

Evangelization

e·van·gel

1. The Christian gospel.

from Greek *euangelos*, bringing good news : *eu-* + *angelos*, messenger.]

1. There can be only one true God. There is only one true God. He has chosen to reveal himself to man through the people of Israel and desires to be known by all men as the one true God.

“Hear, O Israel: The Lord is our God, the Lord is one” (Deuteronomy 6:4)

“I am the Lord your God... You shall have no other gods before me.” (Exodus 20:2-3)

“Know therefore this day, and lay it to your heart, that the Lord is God in heaven above and on the earth beneath; there is no other.” (Deuteronomy 4:39)

“They have stirred me to jealousy with what is no god... Where are their gods, the rock in which they took refuge...? Let them rise up and help you, let them be your protection! ‘See now that I, even I, am he, and there is no god beside me’” (Deuteronomy 32:21-39)

“When the Philistines captured the ark of God, they carried it from Ebenezer to Ashdod; then the Philistines took the ark of God and brought it into the house of Dagon and set it up beside Dagon. And when the people of Ashdod rose early the next day, behold, Dagon had fallen face downward on the ground before the ark of the Lord. So they took Dagon and put him back in his place. But when they rose early on the next morning, behold, Dagon had fallen face downward on the ground before the ark of the Lord, and the head of Dagon and both his hands were lying cut off upon the threshold; only the trunk of Dagon was left to him... And when the men of Ashdod saw how things were, they said, ‘The ark of the God of Israel must not remain with us; for his hand is heavy upon us and upon Dagon our god.’” (1 Samuel 5:1-7)

“Elijah came near to all the people, and said, ‘How long will you go limping with two different opinions? If the Lord is God, follow him; but if Baal, then follow him.’ And the people did not answer him a word. Then Elijah said to the people, ‘I, even I only, am left a prophet of the Lord; but Baal’s prophets are four hundred and fifty men. Let two bulls be given to us; and let them choose one bull for themselves, and cut it in pieces and lay it on the wood, but put no fire to it; and I will prepare the other bull and lay it on the wood, and put no fire to it. And you call upon the name of your god and I will call on the name of the Lord; and the God who answers by fire, he is God.’... they prepared it and called on the name of Baal from morning until noon, saying, ‘O Baal, answer us!’ But there was no voice, and no one answered. And they limped about the altar, which they had made. And at noon Elijah mocked them, saying, ‘Cry aloud, for he is a god; either he is musing, or he has gone aside, or he is on a journey, or perhaps he is asleep and must be awakened.’ And they cried aloud, and cut themselves after their custom with swords and lances, until the blood gushed out upon them. And as midday passed, they raved on until the time of the offering of the oblation, but there was no voice; no one answered, no one heeded. Then Elijah said to all the people, ‘Come near to me’; and all the people came near to him. And he repaired the altar of the Lord that had been thrown down; Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, to whom the word of the Lord came, saying, ‘Israel shall be your name’; and with the stones he built an altar in the name of the Lord. And he made a trench about the altar... and he said, ‘fill four jars with water, and pour it on the burnt offering, and on the wood.’ And he said, ‘Do it a second time’; and they did it a second time. And he said, ‘Do it a third time’; and they did it a third time. And the water ran round about the altar, and filled the trench also with water. And at the time of the offering of the oblation, Elijah the prophet came near and said, ‘O Lord, God of Abraham, Isaac, and Israel,... Answer me, O Lord, answer me, that this people may know that thou, O Lord, art God... Then the fire of the Lord fell, and consumed

the burnt offering, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces; and they said, "The Lord, he is God; the Lord, he is God." (1 Kings 18:21-39)

"For I am God, and there is no other. By myself I have sworn, from my mouth has gone forth in righteousness a word that shall not return: "To me every knee shall bow, every tongue shall swear." (Isaiah 45:22-23)

"Therefore God has highly exalted him and bestowed on him the name which is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord" (Phillipians 2:9-11)

2. The one true God has a plan to save all mankind.

"Jesus means in Hebrew: 'God saves'." [(Catechism of the Catholic Church, 430) ***NOTE: This will appear as, 'CCC' from here on.]

"This is good, and it is acceptable in the sight of God our Savior, who desires all men to be saved and to come to the knowledge of the truth. For there is one God, and there is one mediator between God and men, the man Christ Jesus, who gave himself as a ransom for all" (1 Timothy 2:4-6)

"It is in the Church that Christ fulfills and reveals his own mystery as the purpose of God's plan: 'to unite all things in him'." (CCC, 772)

"In order to gather together scattered humanity God calls Abram from his country, his kindred, and his father's house, and makes him Abraham, that is, 'the father of a multitude of nations.'... The people descended from Abraham would be the trustees of the promise made to the patriarchs, the chosen people, called to prepare for that day when God would gather all his children into the unity of the Church. They would be the root onto which the Gentiles would be grafted, once they came to believe... Just as God's will is creation and is called 'the world,' so his intention is the salvation of men, and it is called 'the Church'." (CCC, 59-60; 760)

"And the angel of the Lord called to Abraham... 'By myself I have sworn, says the Lord, because you have done this, and have not withheld your son, your only son, I will indeed bless you, and I will multiply your descendents as the stars of the heaven and as the sand which is on the seashore. And your descendents shall possess the gate of their enemies, and by your descendents shall all the nations of the earth bless themselves" (Genesis 22:16-18)

"Turn to me and be saved, all the ends of the earth!" (Isaiah 45:22)

"When a foreigner, who is not of thy people Israel, comes from a far country for thy names sake (for they shall hear of thy great name, and thy mighty hand, and of thy outstretched arm), when he comes and prays toward this house, hear thou in heaven thy dwelling place, and do according to all for which the foreigner calls to thee; in order that all the people of the earth may know thy name and fear thee" (1 Kings 8:41-43)

"Arise, O God, judge the earth; for to thee belong all the nations!" (Psalm 82:8)

"The Lord has bared his holy arm before the eyes of all the nations; and all the ends of the earth shall see the salvation of our God." (Isaiah 52:10)

"Therefore, behold, I will allure her, and speak tenderly to her... And in that day, says the Lord, you will call me, 'My husband,' and no longer will you call me, 'My Baal.'... I will make for you a covenant on that day... And I will betroth you to me forever; I will betroth you to me in righteousness and in justice, in steadfast love, and in mercy. I will betroth you to me in faithfulness; and you shall know the Lord. 'And in that day, says the Lord, I will answer the heavens and they shall answer the earth... and I will say to Not my people, 'You are my people'; and he shall say, 'Thou art my God'." (Hosea 2:14-23)

"I was ready to be sought by those who did not ask for me; I was ready to be found by those who did not seek me. I said, 'Here am I, here am I,' to a nation that did not call on my name." (Isaiah 65:1)

"I am coming to gather all nations and tongues; and they shall come and shall see my glory, and I will set a sign among them. And from them I will send survivors to the nations... to the coastlands afar off, that have not heard my fame or seen my glory; and they shall declare my glory among the nations." (Isaiah 66:18-19)

"It is too light a thing that you should be my servant to raise up the tribes of Jacob and to restore the preserved of Israel; I will give you as a light to the nations, that my salvation may reach to the ends of the earth." (Isaiah 49:6)

"For from the rising of the sun to its setting my name is great among the nations, and in every place incense is offered to my name, and a pure offering; for my name is great among the nations, says the Lord of hosts." (Malachi 1:11)

“He said to me, “You are my son, today I have begotten you. Ask of me, and I will make the nations your heritage, and the ends of the earth your possession.” (Psalm 2:7-8)

“He shall cry to me, ‘Thou art my Father, my God, and the Rock of my salvation.’ And I will make him the first-born, the highest of the kings of the earth. My steadfast love I will keep for him for ever, and my covenant will stand firm for him. I will establish his line for ever and his throne as the days of the heavens.” (Psalm 89:26-29)

“Sing and rejoice, O daughter of Zion; for lo, I come and I will dwell in the midst of you, says the Lord. And many nations shall join themselves to the Lord in that day, and shall be my people; and I will dwell in the midst of you” (Zechariah 2:10-11)

“He took him up in his arms and blessed God and said, ‘Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation which thou hast prepared in the presence of all peoples, a light for revelation to the Gentiles, and for glory to thy people Israel.’” (Luke 2:29-32)

“The magi’s coming to Jerusalem in order to pay homage to the king of the Jews shows that they seek in Israel, in the messianic light of the star of David, the one who will be king of the nations. Their coming means that pagans can discover Jesus and worship him as Son of God and Savior of the world only by turning toward the Jews and receiving from them the messianic promise as contained in the Old Testament.” (CCC, 528)

“I have other sheep, that are not of this fold; I must bring them also, and they will heed my voice. So there shall be one flock, one shepherd.” (John 10:16)

“Many Samaritans from that city believed in him because of the woman’s testimony... They said to the woman, ‘It is no longer because of your words that we believe, for we have heard for ourselves, and we know that this is indeed the Savior of the world.’” (John 4:39-42)

“Caiaphas, who was high priest that year, said to them, ‘You know nothing at all; you do not understand that it is expedient for you that one man should die for the people, and that the whole nation should not perish.’ He did not say this of his own accord, but being high priest that year he prophesied that Jesus should die for the nation, and not for the nation only, but to gather into one the children of God who are scattered abroad.” (John 11:49-52)

“Is God the God of Jews only? Is he not the God of Gentiles also? Yes, of Gentiles also, since God is one” (Romans 3:29-30)

“And after there had been much debate, Peter rose and said to them, ‘Brethren, you know that in the early days God made choice among you, that by my mouth the Gentiles should hear the word of the gospel and believe. And God who knows the heart bore witness to them, giving them the Holy Spirit just as he did to us; and he made no distinction between us and them, but cleansed their hearts by faith... we believe that we shall be saved through the grace of the Lord Jesus, just as they will.’” (Acts 15:7-11)

“All the ends of the earth shall remember and turn to the Lord; and all the families of the nations shall worship before him. For dominion belongs to the Lord, and he rules over the nations.” (Psalm 22:27-28)

“Behold, with the clouds of heaven there came one like a son of man, and he came to the Ancient of Days and was presented before him. And to him was given dominion and glory and kingdom, that all peoples, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom one that shall not be destroyed.” (Daniel 7:13-14)

“I heard what seemed to be the mighty voice of a great multitude in heaven, crying, ‘Hallelujah! Salvation and glory and power belong to our God... like the sound of many waters and like the sound of mighty thunderpeals, crying, ‘Hallelujah! For the Lord our God the Almighty reigns.’” (Revelation 19:1-6)

3. Jesus announces the Good News of salvation and the coming of the Kingdom of God.

“The Father has sent his Son as the Savior of the world” (1 John 4:14)

“For us men and for our salvation he came down from heaven” (Nicene Creed)

“Jesus himself, the Good News of God, was the very first and the greatest evangelizer; he was so through and through: to perfection and to the point of the sacrifice of his earthly life... As an evangelizer, Christ first of all proclaims a kingdom, the Kingdom of God... As the kernel and centre of his Good News, Christ proclaims salvation, this great gift of God which is liberation from everything that oppresses man, but which is above all liberation from sin and the Evil One, in the joy of knowing God and being known by him, of seeing him, and of being given over to him.” [([Evangelii Nuntiandi](#), 7-9) ***NOTE: From here on

this document will be quoted as 'EN'. Its English title is, 'Evangelization in the Modern World'. It was drafted by Pope Paul VI in 1975]

"Jesus came into Galilee, preaching the gospel of God, and saying, 'The time is fulfilled, and the kingdom of God is at hand; repent, and believe in the gospel'." (Mark 1:14-15)

4. The Kingdom of God has begun in the Church.

"To carry out the will of the Father Christ inaugurated the kingdom of heaven and earth. Now the Father's will is to raise up men to share in his own divine life. He does this by gathering men around his Son Jesus Christ. This gathering is the Church, on earth the seed and beginning of that kingdom." (CCC, 541)

"The Lord Jesus inaugurated his Church by preaching the Good News, that is, the coming of the Reign of God, promised over the ages in the scriptures. To fulfill the Father's will, Christ ushered in the Kingdom of heaven on earth. The Church is the Reign of Christ already present in mystery." (CCC, 763)

"While the Church is proclaiming the Kingdom of God and building it up, she is establishing herself in the midst of the world as the sign and instrument of this Kingdom which is and which is to come." (EN, 59)
This is how the Lord wanted his Church to be: universal, a great tree whose branches shelter the birds of the air, a net which catches fish of every kind or which Peter drew in filled with one hundred and fifty three big fish, a flock which a single shepherd pastures. A universal Church without boundaries or frontiers except, alas, those of the heart and mind of sinful man." (EN, 61)

5. The Church is the body of Christ.

"If we would define and describe this true Church of Jesus Christ--- which is the One, Holy, Catholic, Apostolic Roman Church--- we shall find nothing more noble, more sublime, or more divine than the expression 'the Mystical Body of Jesus Christ'--- and expression which springs from and is, as it were, the fair flowering of the repeated teaching of the Sacred Scriptures and the Holy Fathers."

(Mystici Corporis, 13)

"The Church is visible because she is a body. Hence they err in a matter of divine truth, who imagine the Church to be invisible, intangible, a something merely 'pneumatological' as they say, by which many Christian communities, though they differ from each other in their profession of faith, are united by an invisible bond. But a body calls also for a multiplicity of members, which are linked together in such a way as to help one another." (Mystici Corporis, 14-15)

"Christ and his Church thus together make up the 'whole Christ'. The Church is one with Christ."

(CCC, 795)

"Abide in me and I in you... I am the vine and you are the branches." (John 15:4-5)

"He who eats my flesh and drinks my blood abides in me, and I in him." (John 6:56)

"Let us rejoice then and give thanks that we have become not only Christians, but Christ himself. Do you understand and grasp, brethren, God's grace toward us? Marvel and rejoice: we have become Christ. For if he is the head, we are the members; he and we together are the whole man.... The fullness of Christ then is the head and the members. But what does 'head and members' mean? Christ and the Church."

(St. Augustine, from the CCC, 795)

"... as to zeal a persecutor of the Church" (Phillipians 3:6)

"Saul, Saul, why do you persecute me?" "Who are you, Lord?" And he said, 'I am Jesus, whom you are persecuting'." (Acts 9:4)

"He is the head of the body, the church" (Colossians 1:18)

6. The Church, as Christ's body, both points the way and acts as the instrument of man's salvation.

"All salvation comes from Christ the Head through the Church which is his body" (CCC, 846)

"To reunite all his children, scattered and led astray by sin, the Father willed to call the whole of humanity together into his Son's Church. The Church is the place where humanity must rediscover its unity and salvation." (CCC, 845)

"The Church, in Christ, is like a sacrament--- a sign and instrument, that is, of communion with God and of unity among all men." (CCC, 775; Lumen Gentium, 1)

“As sacrament, the Church is Christ’s instrument. She is taken up by him also as the instrument for the salvation of all, ‘the universal sacrament of salvation,’ by which Christ is at once manifesting and actualizing the mystery of God’s love for men.” (CCC, 776)

7. Jesus entrusts the Gospel to the Church.

“The Church is born of the evangelizing activity of Jesus and the Twelve... The Church is an evangelizer, but she begins by being evangelized herself... She has a constant need of being evangelized, if she wishes to retain freshness, vigour and strength in order to proclaim the Gospel... and in order to evangelize the world with credibility... The Church is the depositary of the Good News to be proclaimed.” (EN, 15)

“Beloved, being very eager to write to you of our common salvation, I found it necessary to write appealing to you to contend for the faith which was once for all delivered to the saints.” (Jude 3)

“For I delivered to you as of first importance what I also received, that Christ died for our sins in accordance with the scriptures” (1 Corinthians 15:3)

“... the glorious gospel of the blessed God with which I have been entrusted.” (1 Timothy 1:11)

“O Timothy, guard what has been entrusted to you.” (1 Timothy 6:20)

“Each individual evangelizes in the name of the Church, who herself does so by virtue of a mandate from the Lord, no evangelizer is the absolute master of his evangelizing action, with a discretionary power to carry it out in accordance with individualistic criteria and perspectives; he acts in communion with the Church and her pastors.” (EN, 60)

8. The Church is commanded by Christ to evangelize all mankind.

“Go into all the world and preach the gospel to the whole creation.” (Mark 16:15)

“And Jesus came and said to them, ‘All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations...’ (Matthew 28:18-19)

“With great power the apostles gave their testimony... and great grace was upon them all.” (Acts 4:33)

“Cornelius said, ‘... Now therefore we are all present in the sight of God, to hear all that you have been commanded by the Lord.’ And Peter opened his mouth and said: ‘Truly I perceive that God shows no partiality, but in every nation any one who fears him and does what is right is acceptable to him. You know the word which he sent to Israel, preaching good news of peace by Jesus Christ (he is Lord of all)... we are witnesses to all that he did... not to all the people but to us who were chosen by God as witnesses... and he commanded us to preach to the people, and to testify that he is the one ordained by God to be judge of the living and the dead. To him all the prophets bear witness that every one who believes in him receives forgiveness of sins through his name.’” (Acts 10:30-43)

“We wish to confirm once more that the task of evangelizing all people constitutes the essential mission of the Church... Evangelizing is in fact the grace and vocation proper to the Church, her deepest identity. She exists in order to evangelize, that is to say in order to preach and teach, to be the channel of the gift of grace, to reconcile sinners with God, and to perpetuate Christ’s sacrifice in the Mass, which is the memorial of his death and glorious Resurrection.” (EN, 14)

“Now when they heard this they were cut to the heart, and said to Peter and the rest of the apostles, ‘Brethren, what shall we do?’ And Peter said to them, ‘Repent, and be baptized every one of you in the name of Jesus Christ for the forgiveness of sins... So those who received his word were baptized, and there were added that day about three thousand souls. And they devoted themselves to the apostles’ teaching and fellowship, to the breaking of bread and the prayers.’” (Acts 2:37-42)

“Finally: the person who has been evangelized goes on to evangelize others... it is unthinkable that a person should accept the Word and give himself to the Kingdom without becoming a person who bears witness to it and proclaims it in his turn.” (EN, 24)

“Evangelization is a basic duty of the people of God.” (EN, 59)

“It would be useful if every Christian and every evangelizer were to pray about the following thought: men can gain salvation also in other ways, by God’s mercy, even though we do not preach the Gospel to them; but as for us, can we gain salvation if through negligence or fear or shame--- what St. Paul called ‘blushing for the Gospel’--- or as a result of false ideas we fail to preach it? For that would be to betray the call of God, who wishes the seed to bear fruit through the voice of the ministers of the Gospel; and it will depend on us whether this grows into trees and produces its full fruit.” (EN, 80)

“...necessity is laid upon me. Woe to me if I do not preach the gospel!” (1 Corinthians 9:16)

9. The Gospel of Jesus Christ is unique.

“The presentation of the Gospel message is not an optional contribution for the Church. It is the duty incumbent on her by the command of the Lord Jesus, so that people can believe and be saved. This message is indeed necessary. It is unique. It cannot be replaced. It does not permit either indifference, syncretism (fusion of differing beliefs), or accommodation (reconciliation of opposing views). It is a question of people’s salvation.” (EN, 5)

“There is salvation in no one else, for there is no other name under heaven given among men by which we must be saved.” (Acts 4:12)

“The Church evangelizes when she seeks to convert (convince, win over, compel, persuade)s... for the Church it is a question... of affecting and as it were upsetting, through the power of the Gospel, mankind’s criteria of judgment, determining values, points of interest, lines of thought, sources of inspiration and models of life, which are in contrast with the Word of God and the plan of salvation.” (EN, 18-19)

“He (St. Paul) powerfully confuted the Jews in public, showing by the scriptures that the Christ was Jesus.” (Acts 18:28)

“The transmission of the Christian faith consists primarily in proclaiming Jesus Christ in order to lead others to faith in him.” (CCC, 425)

“He (St. Paul) expounded the matter to them from morning till evening, testifying to the kingdom of God and trying to convince them about Jesus both from the law of Moses and from the prophets. And some were convinced by what he said, while others disbelieved.” (Acts 28:23-24)

“Like Christ during the time of his preaching, like the Twelve on the morning of Pentecost, the Church too sees before her an immense multitude of people who need the Gospel and have a right to it, for God ‘wants everyone to be saved and reach full knowledge of the truth’ (1 Timothy 2:4). The Church is deeply aware of her duty to preach salvation to all.” (EN, 57)

“We wish to point out, above all today, that neither respect and esteem for these religions nor the complexity of the questions raised is an invitation to the Church to withhold from these non-Christians the proclamation of Jesus Christ. On the contrary the Church holds that these multitudes have the right to know the riches of the mystery of Christ--- riches in which we believe that the whole of humanity can find, in unsuspected fullness, everything that it is gropingly searching for concerning God, man and his destiny, life and death, and truth. Even in the face of natural religious expressions most worthy of esteem, the Church finds support in the fact that the religion of Jesus, which she proclaims through evangelization, objectively places man in relation with the plan of God, with his living presence and with his action; she thus causes an encounter with the mystery of divine paternity that bends over towards humanity. In other words, our religion effectively establishes with God and authentic and living relationship which the other religions do not succeed in doing, even though they have, as it were, their arms stretched out towards heaven. This is why the Church keeps her missionary spirit alive, and even wishes to intensify it in the moment of history in which we are living. She feels responsible before entire peoples. She has no rest so long as she has not done her best to proclaim the Good News of Jesus the Saviour... the Church will always be striving for the fulfillment of this proclamation.” (EN, 53)

“Man tends by nature toward the truth. He is obliged to honor and bear witness to it. It is in accordance with their dignity that all men, because they are persons... are both impelled by their nature and bound by a moral obligation to seek the truth, especially religious truth. They are also bound to adhere to the truth once they come to know it and direct their whole lives in accordance with the demands of truth.” (CCC, 2467)

“If you continue in my word, you are truly my disciples, and you will know the truth, and the truth will set you free.” (John 8:31-32)

“The Gospel entrusted to us is also the word of truth. A truth which liberates and which alone gives peace of heart is what people are looking for when we proclaim the Good News to them. The truth about God, about man and his mysterious destiny, about the world; the difficult truth that we seek in the Word of God and of which, we repeat, we are neither the masters nor the owners, but the depositaries, the heralds and the servants.” (EN, 78)

“The social duty of Christians... requires them to make known the worship of the one true religion which subsists in the Catholic and apostolic Church. Christians are called to be the light of the world.” (CCC, 2105)

10. In imitation of the model evangelist, Jesus himself, Christians are to be non-coercive in their efforts as ‘fishers of men’.

“To be human, ‘the response of man to God by faith must be free, and... therefore nobody is to be forced to embrace the faith against his will. The act of faith is of its very nature a free act... This fact received its fullest manifestation in Christ Jesus. Indeed, Christ invited people to faith and conversion, but never coerced them. For he bore witness to the truth but refused to use force to impose it on those who spoke against it.” (CCC, 160)

“The work of evangelization presupposes in the evangelizer an ever increasing love for those whom he is evangelizing... A sign of love will be... respect for the religious and spiritual situation of those being evangelized. Respect for their tempo and pace; no one has the right to force them excessively. Respect for their conscience and convictions, which are not to be treated in a harsh manner.” (EN, 79)

“Freedom is exercised in relationships between human beings. Every human person, created in the image of God, has the natural right to be recognized as a free and responsible being. All owe to each other this duty of respect. The *right to the exercise of freedom*, especially in moral and religious matters, is an inalienable requirement of the dignity of the human person. This right must be recognized and protected by civil authority within the limits of the common good and public order.” (CCC, 2106)

“The Church respects and esteems these non-Christian religions because they are the living expression of the soul of vast groups of people. They carry within them the echo of thousands of years of searching for God, a quest which is incomplete, but often made with great sincerity and righteousness of heart. They possess an impressive patrimony of deeply religious texts. They have taught generations of people how to pray. They are all impregnated with innumerable ‘seeds of the Word’ and can constitute a true preparation for the Gospel.” (EN, 53)

“It would certainly be an error to impose something on the consciences of our brethren. But to propose to their consciences the truth of the Gospel and salvation in Jesus Christ, with complete clarity and with a total respect for the free options which it presents--- without coercion, or dishonourable or unworthy pressure--- far from being an attack on religious liberty is fully to respect that liberty, which is offered the choice of a way that even non-believers consider noble and uplifting. Is it then a crime against others’ freedom to proclaim with joy a Good News which one has come to know through the Lord’s mercy? And why should only falsehood and error, debasement and pornography have the right to be put before people and often unfortunately imposed on them by the destructive propaganda of the mass media, by the tolerance of legislation, the timidity of the good and the impudence of the wicked? The respectful presentation of Christ and his Kingdom is more than the evangelizer’s right; it is his duty. It is likewise the right of his fellowmen to receive from him the proclamation of the Good News of salvation. God can accomplish this salvation in whomsoever he wishes by extraordinary ways which he alone knows.” (EN, 80)

“One cannot charge with the sin of the separation those who at present are born into these communities [that resulted from such separation] and in them are brought up in the faith of Christ, and the Catholic Church accepts them with respect and affection as brothers... All who have been justified by faith in Baptism are incorporated into Christ; they therefore have a right to be called Christians, and with good reason are accepted as brothers in the Lord by the children of the Catholic Church. Furthermore, many elements of sanctification and of truth are found outside the visible confines of the Catholic Church: the written Word of God; the life of grace; faith, hope, and charity, with the other interior gifts of the Holy Spirit, as well as visible elements. Christ’s Spirit uses these Churches and ecclesial communities as means of salvation, whose power derives from the fullness of grace and truth that Christ has entrusted to the Catholic Church. All these blessings come from Christ and lead to him, and are in themselves calls to ‘Catholic unity’.” (CCC, 818-819)

“Those who, through no fault of their own, do not know the Gospel of Christ or his Church, but who nevertheless seek God with a sincere heart, and, moved by grace, try in their actions to do his will as they know it through the dictates of their conscience--- those too may achieve eternal salvation.” (CCC, 847)

“All men are bound to seek the truth, especially in what concerns God and his Church, and to embrace it and hold on to it as they come to know it. This duty derives from the very dignity of the human person. It does not contradict a ‘sincere respect’ for different religions which frequently reflect a ray of that truth which enlightens all men, nor the requirement of charity, which urges Christians to treat with love, prudence and patience those who are in error or ignorance with regard to the faith.” (CCC, 2104)

“the missionary task implies a respectful dialogue with those who do not yet accept the Gospel. Believers can profit from this dialogue by learning to appreciate better those elements of truth and grace which are found among peoples, and which are, as it were, a secret presence of God. They proclaim the Good News to those who do not know it, in order to consolidate, complete, and raise up the truth and the goodness that God has distributed among men and nations, and to purify them from error and evil for the glory of God, the confusion of the demon, and happiness of men.” (CCC, 856)

11. The Holy Spirit is integral to evangelization.

“The mission of Christ and the Holy Spirit is brought to completion in the Church, which is the Body of Christ and the Temple of the Holy Spirit. This joint mission henceforth brings Christ’s faithful to share in his communion with the Father in the Holy Spirit. The Spirit *prepares* men and goes out to them with his grace, in order to draw them to Christ. The Spirit *manifests* the risen Lord to them, recalls his word to them and opens their minds to the understanding of his Death and Resurrection. He makes present the mystery of Christ, supremely in the Eucharist, in order to reconcile them, to *bring them into communion* with God, that they may bear much fruit. Thus the Church’s mission is not an addition to that of Christ and the Holy Spirit, but is its sacrament” (CCC, 737-38)

“Filled with the Holy Spirit the apostles began to proclaim ‘the mighty works of God,’ and Peter declared this outpouring of the Spirit to be the sign of the messianic age. Those who believed in the apostolic preaching and were baptized received the gift of the Holy Spirit in their turn.” (CCC, 1287)

“The sacrament of Confirmation... gives us a special strength of the Holy Spirit to spread and defend the faith by word and action as true witnesses of Christ, to confess the name of Christ boldly, and never to be ashamed of the Cross.” (CCC, 1303)

“Evangelization will never be possible without the action of the Holy Spirit... It is in the power of the Spirit that Jesus returns to Galilee and begins preaching at Nazareth... To the disciples whom he was about to send forth he says, breathing on them: ‘Receive the Holy Spirit’... In fact, it is only after the coming of the Holy Spirit on the day of Pentecost that the Apostles depart to all the ends of the earth in order to begin the great work of the Church’s evangelization... Techniques of evangelization are good, but even the most advanced ones could not replace the gentle action of the Spirit. The most perfect preparation of the evangelizer has no effect without the Holy Spirit. Without the Holy Spirit the most convincing dialectic has no power over the heart of man... it must be said that the Holy Spirit is the principle 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.” (EN, 75)

“It shall come to pass afterward, that I will pour out my spirit on all flesh” (Joel 2:28)

“If any one thirst, let him come to me and drink. He who believes in me, as the scripture has said, ‘Out of his heart shall flow rivers of living water’. Now this he said about the Spirit, which those who believed in him were to receive” (John 7:37-39)

“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.” (Acts 1:8)

“And there appeared to them tongues of fire, distributed and resting on each one of them. And they were all filled with the Holy Spirit” (Acts 2:3-4)

“Stephen, a man full of faith and of the Holy Spirit... some of those who belonged to the synagogue... arose and disputed with Stephen. But they could not withstand the wisdom and the Spirit with which he spoke.” (Acts 6:5,9-10)

“They were all filled with the Holy Spirit and spoke the word of God with boldness.” (Acts 4:31)

“While Peter was saying this, the Holy Spirit fell on all who heard the word... And he commanded them to be baptized in the name of Jesus Christ.” (Acts 10:44-48)

“We exhort all evangelizers, whoever they may be, to pray without ceasing to the Holy Spirit with faith and fervour and to let themselves prudently be guided by him as the decisive inspirer of their plans, their initiatives and their evangelizing activity.” (EN, 75)

12. All of us are called to bear witness to our Christian faith through a life of holiness.

“Lay people also fulfill their prophetic mission by Evangelization, ‘that is, the proclamation of Christ by word and the testimony of life.” (CCC, 905)

“The fidelity of the baptized is a primordial condition for the proclamation of the Gospel and for the Church’s mission in the world. In order that the message of salvation can show the power of its truth and radiance before men, it must be authenticated by the witness of the life of Christians. ‘The witness of a Christian life and good works done in a supernatural spirit have great power to draw men to the faith and to God.” (CCC, 2044)

“Through this wordless witness these Christians stir up irresistible questions in the hearts of those who see how they live: Why are they like this? Why do they live in this way? What or who is it that inspires them? Why are they in our midst? Such a witness is already a silent proclamation of the Good News and a very powerful and effective one. Here we have an initial act of evangelization.” (EN, 21)

“All lay people who are conscious of their evangelization role in the service of their Church or in the midst of society and the world. We say to all of them: our evangelizing zeal must spring from true holiness of life, and, as the Second Vatican Council suggests, preaching must in its turn make the preacher grow in holiness, which is nourished by prayer and above all by love for the Eucharist. The world which, paradoxically, despite innumerable signs of the denial of God, is nevertheless searching for him in unexpected ways and painfully experiencing the need of him--- the world is calling for evangelizers to speak to it of a God whom the evangelists themselves should know and be familiar with as if they could see the invisible. The world calls for and expects from us simplicity of life, the spirit of prayer, charity towards all, especially towards the lowly and the poor, obedience and humility, detachment and self-sacrifice. Without this mark of holiness, our word will have difficulty in touching the heart of modern man. It risks being vain and sterile.” (EN, 76)

“Let your light so shine before men, that they may see your good works and give glory to your Father who is in heaven.” (Matthew 5:16)

13. All Christians are commissioned by our Lord to share the Good News by our words.

“This witness of life, however, is not the sole element in the apostolate; the true apostle is on the lookout for occasions of announcing Christ by word, either to unbelievers... or to the faithful.” (Ad Gentes, 15)

“Even the finest witness will prove ineffective in the long run if it is not explained, justified... made explicit by a clear and unequivocal proclamation of the Lord Jesus. The Good News proclaimed by the witness of life sooner or later has to be proclaimed by the word of life. There is no true evangelization if the name, the teaching, the life, the promises, the Kingdom and the mystery of Jesus of Nazareth, the Son of God are not proclaimed.” (EN, 22)

“But faith is not an isolated act. No one can believe alone, just as no one can live alone. You have not given yourself faith as you have not given yourself life. The believer has received faith from others and should hand it on to others. Our love for Jesus and for our neighbor impels us to speak to others about our faith.” (CCC, 166)

“There are innumerable events in life and human situations which offer the opportunity for a discreet but incisive statement of what the Lord has to say in this or that particular circumstance.” (EN, 43)

“But how are men to call upon him in whom they have never believed? And how are they to believe in him of whom they have never heard? And how are they to hear without a preacher? And how can men preach unless they are sent? As it is written, ‘How beautiful are the feet of those who preach good news!’ ... So faith comes from what is heard, and what is heard comes by the preaching of Christ.” (Romans 10:14-17)

“I do not pray for these only, but also for those who believe in me through their word, that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us, so that the world may believe that thou hast sent me.” (John 17:20)

“To teach in order to lead others to faith is the task of every preacher and of each believer.”

(St. Thomas Aquinas, *Summa Theologica*, III, 71,4-3)

“Since, like all the faithful, lay Christians are entrusted by God with the apostolate by virtue of their Baptism and Confirmation, they have the right and duty, individually or grouped in associations, to work so

that the divine message of salvation may be known and accepted by all men throughout the earth. This duty is the more pressing when it is only through them that men can hear the Gospel and know Christ.” (CCC, 900),

“Soon afterward he went on through cities and villages, preaching and bringing the good news of the kingdom of God.” (Luke 8:1)

“Seeing the crowds, he went up on the mountain, and when he sat down his disciples came to him. And he opened his mouth and taught them” (Matthew 5:1-2)

“The gospel must first be preached to all nations.” (Mark 13:10)

“And Jesus came and said to them, ‘All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age.’” (Matthew 28:18-20)

“Always be prepared to make a defense to any one who calls you to account for the hope that is in you” (1 Peter 3:15)

“Declare his glory among the nations; his marvelous works among all the peoples!... Say among the nations, ‘The LORD reigns!’” (Psalm 96:3,10)

14. To evangelize well requires much preparation, prudence and perseverance in prayer.

“From this loving knowledge of Christ springs the desire to proclaim him, to ‘evangelize,’ and to lead others to the yes of faith in Jesus Christ. But at the same time the need to know this faith better makes itself felt.” (CCC, 429)

“The preacher of the Gospel will therefore be a person who even at the price of personal renunciation and suffering always seeks the truth that he must transmit to others. He never betrays or hides truth out of a desire to please men, in order to astonish or to shock, nor for the sake of originality or a desire to make an impression. He does not refuse truth. He does not obscure revealed truth by being too idle to search for it, or for the sake of his own comfort, or out of fear. He does not neglect to study it. He serves it generously, without making it serve him.” (EN, 78)

“Do your best to present yourself to God as one approved, a workman who has no need to be ashamed, rightly handling the word of truth.” (2 Timothy 2:15)

“To dedicate themselves completely, and with all their ardour, to evangelization, missionaries need certainty on fundamental questions. They cannot be content with hypotheses, disputable, personal opinions, not based on the authentic teaching of the Church, and which produce doubt.”

(Pope Paul VI, Apostolic Exhortation , December 8th 1975)

“The work of evangelization presupposes in the evangelizer an ever increasing love for those whom he is evangelizing... a sign of love will be the effort to transmit to Christians, not doubts and uncertainties born of an erudition poorly assimilated by certainties that are solid because they are anchored in the Word of God.” (EN, 79)

“It is absolutely necessary for us to take into account a heritage of faith that the Church has the duty of preserving in its untouchable purity, and of presenting it to the people of our time, in a way that is as understandable and persuasive as possible.” (EN, 3)

“A serious preparation is needed for all workers for evangelization. Such preparation is all the more necessary for those who devote themselves to the ministry of the Word. Being animated by the conviction, ceaselessly deepened, of the greatness and riches of the Word of God, those who have the mission of transmitting it must give the maximum attention to the dignity, precision and adaptation of their language. Everyone knows that the art of speaking takes on today a very great importance. How would preachers and catechists be able to neglect this?” (EN, 73)

“If the iron is blunt, and one does not whet the edge, he must put forth more strength; but wisdom helps one to succeed.” (Ecclesiastes 10:10)

“Whoever teaches must become ‘all things to all men’ (1 Corinthians 9:22), to win everyone to Christ...

Above all, teachers must not imagine that a single kind of soul has been entrusted to them, and that consequently it is lawful to teach and form equally all the faithful in true piety with one and the same method! Let them realize that some are in Christ as newborn babes, others as adolescents, and still others as adults in full command of their powers... Those who are called to the ministry of preaching must suit their

words to the maturity and understanding of their hearers, as they hand on the teaching of the mysteries of faith and the rules of moral conduct.” (CCC, 24)

“The Levites, helped the people to understand the law... they read from the book, from the law of God, clearly; and they gave the sense, so that the people understood the reading... And all the people went their way... to make great rejoicing, because they had understood the words that were declared to them.”

(Nehemiah 8:7-12)

“...many obstacles to evangelization... lack of fervour. It is all the more serious because it comes from within. It is manifested in fatigue, disenchantment, compromise, lack of interest and above all lack of joy and hope. We exhort all those who have the task of evangelizing, by whatever title and at whatever level, always to nourish spiritual fervor.” (EN, 80)

“We ask our Father to unite our will to his Son’s, in order to fulfill his will, his plan of salvation for the life of the world. We are radically incapable of this, but united with Jesus and with the power of the Holy Spirit, we can surrender our will to him and decide to choose what his Son has always chosen: to do what is pleasing to the Father.” (CCC, 2825)

“The fruitfulness of the apostolate for ordained ministers as well as for lay people clearly depends on their vital union with Christ... Charity, drawn from the Eucharist above all, is always ‘as it were, the soul of the whole apostolate’.” (CCC, 863-4)

“How beautiful upon the mountains are the feet of him who brings glad tidings, announcing peace, bearing good news, announcing salvation, and saying to Zion, ‘Your God is King!’” (Isaiah 52:7)