying to live together and to learn about one another in a very close relationship.

-We pray a healing for the infidelity of husband or wife that may have come about as a result of economic pressures, rebellious children, boredom, for whatever reason, Lord, we pray that you erase the hurt and give to the husband or wife --

-the ability to truly forgive and to forget, that you re-ignite their love for one another and enable them to go on together into the future, striving to love one another and to be forever faithful.

-It is you, Lord, who are our peace and it is to you to whom we turn, asking that you make each couple one, by tearing down the walls of hostility that keep them apart. Cleanse each of these marriages so that they might begin again as new, freed and healed. (**Pause for about 45 seconds.**)

LEADER 2: We pray that with each other we would not fear to share our cup of weaknesses. Aid us toward a sharing of life built not on a false ideal but on real hope, with faith in ourselves and with trust in each other.

-We pray, Lord, that the life we share might be your life. We pray that your life within us might be extended, that as we open the doors of our hearts --

-you would heal the wounds, the frustrations, the misunderstandings that have been ours with our mother-in-law, our father-in-law.

-We pray that we might open not only the doors of our hearts, but

the doors of our homes, and that your love within us would be extended to include and to embrace them.

-We thank you, Lord Jesus, for the words spoken to us through the prophet Isaiah (Isaiah 43:18f): "Remember not the events of the past, the things of long ago consider not; see, I am doing something new! Now it springs forth, do you not perceive it?" (**Pause for about 45 seconds.**)

FOR DIVORCED & SEPARATED

10. **LEADER 1:** Lord Jesus, some of us have known the deep, intimate love of another in marriage, but because of various reasons, incompatibility of personalities, alcoholism, drugs or the like, our marriage has had to terminate in divorce or separation.

-Lord Jesus, you see into our hearts and see the hurts, the emptiness that is there. (**Pause for about 45 seconds.**)

LEADER 2: Lord Jesus, come into our hearts and heal us of all our anger, our guilt, our rejection, and our burden of being failures. Let us know your deep, personal love for us. Let us know that you understand, and that you love us for who we are, with all of our weaknesses and idiosyncrasies. (**Pause for about 45 seconds.**)

FOR RELIGIOUS & PRIESTS

11. **LEADER 1:** Some of us entered the vocation of religious life and priesthood. We pray, Lord, that your healing hand would be upon us and that it would touch each of us present in this room now.

-We pray that we would come to know the deep personal love you have for each of us, because without this love we are incapable of loving others; without your love we are incapable of loving even ourselves. (**Pause for about 45 seconds.**)

LEADER 2: There are some religious here who have experienced the sudden change of assignments, the sudden change of superiors.

-We pray that you would heal the wounds that have been inflicted upon us, so that in remembering the events of the past, the barriers of hostility that keep us apart might be torn down, barriers

that separate us from our superiors, our pastors, our bishops, our parishioners, our students, barriers that divide us from each other, but more especially, barriers that keep us distant from you, might be removed and healed.

-We pray that today we be lifted up to a new dimension of love, transformed, so that the Good News of your love will be spread throughout our land.

-We pray that each of us who have given ourselves totally to you in the religious life might be freed from all those bonds that keep us from being you to others, that keep us from witnessing your compassion to others.

-We pray, Lord, that you heal us and fill us with your love. May we go forth this day with newness of life to truly be you to all we meet. **(Pause for about 45 seconds.)**

FOR SINGLES

12. **LEADER 1:** We pray, Lord, for those of us who have chosen to remain in the single state. Lord, you alone know the hurts we have experienced by being misunderstood, looked upon as selfish, made to feel as though we don't belong.

-Heal us, Lord, of all these hurts, make up, Lord, for the love we have not received from our family, friends, and acquaintances, of being taken advantage of.

-Give us, Lord, a true sense of our own worth, of how valuable we truly are to your people. **(Pause for about 45 seconds.)**

LEADER 2: Heal us, Lord, of the loneliness we so often experience. You see into our hearts, Lord. You alone know what is in our hearts. You alone know how difficult it is to be single. And yet, Lord, this is one of your calls: to be single for you.

-We pray a healing on our loneliness and our need to belong. Thank you, Jesus, for what you are doing in us now. **(Pause for about 45 seconds.)**

FOR WIDOWS & WIDOWERS

13. **LEADER 1:** Lord Jesus, we pray for those of us who are now widows or widowers. You, Lord, know the pain of separation, of loss. On the cross, you knew what it was to be left alone. Nothing can fill the gap when we are separated from those we love. It would be wrong, in a sense, to try and find anything.

-That sounds very hard at first, but, at the same time, it is a great consolation, since leaving the gap unfilled preserves the bonds between us. (**Pause for about 45 seconds.**)

LEADER 2: And yet, Lord, this gap should not cripple us from reaching out to others, loving them and letting them love us.

-Heal us, Lord, of any desire to withdraw into our loneliness for the other.

-Heal us, Lord, so that while we leave the gap unfilled in order to preserve the bonds of the other who has gone before us, we do not cripple ourselves in such a way that no one can reach us with their love.

-Praise you, Jesus, for your healing love. (**Pause for about 45 seconds.**)

CLOSING

14. **LEADER 1:** Lord Jesus, as your love flows over this room, as your love flows over each one of us, and as each one of us finds within his/her heart those things that need to be healed, to be set free, we praise and thank you, Lord, because we know it's being done.

-There is no power in heaven or earth that can stop it from being done, because it has already been accomplished. (**Pause.**)

LEADER 2: Lord Jesus, may you be praised for the love and mercy you have shown me all of my life. I praise you and I thank you for that love with which you died for me and with which you share the radiance of your risen life.

-Lord, you see into the depths of my soul. You know that I am wounded. The reality of evil has touched me in my own sin and in the sins and imperfections of others. Lord, heal me of these wounds. Let the power and beauty of your life shine in me.

-I renounce attachment to my resentments. I forgive anyone who has ever hurt me and I pray for them.

-Jesus, I join myself to that act of forgiveness in which you died. And I love all those people who have entered my life. I embrace them with the same love and tenderness you have for them. I hold them up before your face, O Lord, that you may bless them and be kind to them. Praise you, Jesus! **(Pause for about 30 seconds.)**

* * * * *

STATE the following:

1. Please maintain a spirit of prayer as you leave. Again, I encourage you to take advantage of the Sacrament of Reconciliation during our dinner break.
2. We have allowed one hour and thirty minutes for you to do both: receive the Sacrament of Reconciliation and have dinner.
3. Please return on time for the next session which begins at _____.

SACRAMENT OF RECONCILIATION AND DINNER

90 MINS.

LEADER'S EVANGELIZATION TRAINING GUIDE

SESSION FIVE

BEHOLD, I AM THE HANDMAID/SERVANT OF THE LORD

OBJECTIVE

To ask the Father to pour out His Holy Spirit anew upon us.

REQUIRED PREPARATIONS--TRAINING INSTRUCTOR

1. Plan for and implement personal prayer time.
2. Study instructional content on page 51.
3. The trainer 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.
4. Be prepared to lead the renewal of the baptismal promises in EAH page 28, and to give the instructions for praying with prayer partners as outlined on pages 55 through 60 of this guide.
5. Meet with small group leaders and emphasize the necessity of their adhering to the time frame of each of the small group and individual activities as spelled out in EAH pages 22-28. The time frame for points 2-5 is as follows:

- Point 2. Small group activity: 15 minutes.
- Point 3. Individual activity: 15 minutes.
- Point 4. Small group sharing: 20 minutes.
- Point 5. Individual activity: 25 minutes.

The leader of each small group must strictly observe these time frames. It is suggested that the small group leaders mark the time of each activity in their hand-book.

6. Pray with training team 30 minutes before the session.

TRAINING INSTRUCTOR PATH

TOTAL TIME: 200 MINUTES

OPENING SONG

5 MINS.

1. TELL group to turn to #52 in the songbook, The Light of Christ.
 2. SIGNAL for music leaders to begin.
 3. REQUEST Blessing Prayer.
 4. THANK group and ask them to be seated.
-

BEGIN SESSION FIVE

1. ASK group to turn to EAH page 22.
2. INSTRUCT them to use the space provided for taking notes.
3. STATE session objective:

This session provides the opportunity for us to ask the Father to pour out His Holy Spirit anew upon us.

INSTRUCTIONAL CONTENT

5 MINS.

1. LOOK OVER key points to be taught:
 - I. Jesus promises the gift of the Father, the Holy Spirit, to us.
 - II. Approach the Lord with expectant faith.
2. TEACH expanded outline of above key points:
 - I. Jesus promises the gift of the Father, the Holy Spirit to us.**
 - A. The Scripture passages that I would like to open with reveal the promise of Jesus to give the Holy Spirit. Because Jesus is Lord, He is faithful! We can rely on His word.

-As we reflect on these passages, I urge you to be full of hope, confidence, and joy.

1. The first passage is from the Book of the Acts of the Apostles, chapter 1, verse 8 (Read).

-In this passage, Jesus says, you will receive power to witness to Me!

2. Our next passage is Luke, chapter 11, verses 9-13 (Read).

-In this passage, Jesus says, have no fear and do not doubt that the Father will give you His Spirit abundantly.

- B. Frequently, doubt is a strong temptation. I urge you to actively work against it.

II. Approach the Lord with expectant faith.

- A. Approach the Lord, the Anointer, with a contrite, repentant heart, and with an expectant faith, believing that He will do it, that He will pour forth His Holy Spirit in abundance upon you.

- B. I urge you to be open to all that the Lord desires to do for you personally, to be open to all that He wishes to give you. This is so very important.

-Be receptive to the Lord as Mary, our Queen and Mother, was in receiving the Holy Spirit in order to bring forth Jesus (Luke 1:26-38).

- C. The scripture passage that will begin the small group session with is Luke, chapter 1, verses 26-38.

SMALL GROUP AND INDIVIDUAL ACTIVITIES

75 MINS.

1. ASK all to move to their small groups and to follow the instructions given in EAH pages 22-30 which will be guided and directed by the leader of each small group.
2. EMPHASIZE the necessity of adhering to the time frame of each of the small group and individual activities.
3. ASK all to return to the large group after completing the personal reflection in EAH

STATE the following:

1. Please turn to page 28 in your EAH where the renewal of baptismal promises is given.
2. We will now stand and renew our baptismal promises together. I will lead and everyone is to respond "I do" with conviction!

Do you reject sin, so as to live in the freedom of God's children?

I do!

Do you reject the glamour of evil and refuse to be mastered by sin?

I do!

Do you reject Satan, father of sin and prince of darkness?

I do!

Do you believe in God, the Father Almighty, Creator of heaven and earth?

I do!

Do you believe in Jesus Christ, his only Son, our Lord, who was born of the Virgin Mary, was crucified, died and was buried, rose from the dead, and is now seated at the right hand of the Father?

I do!

Do you believe in the Holy Spirit, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body and life everlasting?

I do!

3. Now, I will lead you in praying the Prayer of Commitment given in EAH page 27.

Lord Jesus Christ, I come before You knowing that I am a sinner, and that I am in need of Your forgiving, healing love.

I believe that the Father, because of His great love for me, sent You, Jesus, to die on the cross for me for the forgiveness of my sins.

I renounce all my sins and all attachment to sin.

And I ask You, Jesus, to come into my life and to take possession of my heart as my personal Savior and Lord.

I desire, with Your help, to follow You, and I submit myself in obedience to You as Lord over my life.

Fill me, Lord Jesus, with Your Holy Spirit that I might be empowered to witness You to all whom I meet.

Thank You, Lord Jesus, for doing this for me now! Amen.

4. Please turn to page 29 and I will pray the prayer given at the top of the page followed by all of us praying the next prayer together.

Almighty and ever living God, you sent your only Son into the world to cast out the power of Satan, spirit of evil, to rescue man from the kingdom of darkness, and bring him into the splendor of your kingdom of light. We beg you to deliver these your sons and daughters from any power that the devil may have over them. Remove from their hearts any shadow of Satan's influence, any remnant of evil that may lie hidden in the depths of their hearts. May there be found in them nothing that will hinder the Holy Spirit from establishing in their hearts the sovereignty of Jesus Christ, the Lord of their life. We ask you this, Father, through Jesus Christ our Lord. Amen.

5. Together, let us the following prayer:

Father of Light, from whom every good gift comes, send your promised Holy Spirit into our lives with His sanctifying power, and by the flame of your wisdom open the horizons of our minds and

hearts. Use our lips, our tongues to sing your praise in words beyond the power of speech, for without your Spirit we could never raise our voices in words of peace or announce the truth that Jesus is Lord, who lives and reigns with you and the Holy Spirit, one God, forever and ever. Amen. Alleluia!

(**Trainer:** If a priest is present, have him lead all of the above instead of you.)

PREPARATION FOR A NEW OUTPOURING OF THE HOLY SPIRIT

10 MINS.

1. ASK group to be seated.

2. INSTRUCT group in how they will pray for one another for a new outpouring of the Holy Spirit.
 - a) Please get together with your prayer partner now.

 - b) Decide which one of you will be prayed for first for a new outpouring of the Holy Spirit.

 - c) After we have prepared ourselves through prayer to do this, I will ask the partner who is to be prayed with first to remain seated.

-The other partner will stand in front of you and lay his or her hands gently on your head and repeat after me the prayer for a new outpouring of the Holy Spirit upon you.

3. Before we do that, we will take some time now to prepare ourselves by becoming quiet before the Lord.
 - a) Focus your mind and heart on the Lord Jesus who is present here with us. He told us that where two or three are gathered together in His Name, that He is present in their midst (Matthew 18:20).

 - b) So, Jesus is present here with us. Let's quiet ourselves and realize His presence. Realize that Jesus Christ is the Giver of the Holy Spirit. Ask Him to pour forth His Holy Spirit upon you anew (**Trainer:** Pause for awhile at this point).

c) Ask the Lord, in the silence of your heart, to pour out His Holy Spirit anew upon you. And if there is something else you want to make known to Jesus, do that now in the silence of your heart (**Trainer:** Pause for awhile at this point).

4. We want to spend some time together now, calling on the Name of the Lord Jesus, calling on Him to come in the power of His Holy Spirit.

-Join hands with your prayer partner and continue to focus on Jesus as we call on His Name. Repeat after me, slowly and from the desire of your heart, the words that I will pray now:

-Jesus (Jesus) -- **Jesus** (Jesus) -- **Jesus** (Jesus)
Jesus, Lord Jesus (Jesus, Lord Jesus) -- **Jesus,**
Lord Jesus (Jesus, Lord Jesus) -- **Jesus, Lord**
Jesus (Jesus, Lord Jesus) --

-Come, Lord Jesus (Come, Lord Jesus) -- **Come,**
Lord Jesus (Come, Lord Jesus) -- **Come, Lord**
Jesus (Come, Lord Jesus) --

-Come in power (Come in power) -- **Come in the**
power of your Spirit (Come in the power of your
Spirit) --

-Jesus (Jesus) -- **Jesus, pour out your Holy Spirit**
upon me (Jesus, pour out your Holy Spirit upon me)
-- **Jesus, pour out your Holy Spirit upon me** (Jesus,
pour out your Holy Spirit upon me) --

-I want to evangelize (I want to evangelize) -- **I want**
to bring You, Jesus, to others (I want to bring You,
Jesus, to others) --

-I need your Holy Spirit to do this (I need your Holy
Spirit to do this) -- **Come, Lord Jesus** (Come, Lord
Jesus) -- **Pour out your Holy Spirit upon me** (Pour
out your Holy Spirit upon me) --

-Thank you, Jesus (Thank you, Jesus) -- **Thank you,**
Jesus (Thank you, Jesus) -- **Thank you, Jesus**

(Thank you, Jesus) --

-Praise you, Jesus (Praise you, Jesus) -- **Praise you, Jesus** (Praise you, Jesus) -- **Praise you, Jesus** (Praise you, Jesus) **Amen!** (Amen!)

PRAYER PARTNER ACTIVITY

60 MINS.

1. We will begin the prayer partner activity now for a new outpouring of the Holy Spirit upon each of you.
2. Would the prayer partner who is to be prayed with first, please remain seated while your partner stands in front of you and lays his or her hands gently upon your head.
3. The prayer partner who is standing is to repeat after me, the prayer that I am going to pray for a new outpouring of the Holy Spirit.

-Each time I use the word "he" or "himself" in the prayer, you are to use the word "she" or "herself" if you are praying over a woman. Do you understand what I am saying?

4. We will begin now. Those standing, please repeat after me:

I thank you, Father, Son, and Holy Spirit (I thank you, Father, Son, and Holy Spirit) --

-for having created my prayer partner just as he is
(for having created my prayer partner just as he is).

-I thank you for all that you are doing in him (I thank you for all that you are doing in him).

Father, you know how much he desires to give himself completely to you (Father, you know how much he desires to give himself completely to you) --

-through your Son, Jesus Christ, in the power of the

Holy Spirit (through your Son, Jesus Christ, in the power of the Holy Spirit).

Allow him to know experientially (Allow him to know experientially) --

-how deeply and how personally you love him (how deeply and how personally you love him).

Enfold my prayer partner in your loving arms (Enfold my prayer partner in your loving arms) --

-so that he may know just how much you do love him (so that he may know just how much you do love him).

Fill every part of his being with your healing light (Fill every part of his being with your healing light) --

-so that he may be healed in every way (so that he may be healed in every way).

-Lord Jesus, my prayer partner forgives all those who have ever hurt him (Lord Jesus, my prayer partner forgives all those who have ever hurt him).

-And he asks you, Lord Jesus (and he asks you, Lord Jesus) -- **to give all those whom he has ever hurt,** (to give all those whom he has ever hurt) --

-the grace to forgive him (the grace to forgive him).

Heal my prayer partner of any obstacles that may be a hindrance (Heal my prayer partner of any obstacles that may be a hindrance) --

-to the Holy Spirit working more fully in him (to the Holy Spirit working more fully in him).

And now, Lord Jesus (And now, Lord Jesus) -- **I ask you to release your Holy Spirit in him** (I ask you to release your Holy Spirit in him) --

-your Holy Spirit whom he received at baptism and confirmation (your Holy Spirit whom he received at baptism and confirmation) --

-so that he may go forth from this room in the power of your Holy Spirit (so that he may go forth from this room in the power of your Holy Spirit).

Pour forth upon him all the gifts of your Holy Spirit (Pour forth upon him all the gifts of your Holy Spirit) --

-so that he might be empowered (so that he might be empowered) -- **to go forth in boldness, courage and love** (to go forth in boldness, courage and love) --

-to proclaim your love to every one he meets (to proclaim your love to every one he meets).

Thank you, Lord Jesus, for doing this for him now (Thank you, Lord Jesus, for doing this for him now).

I praise and thank you, Father, Son, and Holy Spirit (I praise and thank you, Father, Son, and Holy Spirit) --

-for all that you have done for my prayer partner (for all that you have done for my prayer partner).

Thank you, Lord Jesus! (Thank you, Lord Jesus!) -- **Amen!** (Amen!)

4. Would the prayer partner who has just been prayed with, pray a brief spontaneous prayer of thanksgiving to the Lord Jesus for what He has done for you.

-Pray this spontaneous prayer of thanksgiving quietly but loud enough for

your partner to hear (**Trainer:** Allow about one minute for this to happen).

5. Please change places now. Would the prayer partner who was just prayed with, stand up in front of your partner and lay your hands gently upon your partner's head.
6. The prayer partner who is standing is to repeat after me, the prayer that I am going to pray for a new outpouring of the Holy Spirit.

-Each time I use the word "he" or "himself" in the prayer, you are to use the word "she" or "herself" if you are praying over a woman. Do you understand what I am saying?

7. We will begin now.

-Those standing repeat after me (**Trainer:** Go to page 57 and again pray the prayer for a new outpouring of the Holy Spirit).

8. Would the prayer partner who has just been prayed with, pray a brief spontaneous prayer of thanksgiving to the Lord Jesus for what He has done for you.

-Pray this spontaneous prayer of thanksgiving quietly but loud enough for your partner to hear (**Trainer:** Allow about one minute for this to happen).

SMALL GROUP SHARING

15 MINS.

STATE the following:

1. ASK trainees to move into their small groups.
2. TURN to page 29 of EAH and follow point 9 which will be guided by the leader of each small group. You have 15 minutes for this sharing.
3. ASK all to return to the large group after completing the closing prayer.

LARGE GROUP SHARING

10 MINS.

STATE the following:

I invite anyone who would like to share his or her experience of this day with the large group to come forward. If no one comes forward, I will have to call on you by name.

CLOSING PRAYER

10 MINS.

1. CALL prayer leaders forward.
2. ASK group to turn to EAH page 48 and stand.
3. SIGNAL prayer leaders to begin.
4. BEFORE dismissing the group once the prayer time is finished, state the following:
 - a) You are to arrive promptly at 12:30 tomorrow.
 - b) This will give you time to celebrate the Eucharist together with your family and have brunch together before coming to the training session tomorrow.
5. DISMISS group.

* * * * *

LEADER'S EVANGELIZATION TRAINING GUIDE

SESSION SIX

GO AND REPORT WHAT YOU HEAR AND SEE

OBJECTIVE

To come to the realization of four truths:

- the Holy Spirit is working within us;
 - we can expect trials and difficulties;
 - we need the support of other Christians;
 - we grow to maturity in the Lord as we serve others.
-

REQUIRED PREPARATIONS--TRAINING INSTRUCTOR

1. Plan for and implement personal prayer time.
2. Study instructional content on page 63.
3. 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.
4. Meet with small group leaders and emphasize the necessity of their adhering to the time frame of each of the small group and individual activities as spelled out in EAH pages 31-37. The time frame for points 2-6 is as follows:

- Point 2. Small group activity: 15 minutes.
- Point 3. Individual activity: 15 minutes.
- Point 4. Small group sharing: 25 minutes.
- Point 5. Individual activity: 35 minutes.
- Point 6. Small group sharing
and closing prayer: 25 minutes.

The leader of each small group must strictly observe these time frames. It is suggested that the small group leaders mark the time of each activity in their hand-book.

5. Pray with training team 30 minutes before session.

TRAINING INSTRUCTOR PATH

TOTAL TIME: 160 Minutes

OPENING PRAYER

15 MINS.

1. ASK group to turn to EAH page 50 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 SIX

1. ASK group to turn to EAH page 31.
2. INSTRUCT them to use space provided for taking notes.
3. STATE session objective:

In this session, we want to come to realize four truths: the Holy Spirit is working within us; we can expect trials and difficulties; we need the support of other Christians; and we grow to maturity in the Lord as we serve others.

INSTRUCTIONAL CONTENT

15 MINS.

1. LOOK OVER key points to be taught:
 - I. The first truth: the Holy Spirit is at work in us to change us.
 - II. The second truth: we can expect trials and difficulties.
 - III. The third truth: we need the support of other Christians.
 - IV. The fourth truth: we grow to maturity in the Lord as we serve others.

2. TEACH expanded outline of above key points:

I. The first truth: the Holy Spirit is at work in us to change us.

- A. In this sixth session of the weekend, we want to deepen our

realization that the Holy Spirit is at work in us to change us, to make us whole, to bring us to holiness of life, to bring us to the Father in Jesus.

-The most fundamental requirement for continuing to be renewed in the life of the Spirit, is the awareness, the realization of the working of the Spirit of Jesus in our lives.

B. The Holy Spirit is at work within us to change us but He needs our cooperation.

-We will not be changed unless we want to be changed. And this desire to change is also from the Spirit.

C. The powerful action of the Spirit within us is to free us from our selfishness, as we talked about in the fourth session, so that we might be free to love, free to forgive, free to die to ourselves.

II. The second truth: we can expect trials and difficulties.

A. Though we can expect trials and difficulties, we can call on the power of the Holy Spirit to deal with these trials. Paul brings this out so well in Ephesians, chapter 6, verses 10-20.

B. With every increase of the life of God within us, we are brought into greater combat.

-Developing spiritually is very much like growing physically. Strong muscles do not grow as we sleep but while we exercise!

-From this comes the phrase: "spiritual exercise." We must exercise daily the Word of God, faith, and prayer in our lives.

C. The Lord will teach us in the midst of overcoming difficulties. Paul tells us in Romans, chapter 8, verse 28 --

-"We know that in everything God works for good with those who love Him...."

-And again, he speaks of this in 1 Thessalonians, chapter 5, verses 15-18.

- D. The way to the Father is the way of Jesus. He died on the cross, and by that death, entered into the glory of the Father, a glory that is ours, too.

III. The third truth: we need the support of other Christians.

- A. The faith witness of one another brings us to greater life. It is so up-building to share with others who are striving to live out their evangelizing mission.

- B. We are able to grow in our renewed life:

- as we pray together, praising and thanking the Father;

- as we use the special gifts that the Spirit has given us for the common good of the Body; and

- as we witness to one another how we are able to live in the power of the Holy Spirit, in the practical, daily events of our lives.

- C. Because we are all members of the Body of Jesus Christ, and not complete in ourselves, we need the gifts of one another in order that our Christian community, our parish --

- will be able to carry out its mission of evangelization, the proclamation of the Good News of Jesus Christ.

IV. The fourth truth: we grow to maturity in the Lord as we serve others.

- A. The Spirit of Jesus has equipped us with special ministry gifts for the service of the Body. We grow as we give.

- B. There are six conditions for serving:

1. That our serving be done under the power of the Holy Spirit;
 2. That our lives bear authentic witness, that is, that we believe and live what we say, proclaim and do what we say. In all of this, we are called to:
 - simplicity of life;
 - a spirit of prayer;
 - charity towards all, especially the weak and poor;

 - obedience and humility, that is, a true estimate of who we are before God, which keeps us from a false pride in ourselves, helps us to be compassionate, and enables us to be open to learn, and eager to be taught;

 - a detachment and self-sacrifice, a willingness to help out wherever the need.
 3. A third condition for serving is unity among the followers of Jesus which is the proof that we are His and that He is sent by the Father.
 4. That we serve the truth;
 5. That we increase in love for those we serve;
 6. That we step forth with courage and zeal which is characteristic of the fervor of the saints.
- C. If you feel that these are lacking in your life, then in prayer, ask for the desire to be spent for the service and glory of God, to be able to step out in faith to serve with love.
- D. The scripture passage that we will begin the group session with is Matthew, chapter 11, verses 2-6.

1. ASK all to move to their small groups and to follow the instruction given in EAH pages 31-37 which will be guided and directed by the leader of each small group.
2. EMPHASIZE the necessity of adhering to the time frame of each of the small group and individual activities.
3. ASK all to return to the large group after completing the closing prayer.

COMMUNITY BREAK

15 MINS.

LEADER'S EVANGELIZATION TRAINING GUIDE

SESSION SEVEN

PRESENT YOUR BODIES AS A LIVING SACRIFICE--BE TRANSFORMED INTO JESUS

OBJECTIVE

To make a commitment to daily strive to grow in the Spirit of Jesus.

REQUIRED PREPARATIONS--TRAINING INSTRUCTOR

1. Plan for and implement personal prayer time.
2. Study instructional content on page 69.
3. 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.
4. Meet with small group leaders and emphasize the necessity of their adhering to the time frame of each of the small group and individual activities as spelled out in EAH pages 38-45. The time frame for points 2-6 is as follows:

-Point 2. Small group activity:	15 Minutes.
-Point 3. Individual activity:	10 Minutes.
-Point 4. Small group sharing:	15 Minutes.
-Point 5. Individual activity:	30 Minutes.
-Point 6. Small group sharing and closing prayer:	20 Minutes.

The leader of each small group must strictly observe these time frames. It is suggested that the small group leaders mark the time of each activity in their hand-book.

TRAINING INSTRUCTOR PATH

TOTAL TIME: 140 Minutes

BEGIN SESSION SEVEN

1. ASK group to turn to EAH page 38.
2. INSTRUCT them to use space provided for taking notes.
3. STATE session objective:

What we would like to do in this session is give everyone the opportunity to make a commitment to daily strive to grow in the Spirit of Jesus.

INSTRUCTIONAL CONTENT

15 MINS.

1. LOOK OVER key points to be taught:
 - I. The call to make a permanent commitment to growth.
 - II. Prayer: first essential means to growth in the Spirit.
 - III. Study: second essential means to growth in the Spirit.
 - IV. Community: third essential means to growth in the Spirit.
 - V. Service: fourth and final means to growth in the Spirit.

2. TEACH expanded outline of above key points:

I. The call to make a permanent commitment to growth.

A. The purpose of this last session is to call us to make a permanent commitment to the daily effort of growing in the life of the Spirit of Jesus.

B. The Father and His Son Jesus give us of their Spirit in order that we might daily walk in the way of the Lord, becoming always more like Jesus; in other words, growing in the life of the Spirit.

-Matthew, chapter 7, verses 24f describes this as building ones house on rock.

C. We are going to talk briefly about four essential means to be used in building one's life rooted in Jesus and upon the solid foundation of the Church: prayer, study, community and service.

II. Prayer: first essential means to growth in the Spirit.

A. In talking about prayer, I would like to call your attention to John's Gospel, chapter 15, verse 5 (Read).

1. Picture to yourself a grape vine, or any other kind of vine that you have seen.

-The main vine is heavy and strong, and shooting off from it in all directions are branches of all sizes.

2. The Lord Jesus is telling us that just as those branches live in and off of the vine, so we live in and off of Him. We are in the Lord and the Lord is in us!

B. The greatest help for prayer is the Scriptures.

1. It is in using the Scriptures for contemplation, meditation, as well as for finding out how to pray, what to say, and how to say it, that we grow in our ability to pray.

2. Because the Scriptures are God's personal revelation of Himself to His people, we come to know God in the Scriptures (2 Corinthians 3:12-18).

III. Study: second essential means to growth in the Spirit.

A. The knowledge of God and spiritual things is rarely infused. It takes reading, concentration, and reflection.

1. There is a danger that we will try to stay in the same place in our experience of God. It is so marvelous to bask in the light of His love.

2. However, personal relationships do not stay where they begin. They either mature or die.

B. The first book that I would recommend that you study is the Word of

God, the Bible. Why?

-We are given the answer to this by Paul in his second letter to Timothy, chapter 3, verses 14-17 (Read).

IV. Community: third essential means to growth in the Spirit.

A. First, community or committed relationships are not an optional extra that we can take or leave.

-For your meditation, pray over 1 Corinthians, chapters 12 and 13.

B. The reason that we have come together is that one of us alone is not complete. We are only parts of a whole.

1. The truth is that we cannot live in the Spirit, powerfully and fruitfully without one another.

-The Kingdom of God on earth cannot be built up without the working together of the whole Body.

2. Secondly, community is necessary for our growth because we need the faith witness, the support of one another.

-We need help, in other words, because we are very weak.

3. Thirdly, we need community because we need to share our faith with one another. We have the mission of reaching out to bring others into this community of love, the church.

-The Lord calls us to be His witnesses, to be His evangelizers.

4. Fourthly, it is in this community that we receive the gracious and merciful power of God in the Eucharist and the other sacraments.

V. Service: fourth and final means to growth in the Spirit.

A. We do this first of all by exercising the gifts that the Spirit gives to us.

1. The parable of the talents applies here (Read: Matthew 25:14-30). What is brought out so clearly here is that what is buried gains nothing.
2. If it were only the person who buried the talent that lost out, perhaps the loss would not be so great, but because of the intimate relationship that we all have in Jesus, the whole body suffers.

B. A second point to reflect on in regard to service is that the gifts, the abilities, the talents that are given to us are not for us. They are for the Body!

-To what extent, then, are we to serve, to give? We are called to go all the way. The truth is there will be nothing left over for ourselves.

C. Finally, in view of this call to service, it is important that we pray and discern what gifts the Lord is giving us for the service of the Body of Christ in order that we be effective in our evangelizing mission.

D. The scripture passage that we will begin the small group session with is Romans, chapter 12, verses 1-6.

SMALL GROUP AND INDIVIDUAL ACTIVITIES

90 MINS.

1. ASK all to move to their small groups and to follow the instructions given in EAH pages 38-45 which will be guided and directed by the leader of each small group.
 2. EMPHASIZE the necessity of adhering to the time frame of each of the small group and individual activities.
 3. ASK all to return to the large group after completing the closing prayer.
-

LARGE GROUP SHARING

15 MINS.

STATE the following:

I invite you now to share your resolutions regarding the four essential means of growth: prayer, study, community, and service.

EVALUATION OF WEEKEND

10 MINS.

STATE the following:

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

CLOSING PRAYER

10 MINS.

1. CALL prayer leaders forward.
2. ASK group to turn to EAH page 51 and stand.
3. SIGNAL prayer leaders to begin.
4. DISMISS group once prayer time is finished.

* * * * *

APPENDIX

BIBLIOGRAPHY

Knight, David, *His Way*, Cincinnati, Ohio: St. Anthony Press, 1977.

ABOUT THE AUTHORS

Sister Angeline Bukowiecki, S.N.C. and Sister Brigid Meierotto, S.N.C., Co-Foundresses of the Sisters of the New Covenant, Private Association of the Christian Faithful, graduates of St. Louis University School of Divinity, have an M.A. in Dogmatic Systematic Theology. They have worked extensively in the development and formation of community among the People of God since 1971.