



Evangelization: Grace and Vocation

+ ARTHUR J. SERRATELLI, STD, SSL, DD, BISHOP OF PATERSON

I. A Biblical Theology of Evangelization

A. Jesus and Evangelization

1. JESUS AND THE GOOD NEWS

[1] “After John had been arrested, Jesus went into Galilee, proclaiming the gospel of God and saying, ‘the time has come and the kingdom of God is at hand. Repent and believe in the gospel’” (*Mk 1:14-15*). This is the first image Mark gives us of Jesus as he begins his public ministry. Jesus is the one who proclaims the gospel. Since Mark is the first evangelist to write a gospel, this is the earliest biblical picture of Jesus in his public life.

[2] Mark paints this initial portrait of Jesus with the verb “to proclaim” (*κηρυσσειν*) and the noun “gospel” (*ευαγγλιον*). Both words are significant. When Isaiah speaks about the return of God’s people to the Promised Land at the end of the Babylonian exile, the prophet uses the word *מבשר* that is, “the one who brings good news” (*Is 40:9* and *41:27*). When he sketches a portrait of this messenger, the prophet says, “How beautiful on the mountains are the feet of the one who brings good news, who proclaims salvation and says to Zion, ‘Your God is king!’” (*Is 52:7*). 1

[3] In all three places, Isaiah is telling us that God is triumphing over evil. God is breaking the yoke of oppression. He is freeing his people. He is establishing his kingdom. All this takes place through the word of the one making the announcement, “the one who brings

good news.” 2

[4] By the time Mark comes to write his Gospel, “the one who brings good news” (*מבשר*) or “the one who evangelizes,” becomes a technical term in Palestinian Judaism for the one who ushers in the Messianic age. Describing Jesus at the very beginning of his Gospel with this language, Mark presents Jesus as the Messiah bearing the good news that gladdens all humanity.

[5] When Matthew records Jesus’ activity over a long period of time, he says, “He went around the whole of Galilee teaching in their synagogues, proclaiming the good news...” (*Mt 4:23*; cf. also *Mt 9:35*). In Luke’s Gospel, the crowds in Capernaum are so impressed by all the miracles Jesus performs in their town that they try to detain Jesus. To Jesus’ response, “I must proclaim the good news... to other towns, because that is what I was sent to do,” Luke adds this note: “he continued his proclamation in the synagogues of Judea” (*Lk 4:44*). For Matthew and Luke, evangelization, i.e., the proclamation of the Gospel, summarizes the activity of Jesus.

[6] What impresses Matthew, Mark and Luke — and what they wish to impress upon us — is the fact that all of Jesus’ preaching, teaching, exorcisms, miracles, deeds of compassion and forgiveness proclaim the Gospel. Jesus’ mission is good news. All he does to make present the kingdom of God is evangelization.

[7] In his first visit to Nazareth during his public ministry, Jesus explains his mission. Mark and Matthew record this event in its historical context. They place this visit well into the public ministry of Jesus. But not Luke. The third evan-

gelist deliberately situates the event as the first account of the public ministry of Jesus. For Luke, the event is programmatic. It unlocks the meaning of all that is to follow.

[8] Jesus is coming fresh from his baptism in the waters of the Jordan. The Spirit has descended upon him. He has already spent years in preparation. He has studied very carefully the Scriptures of the Chosen People. He has learned from them and from his own intimate dialogue with the Father in prayer what his mission is to be. Jesus knows that he has come to fulfill the prophecies of old. He knows that the end-time, the final rule of God, is now happening through him.



[9] In the synagogue of Nazareth, Jesus stands before the people who know him best to reveal to them what they could not know on their own. He deliberately opens the scroll of Isaiah to the passage that speaks of the Spirit-filled prophet of the last days. He reads the first two verses of chapter 61: "The Spirit of the Lord is upon me, for he has anointed me to bring the good news to the afflicted. He has sent me to proclaim liberty to captives, sight to the blind, to let the oppressed go free, to announce a year of favor from the Lord" (*Lk* 4:18-19). With great care, Jesus chooses this passage that speaks in the language of the Jubilee, for he has come to fulfill the meaning of the Jubilee.

[10] Every fifty years, Israel celebrated the Jubilee. The heralds would go through the land to proclaim the Jubilee with the sound of the trumpet. At their announcement, debts were cancelled. Land was returned to its ancestral family. Prison doors were flung open. Slaves were set free. The scattered returned home. The disheartened were strengthened.

[11] From an economic point of view, the Jubilee balanced the scales of justice. From a sociological point of view, it restored the bonds of family. But, more importantly from a religious perspective, the Jubilee held before the eyes of Israel the grace of her existence.

[12] The Hebrews had been slaves in Egypt. God brought them up out of Egypt to freedom. He formed them as his own Chosen People. He gave them the land. He apportioned it to each of the tribes and their descendants. Each Jubilee, the return of the land to its original owners reminded Israel that her very life was a gift from God.

[13] For Luke, Jesus' first preaching in the synagogue of Nazareth sets out his program of ministry. It also gives us a glimpse into Jesus' self-awareness at the very beginning of his public ministry. Jesus uses the verb "to bring good news" (*εὐαγγελίζω*) and the verb "to proclaim" or "to herald," (*κηρῶσαι*) to

speak of his preaching. He uses the language of the Jubilee because he knows that his word is the trumpet blast that ushers in the new age. His word creates and effects what it says. His preaching establishes God's reign on earth. Jesus knows that he is the eschatological prophet.

[14] All three synoptic gospels, Matthew, Mark and Luke, therefore, show us that Jesus comes to evangelize. His baptism in the Jordan impels him to this mission. As Jesus himself says, "The Spirit of the Lord... has anointed me to bring the good news (*εὐαγγελίζω*: to evangelize)" (*Lk* 4:18). However, since Jesus not only proclaims the good news but also makes it a reality in the lives of those who accept his message, he is the greatest evangelizer ever.

2. JESUS AND THE KINGDOM OF GOD

[15] As the greatest evangelizer, Jesus goes about preaching the kingdom of God. No other person in Scripture, either before or after Jesus, ever made the kingdom of God the heart of his message. But Jesus does. In fact, no other person could speak about the kingdom as Jesus does. 3

[16] God's people had anxiously awaited the coming of the kingdom. Ever since the Davidic monarchy had faded into obscurity, the prophets kept alive the bright hope that one day God would intervene and establish his kingdom on earth. God's universal rule on earth would bring Israel back to her land, include the Gentiles and lead all to worship one God (cf. *Mi* 4:1-8; *Is* 52:7-15; *Zep* 3:14-20; *Ps* 47).

[17] The Jews of Jesus' day were very familiar with the concept of the kingdom of God. In Jewish apocalyptic literature, 'the kingdom of God' meant the sudden intervention of God who ends human history as we know it and inaugurates a new order. In rabbinical literature, the kingdom of God was not so much expected at the end of time but as a reality that already had begun with

in human history. For the rabbis, the faithful observance of the Torah introduced within 'the here and now' the divinely-willed order. In the first century, the Jews were looking forward to the coming of the kingdom in their own lifetime. 4

[18] Jesus speaks directly to this expectation for the kingdom of God. Matthew, Mark and Luke clearly remind us of this. Mark mentions the kingdom of God sixteen times. Luke mentions it thirty-two times. Matthew speaks of the kingdom of God only three times. However, he speaks of the kingdom of heaven thirty times. As a pious Jew, Matthew prefers not to name God. He uses 'heaven' as a circumlocution for 'God.' For Matthew, the kingdom of God and the kingdom of heaven mean the same thing. Clearly all three synoptic gospels remember that the theme of the kingdom of God belonged to the historical ministry of Jesus.

[19] In the New Testament, the kingdom of God (*ἡ βασιλεία τοῦ Θεοῦ*) does not refer to a territory under the authority of God. Rather, it refers to the rule or the exercise of God's authority over the human person and the world. 'Kingdom' is more an event than a place. The kingdom of God is the fact that God is king, that he discloses his presence in power and glory, in justice and mercy. The kingdom of God is the coming of God into his rule over the world. It is something God himself accomplishes. It is not dependent on man. It is God's doing, his action, his initiative. It is pure gift. "To you is given the mystery of the kingdom of God" (*Mk* 4:11).

[20] In his preaching, Jesus emphasizes the priority of God's activity in establishing this kingdom among us. In the twin parables of the hidden treasure and the pearl of great price (*Mt* 13:44-46), the kingdom comes as a surprise. It is unexpected gift. Man stumbles upon the kingdom. He does not bring it about by his effort. Even the way Jesus begins his preaching places the emphasis on grace. Only after he announces that the kingdom is at hand does he

call for repentance (cf. *Mc* 1:14). Conversion is a consequence of God's presence in our life, not the prerequisite for it! God acts first. We respond.

[21] Sometimes, Jesus speaks of the kingdom as not yet come. He teaches his disciples to pray for the coming of the kingdom (cf. *Mt* 6:10). He urges them to seek the kingdom, since they do not possess it yet (cf. *Lk* 12:31). He even promises that the kingdom would come within the life-time of some of his disciples (cf. *Mk* 9:1; *Mt* 16:28; *Lk* 9:27).

[22] At other times, Jesus speaks about the kingdom of God as something that has already come. When he heals the possessed man, he says, "If it is by the Spirit of God that I drive out devils, then the kingdom of God has come to you" (*Mt* 12:28; cf. *Lk* 11:20). Jesus announces that whoever has the humility of a little child "is greatest in the kingdom of heaven" (*Mt* 18:3). Up until John the Baptist, it was the time of the Law and the Prophets. With Jesus, the kingdom of God is preached (cf. *Lk* 16:16). Through his words and deeds, Jesus ushers in the kingdom of God.

[23] The world listened to Jesus' preaching. The world saw the face of God in the compassion of Jesus. The world heard the call to accept God's rule of love. But the world refused. The world nailed to a cross the greatest evangelizer that it has ever known.

[24] The Cross is man's rejection of God's sovereignty. It is the refusal to allow God to sweep us up into the embrace of his love. The Cross is the culmination of all the rejection of Jesus' preaching about the kingdom of God. It is one with the sin of every person.

[25] Yet, man's refusal could not kill the love of the living God. His "love no flood can quench, no torrents drown" (*Song of Songs*, 8:7). Man rejected Jesus. God placed his seal of approval on him. Man crucified Jesus. God raised the Crucified Jesus from the grave. In the passion, death and resurrection of

Jesus, God brings to full expression his reign of love. "Indeed, from his fullness we have all received, grace upon grace. The law indeed was given through Moses; grace and truth came through Jesus Christ" (*Jn* 1:16-17). 5

[26] The Resurrection of Jesus is the definitive, eschatological intervention of God. The Resurrection reveals that the good news proclaimed and lived by Jesus is the perfect expression of God's love and grace. The Resurrection overturns man's sinful history. It effects God's reign among us.

[27] In a word, the kingdom of God is God's advent among us in Jesus. It is the extension of his rule of love in the very person of his own beloved Son. In the Incarnation of his Son, God establishes his rule of unconditional love among us. Through the Risen Jesus, God makes his love present to us. 6

B. Evangelization and the Church

1. THE CHURCH AND THE PROCLAMATION OF JESUS AS LORD

[28] Jesus preached the kingdom. He ushered it in with his life, death and resurrection. Yet, his robust preaching of the kingdom pales in the dazzling light of Easter morning. After the Resurrection, the apostles no longer proclaim the kingdom as Jesus did. They now proclaim the Crucified and Risen Jesus as Lord.

[29] At Pentecost, Peter stands up before the crowd in Jerusalem and says, "Jesus the Nazarene was a man commended to you by God with miracles and portents and signs that God worked through him when he was among you... This man...you took and had crucified ... but God raised him to life" (*Acts* 2:22-24). Peter concludes his first sermon with the bold proclamation: "God has made this Jesus whom you crucified both Lord and Christ" (*Acts* 2:36). The apostle Paul summarizes the content of his message in the same way. "What we pro-

claim is not ourselves, but Jesus Christ as Lord" (*2 Cor* 4:5). The Church's work of evangelization, therefore, begins with and centers on the Risen Lord.

[30] Thus, the Gospel is not simply about Jesus Christ. The Gospel is Jesus Christ. He is the final revelation of God. Between Jesus' own preaching of the kingdom of God and the Church's preaching about Jesus, there is a profound continuity. In proclaiming the Crucified Jesus as Lord, the Church is announcing that the kingdom has come in a new way. During the public ministry of Jesus, God ushered in his rule through the words and deeds of Jesus. Now God extends his rule of love through the Risen Lord who pours out on the world the gift of the Holy Spirit.

2. THE CHURCH AND THE HOLY SPIRIT

[31] In the opening verses of Mark's Gospel, John the Baptist tells the crowds at the Jordan River that he is baptizing them with water, but the one who is to come after him, who is greater than he, will baptize with the Holy Spirit (cf. *Mk* 1:8). Nowhere in the entire Gospel of Mark is there any mention that Jesus fulfills this prophecy during his public ministry. However, Mark does indicate that Jesus fulfills this prophecy at the crucifixion.

[32] Mark tells us that, on the Cross, Jesus "gave a loud cry and breathed his last" (*Mk* 15:37). Literally, Mark says "Jesus, having sent forth a great cry, gave out the spirit." The evangelist uses the expression "he spirited out" (ἐξέπνευσεν) for the moment of Jesus' death. Implicitly, Mark is linking the death of Christ with the gift of the Holy Spirit. This is the moment that Jesus fulfills the Baptist's prophecy about Jesus and the Holy Spirit. The Cross is the Baptism in the Spirit.

[33] The other synoptic writers, likewise, view the last conscious act of the dying Christ in the same light. At his death, Jesus does not

simply surrender his human spirit to the Father. He gives the Holy Spirit to the Church (cf. *Mt* 25:50; *Lk* 15:37).



[34] When God raises Jesus from the dead, God makes him “a life-giving Spirit” (*1 Cor* 15:45). John makes this very explicit in his narrative of Easter. On Easter night, the Lord suddenly comes to his startled apostles huddled behind the barred doors of the Upper Room. He tells them, “As the Father sent me, so I send you. After saying this, he breathed on them and said, ‘Receive the Holy Spirit’” (*Jn* 20:22). The first gift of the Risen Lord to his Church is the Holy Spirit. He gives the Spirit so that Church can continue his mission.

[35] When the Holy Spirit descends on Mary at the Annunciation, she conceives and bears the Son of God within her. The Visitation follows immediately. Love within impels to love without. Mary travels to Elizabeth. She brings the good news of what God is accomplishing through her. This kerygmatic mission becomes the occasion for the outpouring of the Holy Spirit on both Elizabeth and the baby within her womb.

[36] When the Spirit descends on the Church at Pentecost with the visible signs of fire and wind, the apostles are filled with the Holy Spirit. They immediately rush into the streets to proclaim the Gospel. They begin their mission. With the coming of the Holy Spirit, the Church, like Mary, becomes evangelist. 7

[37] Born at Pentecost, the Church is born to evangelize. This is her task. This is the reason for her very

existence. “Evangelization is in fact ... her deepest identity. She exists in order to evangelize.” 8 Thus, inviting others to hear the good news and accept Jesus as Lord is a permanent and vital dimension of the Church’s life. By her very nature, the Church is missionary. The Church is always open to others. She can never remain closed within herself. To all, she brings the good news that Jesus is Lord.

[38] The Holy Spirit moves the Church to evangelize. In fact, “no one can say Jesus is Lord, except in the Holy Spirit” (*1 Cor* 12:3). At Pentecost, the disciples come to understand that all the promises of the Old Testament are now fulfilled in Christ. What had seemed obscure becomes clear. The Spirit gives them a deep insight and understanding into the mystery of salvation. They now know that the death of Christ was part of God’s eternal plan for the salvation of the world. 9

[39] The death of Christ was no accident. It was the inevitable result of the action and teaching of Jesus who offered himself as the Way, the Truth and the Life. The world rejected his claim, but God proved the truth of his life and mission by raising him from the dead. The Resurrection universalizes all that Jesus said and did. His life becomes salvific for the whole world.

[40] Christ is the new Adam (cf. *Rm* 5:12-19). “He is the beginning, the first-born from the dead that in everything he might be pre-eminent. For, in him, all the fullness of God was pleased to dwell and through him to reconcile all things on earth and in the heavens, making peace by the blood of his cross” (*Col* 1:18-21). Jesus, who was born of the Virgin Mary, crucified, died, was buried and was raised from the dead, is “the source of salvation for all who obey him” (*Heb* 5:9). As Peter fearlessly proclaims before the Sanhedrin, “There is no other name under heaven given among men by which we may be saved” (*Act* 4:12).

[41] The Church’s work of evangelization, therefore, centers on the very person of Christ. “There is no

true evangelization if the name, teaching, the life, the promise, the kingdom and the mystery of Jesus of Nazareth, the Son of God, are not proclaimed.” 10 Christ is the one Savior of all. We should not be ashamed to share this good news with others. 11

[42] The Spirit that impelled the Church in her first thrust to evangelize is the same Spirit who comes to us in Baptism, Confirmation, and, for some, in Holy Orders. The Spirit leads us into a deeper relationship with the Father through the Son.

[43] The Holy Spirit draws us into the communion of life that is Father, Son and Holy Spirit. We are created anew. We are transformed by being given a share in Christ’s own Sonship (cf. *Gal* 4:4-7). We become “sharers in the divine nature” (*2 Pt* 1:4). We are taken up into the dynamism of the divine love itself that impels us to share the gifts of God with others.

[44] The Spirit allows us to understand more fully the mystery of our redemption. The Holy Spirit, who is Love, urges us to share the truth of the Gospel with others. “The Holy Spirit is the principal agent of evangelization: it is He who impels each individual to proclaim the Gospel, and it is He who in the depths of consciences causes the word of salvation to be accepted and understood.” 12

[45] What a powerful truth this is! What a consolation! The Holy Spirit is always present to us in the life and work of the Church and in our own individual lives. He is the source of our inspiration, the comfort in our trials, and the strength in our endeavors. The Holy Spirit opens our hearts to others, moves us to listen to their deepest needs, graces us with the gifts that we need to witness to the truth of the Gospel and lead others to the Church where they encounter Christ. 13

II. The Theological Basis for a New Evangelization

A. The Need for a New Evangelization

[46] In our contemporary culture, there is an urgent need for a new evangelization. We live under the tyranny of secularism. Religion is marginalized. Faith is judged irrelevant. Radical secularists systematically remove the symbols of religion from public places. They ban the expression of religious truth from the public discussion of ethics, economics and politics. Where they succeed, they rob us of the rich patrimony of our religious heritage.

[47] Furthermore, we live under the rule of relativism. Relativists hold that no truth has an absolute claim on the human intellect. What is true for one person is not necessarily true for another. Since they will not admit that there is objective truth antecedent to the individual, they extol tolerance of all truths, even contradictory truths, as the one virtue to keep society civil. In effect, relativists compromise truth itself and impose on us the dictatorship of relativism.

[48] These two strong currents of secularism and relativism erode the will of many believers to evangelize. Some well-intentioned individuals even say that it is enough merely to help others become more faithful to their own religious convictions. There is no need to give the truth of the Gospel or the teaching of the Church. Others say that it is simply enough to improve the human condition by creating communities of justice and peace. They see this as the pressing work of evangelization. They shun the imperative of showing others how justice and peace find their meaning and fulfillment in the Gospel of Jesus Christ. 14

[49] Only with a proper understanding of the unicity of Christ and the necessity of the Church for salvation, can we withstand the currents of secularism and relativism.

Only with an authentic faith can we courageously bring the Gospel to our contemporary culture.

B. The Unicity of Christ as Revealer

[50] In Christ, God has revealed the deepest truth about himself and about his plan for us. 15 In Christ, God has stepped out of the mystery of his being and has invited us to know him as He is, as Father, Son and Holy Spirit. What we could never know by our human reason, God has freely revealed to us in Christ (cf. *Mt* 11:27). Christ is the definitive and complete revelation of God. As a divine person, he reveals the Father's face. Since he is one with us in our human nature in everything except sin, he also reveals man to himself. As the Word of God made flesh, Jesus is the light that brings us the truth about ourselves. In fact, "only in the mystery of the Word made flesh, the mystery of man truly becomes clear." 16

[51] The revelation given in Christ "introduces into our history a universal and ultimate truth which stirs the human mind..." 17 There is a difference, therefore, between what the Church offers and what other religions have to offer. Other religions "often reflect a ray of that Truth which enlightens all men. [But the Church] proclaims, and ever must proclaim Christ 'the way, the truth, and the life' (*Jn* 14:6), in whom men may find the fullness of religious life..." 18 "This definitive self-revelation of God [in Christ] is the fundamental reason why the Church is missionary by her very nature. She cannot do other than proclaim the Gospel, that is, the fullness of the truth which God has enabled us to know about himself." 19

[52] Because Christ is the ultimate truth about our life and destiny, we gladly share his Gospel with others. We never impose our beliefs. No. We propose the faith. We leave others free to embrace the Gospel. We do so with the conviction that the truth is what sets us free (cf. *Jn* 8:32).

C. The Unicity of Christ as Savior

[53] Christ is the ultimate truth of God. He is also the one Savior of the world. "Before the world began, God predestined us ...to be his adopted children in Christ...and to bring everything together under Christ as head, everything in heaven and everything on earth" (*Eph* 1: 5. 10). There is only one plan for salvation.

[54] In the mystery of the Incarnation, Suffering, Death, and Resurrection of his only-begotten Son, the Father offers to all, through the Holy Spirit, the gift of eternal life. "No one, therefore, can enter into communion with God, except through Christ, by the working of the Holy Spirit." 20 "Even those who do not know Christ are saved by him... Since the ultimate vocation of man is in fact one and divine, ...the Holy Spirit in a manner known only to God offers to every man the possibility of being associated with this paschal mystery." 21 There is no salvation apart from Jesus Christ. 22

[55] When we speak of Christ to those who do not know him or to those who know him but do not follow him, we are showing others the very way that God has established for all to come to him. 23 Our work of evangelization leads others to see the true face of God. It gives them the opportunity to enter more fully and knowingly into the friendship to which God calls us in Christ. It dispels the darkness of ignorance and allows others to walk in the light. 24 Evangelization is always a service of love.

D. The Necessity of the Church

[56] In his public life, Jesus joined his disciples with him in the work of preaching the kingdom of God. He chose the Twelve to be his constant companions. He sent them to preach in his name (cf. *Mk* 3:13). He appointed a further seventy-two disciples to preach and to cure the sick. So close was Jesus' association

with those whom he sent that he told them, "Whoever listens to you listens to me" (*Lk* 10:16).

[57] Even after the Resurrection, Jesus remained with his disciples. As he had promised at the Last Supper (cf. *Jn* 14:18), he sent the Holy Spirit. By the gift of the Holy Spirit, he joined them more intimately to himself, forming them into His Body, the Church (*Rm* 12:4-5; *1 Cor* 12:12-30). The Church is Christ the Head together with all the members. Christ fills the Church with his gifts, with his truth, with his fullness. 25 As St. Augustine teaches, "There is no other mystery of God, except Christ." 26 The Church is the Mystical Body of Christ.

[58] Since Christ and His Body are one, the Church is necessary for salvation. "Always united in a mysterious way to the Savior Jesus Christ, the Head, and subordinated to him, she has, in God's plan, an indispensable relation with the salvation of every human being." 27 By means of the Church, Christ has willed to be present in every age, in every place, in every culture. He is faithful to his promise: "Behold, I am with you always, even to the end of time" (*Mt* 28:20).

[59] In summary, Christ's role as Savior is "unique and singular, proper to him alone, exclusive, universal, and absolute. Jesus is, in fact, the Word of God made man for the salvation of all." 28 The Crucified and Risen Christ himself is the mystery of salvation. From his pierced side, he continually pours out the gift of divine love. Christ, the one Savior, has chosen to establish the Church as "the universal sacrament of salvation." 29 He has made the Church the instrument by which he actualizes God's life in our world. 30 Christ and the Church are not divided in the work of salvation. In God's plan for salvation, the Church is not incidental. The dynamism of evangelization, therefore, always leads to full participation in the life of the Church. 31

[60] The Church is open to all. No one is excluded. Christ directed the

disciples to all people. All are called to the grace of redemption. By preaching the Gospel, the Church calls individuals to accept the word of salvation and to be baptized. "He who believes and is baptized will be saved" (*Mk* 16:16).

[61] Baptism makes an individual a member of the Church. Through baptism, the believer dies and rises with Christ and shares his very life (cf. *Rm* 6:4-5). Belonging to the Church, therefore, is not simply becoming a part of an institution or structure. Entering the Church is entering the *communio* of divine life. As St. Cyprian teaches, the Church is "a people made one with the unity of the Father and the Son and the Holy Spirit." 32

[62] At the Last Supper, Jesus prayed, "Father, may they be one in us as you are in me and I am in you so that the world may believe it was you who sent me" (*Jn* 17:21). Thus, the Church's mission of evangelization finds its origin in the *communio* of divine life of the Father and the Son and the Holy Spirit. The Church's mission, which springs from this *communio*, attains its purpose when those who hear the Word enter the Church and share in the divine life. *Missio* and *communio* cannot be separated. In a word, to invite others to Christ means opening the door for them to enter the Church. 33

E. The Mission of Evangelization

[63] Evangelization is the mission to proclaim Jesus as the Savior of all. It means bringing the Gospel to every person and to every situation. Evangelization is directed to those who have never heard the Gospel, to those who have heard it and have stopped listening, and to all who are searching for truth. Evangelization is not a program or an initiative. Evangelization is a way of being church. 34

[64] Evangelization has a positive effect on culture. In speaking the Word of God to the hearts of believers and non-believers, the Church

instructs those who listen about truth, justice and charity. She enlightens their conscience with the principles of morality. She stirs them to translate these principles into action. Thus, by changing the criteria by which society judges its values, the Church influences culture for the good. Where the Gospel is preached and embraced, the dignity of the human person is upheld; the sanctity of life is respected; family life is cherished; and, economic affairs and political relations are transformed as means that bring about justice and peace.

[65] As members of the Church, we preach the very person of Christ. Therefore, our efforts will succeed only when we ourselves have found the Lord himself. All evangelization presupposes that we are converted and that we are living an intimate and personal relationship with the Lord. What the world needs today are those who do not simply speak about Jesus, but those who make his truth real by the witness of their lives. 35

[66] The apostle Andrew models how we are to lead others to Jesus by our own personal witness. After John the Baptist points Jesus out as the Messiah, Andrew, who is one of John's own disciples, leaves him to follow Jesus. The very next day, "the first thing Andrew did was to find his brother [Peter] and say to him, 'We have found the Messiah'" (*Jn* 1:41). Like Andrew, when our hearts are filled with joy because we are following Jesus, we spontaneously and without fear invite others to follow Jesus as well. 36

[67] Furthermore, the following of Jesus cannot be separated from the Church. Today, some abandon the role of the Church in salvation. Others ignore it. Still others deny it. Christ himself founded the Church. Belonging to Christ is belonging to the Church. We, therefore, need a strong awareness of our relationship to the Church so that we can fulfill Christ's mandate to evangelize.

[68] Tragically, over the centuries, theological differences, corruption and human pride have splintered

the Church that Christ established. Nonetheless, the one Church of Christ “subsists in the Catholic Church, which is governed by the successor of Peter and by the bishops in communion with him.” 37 Some are afraid to state this truth for fear of appearing intolerant. On the contrary, we need to accept this truth in all humility. This truth is not a source of pride, but an impetus to mission.

[69] As Catholics, we respect the religious freedom of others. We also recognize that our Catholic faith is a treasure to be shared, not fearfully hoarded. Being Catholic “must not in any way make us indifferent towards truth and goodness. Indeed, love impels the followers of Christ to proclaim to all the truth which saves.” 38 You cannot love Christ without loving the Church!

III. The Praxis of Evangelization

A. The Constant Mandate to Evangelize

[70] The Church has been brought into being by the love of the Triune God. Just as God is love and is actively involved in drawing us to Himself, so too the Church is always reaching out to invite others into the mystery of salvation. Ever since Pentecost when three thousand were converted and entered the Church, evangelization remains an essential dimension of our life as Church. We are called to move from a model of maintenance to mission. We are called to grow. A church that is not growing is dying.

[71] Therefore, in the particular Church of Paterson, every parish is required to be involved in a constant evangelization effort. Parishes are left to choose their own plan for on-going evangelization. To facilitate this, each pastor or administrator must designate a person to co-ordinate the efforts of the whole parish.

[72] The parish evangelization director should form a team of

faith-filled parishioners to help the parish fulfill its mission of evangelization. The parish evangelization director must be a permanent member of all staff and parish council meetings. In this way, evangelization can remain a fundamental dimension of all parish ministries. Since the mandate to evangelize is from the Lord himself, we must say with Paul, “Woe to me if I do not preach the Gospel” (1 Cor 9:16).

B. Approaches to Evangelization

[73] Since there are many different people in the Church, there are many different ways to live out the mission of evangelization. Some people strive to introduce others indirectly to the truth of the Gospel. They listen to the other. They enter into dialogue. They seek points of contact between the other’s understanding and the truths of the faith. Other people take a more direct approach. They announce the truth. They explain it. They argue its reasonableness. They boldly confront the sins of modern society and endeavor to show how the Gospel is the remedy. 39

[74] Evangelization is not the communication of an ideology. It is the effort to bring someone to a personal encounter with the Risen Lord. The proclamation of the Gospel aims at the heart as well as the mind. Therefore, every approach must begin and end with a deep respect for the conscience and good will of the other. No one approach is *a priori* better than another.



C. Characteristics of Authentic Evangelization

[75] Immediately after his account of the first conversions at Pentecost, Luke gathers together scattered fragments of tradition to form a mosaic of the Church in Jerusalem. He says, “These remained faithful to the teaching of the apostles, to the fellowship, to the breaking of bread and to prayers” (Acts 2:42). This portrait of the Church suggests four essential aspects, or characteristics, of the Church’s evangelization in every place and in every age. A careful look at this image, therefore, can offer ways for us to evangelize today.

1. FIDELITY TO THE APOSTOLIC TRADITION

[76] The first characteristic of the Church in Jerusalem is fidelity “to the teaching of the apostles.” The Church, born of the teaching of the apostles, grows through her fidelity to their teaching.

[77] At Pentecost, Peter was the first apostle to launch the Church’s mission to evangelize. Luke provides an interesting detail in his record of this first missionary effort. He says, “Then Peter stood up with the Eleven and addressed them in a loud voice” (Acts 2:14). The phrase

“with the Eleven” is pregnant with meaning. Peter does not speak alone or on his own. He voices the faith of all the apostles. He preaches the faith of the Church. Luke continually makes this point in many of the speeches of Peter. Peter regularly includes the others as speaking with and through his words (cf. *Acts* 3:12; 15; 4:9; 5:32). As chosen to lead the Church by Christ, he does so in union with the Apostolic College.

[78] Here is an essential characteristic of evangelization. In our work of bringing Christ to others, we offer them the faith of the Church. We do no one any service when we diminish or eliminate elements of Church teaching that are hard for today’s world. It is not simply our thoughts, our personal beliefs, and our own interests that we share with others. United with Peter, the Church was successful at her first efforts to preach the Gospel. United with Peter today in the person of the Holy Father and one with the College of Bishops, we are called to remain faithful to the whole truth of the Gospel as handed down to us by the Church.

[79] Therefore, we are to do our part to put before others the richness of our Catholic faith. Our understanding of Sacred Scripture; our adherence to Tradition; our sacramental life, especially the Eucharist and Reconciliation; our unity with the Holy Father; our social teaching; our commitment to the poor; our devotion to the saints, especially Our Blessed Mother: these are our spiritual and liturgical inheritance that we need to share with others.

a. The Need to Evangelize Non-Believers

[80] Evangelization that is faithful to the teaching of the apostles takes place in two ways. First, we proclaim the Gospel to non-believers. God makes his offer of salvation in Christ to all people. We need to extend our outreach to those who do not know the Lord. Evangelization is at its best when

we present to others the opportunity to believe and to experience the salvation won for us in Christ.

[81] Each of us has a proper role in this work. By their place within the Church, priests, deacons and religious have a visible role in the zealous proclamation of the faith to those on the outside. 40 Laypeople have their special and proper role. They are called to go forth into the world “as powerful heralds of a faith in things to be hoped for.” 41

[82] The laity evangelize in the ordinary circumstances of life. Today, lay people are generously involved in the many needed ministries of the Church. But this does not lessen the imperative of the lay apostolate in the world. By their very vocation as Christian, laypeople are called to bring Christianity into the market place. They are to make the word of the Gospel present in the temporal sphere by the witness of their lives and so transform the world. In the midst of their secular occupations, the laity are the leaven of the Gospel. Thus, they bring about the growth of the kingdom of God in this world. 42

b. The Need to Re-evangelize Catholics

[83] Many Catholics no longer attend Sunday Eucharist, frequent the Sacrament of Penance, celebrate their marriage in the Church or join in the charitable works of the Church. Some deliberately choose to stay away because they disagree with a particular teaching. Some have been hurt by those who represent the Church. Others see the reality of sin in the Church and walk away. There are others who have simply drifted away because of work or a lack of attention to their relationship to the Lord.

[84] Therefore, besides the preaching of the Gospel to non-believers and to those searching for the truth, we are called to reach out to Catholics who have fallen away from the practice of the faith. Each of us needs to make a conscious and personal effort to rekindle the

faith in others, especially in our own families and among our friends. We need to listen to the reasons for their absence. We need to recognize their inherent goodness and openness to the Lord. As we listen to others tell their story, we cannot be ashamed to invite them home where they belong, because we love them. Young people can be most effective evangelizers when they share their Catholic faith with their peers.

[85] In some cases, a simple invitation, a word assuring them that they are missed, can reawaken in them the desire to return. In other instances, a longer, more patient dialogue is required. Like the father of the prodigal son in Jesus’ parable, we need to leave the comfort of our surroundings to find those who have left the Father’s house. We need to hasten to them with arms open wide and welcome them with hearts overflowing with joy.

[86] In addition to preaching the Gospel to those who have never heard it or to those who have heard it but no longer live it, evangelization also includes catechesis of those who practice the faith. Both the formation of the young and the continuing formation of adults are essential ways to “remain faithful to the teaching of the apostles.” Many Catholics do not know and understand the faith as well as they could. They have not been fully catechized. Furthermore, with the developments in medical science, biology and technology, new questions arise that need a response in our day consistent with the Gospel. 43

[87] Homilies and sermons, Religious Education programs, family catechesis, Catholic schools, parish retreats, days of recollection, lectures on Scripture, theology, liturgy and morality pass on the Apostolic Tradition in a way suited for our times. Every parish, therefore, should offer these opportunities for the faithful. Where it is expedient, parishes should collaborate in these efforts. Thus, they can effectively serve their people and foster a sense of Church beyond

parochial boundaries.

2. FIDELITY TO FELLOWSHIP

[88] The second characteristic of Luke's image of the Church in Jerusalem is fidelity "to the fellowship (κοινωνία)." Fellowship, or *communio*, is a visible effect of the Spirit of Pentecost. From the diverse groups of people from every language and race, the Holy Spirit forms one body (cf. *Rm* 12:6-8 and *1 Cor* 12:4-30). *Communio* is the very nature of the Church. As a people drawn up into the divine communion of life of the Triune God, the Church actualizes herself in the sharing of one life, both spiritually and temporally.

[89] In his Gospel, Luke relates the story of Zacchaeus. When Jesus invites himself to this sinner's house, Zacchaeus is so moved by the Lord's love that he immediately reforms his selfish life. He responds with undiminished generosity. He gives half his property to the poor and restores fourfold anything that he has unjustly taken from another (cf. *Lk* 19:1-10). As those who sit with Jesus at table, we are called to extend fellowship with others by means of our material possessions.

[90] Luke gives us this idealized historical note about the Jerusalem community: "all who shared the faith shared everything in common; they sold their goods and possessions and distributed the proceeds among themselves according to what each needed...they shared their food gladly and generously" (*Acts* 2:44-46). This note teaches us that, when we are joined to Jesus, we share what we have. His Holy Spirit dispels the selfish inclinations of our fallen human nature. His Spirit makes our hearts beat with the same "generosity which our Lord Jesus Christ had, that, although he was rich, he became poor for [us], so that [we] might become rich through his poverty" (*2 Cor* 8:9).

[91] Christian life is always a life shared with others. Therefore, a parish is more than a place where

people come to discharge their obligation to worship and then leave. The parish is a network of relationships in the Lord. It is a place of genuine friendship and mutual concern. Every parish, therefore, becomes more effective at evangelization when the faithful form a true community.

[92] The sharing of material goods with those in need builds fellowship, or *communio*, in a very visible manner. Extending hospitality and a warm welcome in church; stewardship with the sharing of time, talent and treasure; small Christian communities within the parish; participation in social events and charitable projects; serving in different ministries, especially youth ministry: all these build up the communion of faith and make it easier for others to find Christ in the Church.

3. FIDELITY TO THE BREAKING OF THE BREAD

[93] The third aspect of Luke's image of the Church in Jerusalem is fidelity "to the breaking of the bread." No doubt these first Christians were following the example of Jesus himself. So often in his public ministry is Jesus found at table with friends and adversaries alike.

[94] As a respected rabbi, Jesus was expected to keep his distance from sinners. He did not! His enemies complained, "This man receives sinners and eats with them" (*Lk* 15:2). Jesus came to bridge the distance between the holy and the unholy. He came to call sinners and to give them their place with the righteous in the kingdom. He did this by sharing a meal with them. Jesus used table fellowship for evangelization.

[95] Any meal where Jesus is present becomes an occasion of genuine fellowship. Nonetheless, "the breaking of the bread" done in his memory makes Jesus present to us in the very mystery of his death and resurrection. In the Eucharist, we are made one with Christ at the Last Supper, one with him on Calvary, and one with him on Easter morn-

ing. By our sharing in His Body and Blood, we become one with each other (cf. *1 Cor* 10:15-17). The Church is most truly herself when she celebrates the Eucharist. In fact, the Eucharist makes the Church. 44 The Eucharist also leads to evangelization that builds up the Church in faith and in love. The appearance of the Risen Lord to the two disciples on the road to Emmaus makes this clear.

[96] On the first Easter Sunday, two disciples travel from Jerusalem to Emmaus. They are saddened by the death of Jesus. Suddenly they find themselves walking with Jesus unawares. Patiently, the Risen Lord explains the Scriptures that speak of his death and resurrection. With each step, the disciples move from darkness to light, from despair to hope. Their hearts burn within them as Jesus breaks open the word. Then, when they sit at table with the Lord and break bread, they finally recognize him. Although he immediately disappears from their sight, their faith assures them that he is truly with them as Risen Lord. They hasten in joy to Jerusalem to share the good news with the others. Their Eucharistic experience on the road to Emmaus sets them on the journey of evangelization.

[97] Like the two disciples on the road to Emmaus, those who are one with the Risen Lord in the sharing of His Body and Blood reach out to others with the good news of his Presence. *Communio* impels to *missio*. Likewise, *missio* leads to *communio*. Those who accept the Lord become one with the Lord in his Body the Church. In fact, evangelization finds its finality in the Eucharist, which makes real the communion of divine life that is the Church. *Communio* and *missio* cannot be separated. Eucharist and evangelization belong together. 45

[98] Parish life, therefore, should be so lived in such a way that the Eucharist, especially on the Lord's Day, is central. The faithful should be encouraged to attend Mass as often as possible. In this way, the

faithful can share more readily in this gift of divine love. Every parish should provide the daily celebration of the Eucharist. In those parishes where this is impossible, the faithful can be directed to neighboring parishes. Daily Mass should not be replaced in this diocese by communion services. Nothing should be done to diminish the uniqueness of the Eucharist as our participation in the Sacrifice of the Cross and as the summit and source of the Church's life.

[99] In fostering *communio*, priests and deacons need to recognize their own special role. They are one with all the faithful by baptism. Nonetheless, they are set apart for service of others by the special consecration of the Holy Spirit in their ordination.

[100] Deacons have the special privilege of proclaiming the Gospel. Their own solid preparation for preaching does much to build up the community. Good preaching centers on Christ as both Teacher and Redeemer. The word of the preacher witnesses to the fullness of the Church's faith as well as the personal faith of the preacher. The people of God have the right to hear the Word of God preached in a way that they can understand. Through homilies and sermons, they come to a fuller appreciation of the mystery of salvation. Preaching that is well-prepared and doctrinally sound is an indispensable means of evangelization. Furthermore, deacons, like priests, make visible the word they preach by their works of charity.

[101] The priest's ministry that begins with the evangelical proclamation derives its power and force from the sacrifice of Christ. All his efforts are directed to this one goal, namely, that "the entire commonwealth of the redeemed and the society of the saints be offered to God through the High Priest who offered himself also for us in his passion that we might be the body of so great a Head." 46

[102] To every priest is given the great privilege of celebrating the

Eucharist by virtue of his ordination. The priest presides at the Eucharist *in persona Christi*. The priest is the servant of the Liturgy. He is the steward entrusted with a gift that is not his own.

[103] Therefore, every priest has the obligation to celebrate the Liturgy in such a way that he provides a witness of faith to the sacredness of the gift given to the Church by her Lord. He is to be faithful to the Church's norms for the Liturgy so as to be at the service of *communio*, not only for the community directly taking part in the celebration, but also for the whole Church. The Eucharist "is too great for anyone to permit himself to treat it according to his own whim, so that its sacredness and its universal ordering would be obscured." 47 The priest's own personal love and devotion to the Eucharist truly help the faithful grow in their own appreciation of this great mystery.

4. FIDELITY TO PRAYER

[104] The fourth characteristic of the Church in Jerusalem is fidelity "to the prayers." These first Christians treasured their faith in the Risen Lord as the fulfillment of the promises and hopes of their Jewish heritage. "They went regularly to the Temple" (*Acts* 2:45; cf. *Lk* 24:53). They met also in their own homes to praise God.

[105] Jesus himself taught his disciples to pray. When they saw Jesus praying, they asked him to teach them to pray. He responded by teaching them the *Our Father* (cf. *Lk* 11:1-4). He also instructed them with the parable of the unjust judge and the importunate widow. He taught them "about the need to pray continually and never lose heart" (*Lk* 18:1). By the time of the *Didache*, a catechism from the first century, Christians were praying the *Our Father* three times a day in place of the *Shemoneh Esreh*, the *Eighteen Benedictions* of Jewish prayer said morning, afternoon and evening. 48

[106] From the very beginning, the Church has been a Church at prayer. The first act of the Church after the Ascension is common prayer. "With one heart all of these [apostles] joined constantly in prayer, together with some women, including Mary, the mother of Jesus, and with his brothers" (*Acts* 1:14).

[107] The disciples wait for the promised gift of the Holy Spirit. They do not rush into the work of evangelization. Only after the Holy Spirit is given them on Pentecost do they inaugurate the mission of the Church. Because evangelization depends on the Holy Spirit, the first disciples begin all their work by opening themselves to the Spirit's guidance, inspiration and power.

[108] As the Church grows, tension mounts between the Aramaic-speaking disciples and the Greek-speaking disciples. The apostles pray to the Holy Spirit. After praying, they ordain the first deacons of the Church (cf. *Acts* 6:1-7). When the apostles hear that the Samaritans had received the Gospel, Peter and John go to Samaria. They pray and the Holy Spirit is given to the new converts (cf. *Acts* 8:14-17).

[109] The opening of the Church to the Gentiles is also the work of the Holy Spirit and prayer. When Peter is at prayer at noon in the ancient port city of Jaffa, he is given a revelation that leads to the baptism of the Roman centurion Cornelius. It is the Spirit who leads Peter to the dramatic decision to receive Cornelius and other Gentiles into the Church (*Acts* 10). Neither Peter nor Paul nor the eloquent preacher Apollos effected the growth of the Church. God did (cf. *1 Cor* 3:5-9). This is why prayer must precede and accompany every work of the Gospel. All evangelization depends on prayer.

[110] As St. John Chrysostom teaches, "there is nothing more worthwhile than to pray to God and to converse with him as his companions." 49 Constant prayer allows God to have his way with us. Prayer makes us his instruments in bringing others to Christ in his Church.

Prayer opens our hearts to the Holy Spirit who is the soul of all evangelization.

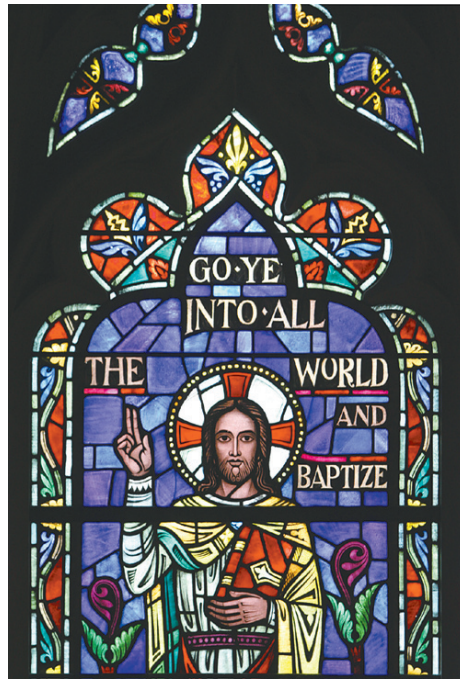
[111] At the end of the letter to the Ephesians, Paul urges us, “Pray all the time ... pray in the Spirit on every possible occasion. Never get tired of staying awake to pray...” (Eph 6:18-19). Intercessory prayer advances the growth of the kingdom of God on earth. At the end of the letter to the Colossians, Paul offers Epaphras as an example for all of us. He tells us that “this servant of Christ Jesus never stops battling for you, praying...always” (Col 4:12).

[112] Therefore, as part of the work of evangelization, every parish is to encourage the faithful to pray for the mission of the Church and especially for vocations to married life, consecrated life, diaconate and the priesthood. A healthy parish has a strong prayer life as a community beyond the liturgy. Small gatherings for prayer; men’s and women’s prayer groups; *lectio divina*; special devotions to our Blessed Mother such as the Rosary; other popular devotions such as novenas, Stations of the Cross, the Divine Mercy Chaplet: these are ways to make real the prayer of the parish. Of inestimable worth is Adoration of the Blessed Sacrament. Where the Eucharist is cherished and adored, the parish grows and vocations flourish.

IV. The Vocation and Grace of Evangelization

[113] Our efforts to evangelize today are our willing response to the Lord’s mandate: “Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age” (Mt 28:19-20). Christ’s command does not permit cold indifference to the work of evangelization.

[114] God wishes all to be saved. He desires all to come to the knowledge of the truth revealed in Jesus Christ (cf. 1 Tim 2:3-4). To the world, He has given the Church as the sign and sacrament of salvation. He has flung open her doors for all people to enter. By virtue of the gift of faith and the divine life given in the sacraments, all Catholics are called to invite others to that fellowship, or *communio*, of the Church where “through his Son Jesus Christ, we have access to the Father in the Holy Spirit” (Eph 2:18).



[115] “No believer, no institution of the Church can avoid the supreme duty to proclaim Christ to all peoples.” 50 His Gospel is the word that saves. His Gospel is the truth that sets us free. Evangelization is the grace and vocation of the whole Church.

Through the intercession of the Blessed Virgin Mary who brought Jesus, the Word of life into the world, may the Holy Spirit stir up among all the clergy, religious and faithful of the Church of Paterson a passion for the new evangelization in our day!

Given at the Pastoral Center
of the Church of Paterson
the Solemnity of Pentecost
May 11, 2008 AD

+ Arthur J. Serratelli

End Notes

1. Gerhard Friedrich, εὐαγγελίζομαι, *Theological Dictionary of the New Testament*, Vol. 2, edited by Gerhard Kittel, pp. 714-719.
2. Gerhard Friedrich, κηρῦξ, *Theological Dictionary of the New Testament*, Vol. 3, edited by Gerhard Kittel, pp. 700-702.
3. Robert J. Hater, “Distinctive Qualities of Catholic Evangelization,” *The New Catholic Evangelization*, edited by Kenneth Boyack, (Mahwah: Paulist Press, 1992), pp. 17-18.
4. Lucien Legrand, “Good News of the Kingdom or Good News of Jesus Christ?,” *Studia Missionalia*, 46 (1997), pp. 21-215.
5. Avery Dulles, S.J., “The Church and the Kingdom: A Study of their Relationship in Scripture, Tradition, and Evangelization,” *Letter and Spirit*, 3 (2007), pp. 23-27.
6. Legrand, *ibid.*, pp. 218-219.
7. Earl Muller, “The Holy Spirit, the Principal Agent of Evangelization,” *Studia Missionalia*, 48 (1999), pp. 140-142.
8. *Evangelii Nuntiandi*, 14.
9. Avery Dulles, S.J., “John Paul II and the New Evangelization,” *Studia Missionalia*, 48 (1999), pp. 168-169.
10. *Evangelii Nuntiandi*, 22.
11. Cardinal Francis Arinze, “The Unicity of Proclamation in a World of Religious and Cultural Plurality,” *Mission and Evangelization*, edited by Michael Hayes (London: Burns and Oates, 2004), pp. 41-42.
12. *Evangelii Nuntiandi*, 75; cf. also Go and Make Disciples (United States Conference of Catholic Bishops, June, 2002), 65-69
13. Muller, *ibid.*, pp. 132-133.

14. cf. *Congregation for the Doctrine of the Faith, Doctrinal Note on Some Aspects of Evangelization*, December 3, 2007, 3.
15. cf. *Dei Verbum*, 2.
16. *Gaudium et Spes*, 22.
17. *Fides et Ratio*, 14.
18. *Nostra Aetate*, 2.
19. *Redemptoris Missio*, 5.
20. *Dominus Iesus*, 12.
21. *Gaudium et Spes*, 22.
22. cf. Angelo Scola, "The Event of Jesus Christ Today," *Communio* 21 (Winter, 1994), pp. 577-587.
23. *Redemptoris Missio*, 5.
24. cf. *Doctrinal Note on Some Aspects of Evangelization*, 7.
25. cf. *Lumen Gentium*, 7.
26. St. Augustine, *Epistle* 187, 11. 34.
27. *Doctrinal Note on Some Aspects of Evangelization*, 16.
28. *Dominus Iesus*, 15.
29. *Lumen Gentium*, 48.
30. cf. *Lumen Gentium*, 2 and 9.
31. cf. *Evangelii Nuntiandi*, 23. cf. also Roch Kereszty, "Why a new evangelization? A study of its theological rationale," *Communio* 21 (Winter, 1994), pp. 602-606.
32. St. Cyprian, *De oratione Dominica*, 23.
33. Father Rivers, CSP, "Eucharist and Evangelization: Two Sides of One Reality," *Origins* 35, 11 (August 18, 2005), p. 189.
34. *Ibid.*
35. Pope John Paul II, *Ad limina Visit of the Bishops of Southern Germany*, December 4, 1992.
36. Margaret Nutting Ralph, "Jesus Encounters the Curious," *The Bible Today*, January-February 2005, pp. 23-24.
37. *Lumen Gentium*, 8.
38. *Gaudium et Spes*, 28; cf. also *Doctrinal Note on Some Aspects of Evangelization*, 10.
39. Tony Krisak, "Evangelizing in an Active Way," *Catechumenate*, July 2005, pp. 20-24.
40. cf. *Presbyterorum Ordinis*, 4; *Ad Gentes* 29, 30.
41. *Lumen Gentium*, 35.
42. *Apostolicam Actuositatem*, 2.
43. Cardinal Dulles, S.J., "Models of Evangelization," *Origins* 31 (May 17, 2007), p. 9; cf. also *Go and Make Disciples*, 23.
44. Paul McPartlan, "The Eucharist, the Church and Evangelization: The Influence of Henri de Lubac," *Communio* 23 (Winter, 1996), p. 780.
45. Bishop Michael Putney, "Evangelization in Australia," *The Australian Catholic Record* (January, 2007), vol. 84, no. 1, p. 81. Cf. also Rivers, *ibid.*, p. 190.
46. *Presbyterorum Ordinis*, 2.
47. *Ecclesia de Eucharistia*, 52.
48. cf. *Didache*, 8, 3.
49. St. John Chrysostom, *Homily 6 on Prayer*.
50. *Redemptoris Missio*, 3.