Lesson 1

INTRODUCTION

I. THE GROWTH OF SECULARISM

A. Rise of the “nones”
B. Culture does not support faith
C. Church seeks to “Christify” the world

II. JOYFUL EVANGELISM

A. Cardinal Timothy Dolan
B. Reaching young people

III. WHAT IS THE NEW EVANGELIZATION?

A. Pope John XXIII: Lumen Gentium – “the light of the nations”
B. Second Vatican Council (1962-1965)
   1. Missionary Council
   2. Noah’s Ark analogy – let the life out of the boat
C. Pope Paul VI
   1. Evangelii Nuntiandi (1975)
   2. The Church is a mission.
D. Pope John Paul II
   1. Background of Second Vatican Council and Evangelii Nuntiandi
   2. 1983 – New Evangelization is “new in its ardor, methods, and expression.”
   3. Baptized into a missionary vocation
“[We must go] to meet the people, not [wait] for the people to come to us. Missionary fervor does not require extraordinary events. It is in ordinary life that mission work is done.”

— Pope Francis

For many Catholics, “evangelization” is a strange and terrifying word. It conjures up someone standing in the doorway asking if you’ve been “saved,” or a slick television preacher putting on an elaborate show. But the Catholic view of evangelization is quite different. It simply means spreading the Good News.

The term goes back to the Old Testament, where in the book of Isaiah we read of a herald, running ahead of the people who are returning from exile. He proclaims that God has triumphed over all their enemies (Is 52:7) and by sharing this good news of salvation, he evangelizes them.

The same term appears throughout the New Testament. Jesus stands in the Temple and reveals his mission to “evangelize the poor” (Lk 4:18). After his death and resurrection, the Apostles continue Jesus’ mission to “evangelize” (Acts 5:42)—they proclaim the good news of the risen Lord.

VATICAN II AND LUMEN GENTIUM

In the centuries that followed, evangelization remained the Church’s central focus, but in 1959 the Church added a new dimension. Just three months into his pontificate, Blessed Pope John XXIII launched an ecumenical council. The Second Vatican Council, or Vatican II, was important for many reasons but especially for sparking the movement we now call the New Evangelization.

Pope John announced the Council while sitting beside a large globe, symbolic of the Council’s aim. Vatican II was not intended as an isolated or inward-focused event. It was emphatically outward and global in scale.

During his announcement, Pope John used a biblical phrase confirming this direction, one that would become popular throughout the Council and even served as the title of one of its major documents. The phrase was “lumen gentium”—Latin for “light of the nations” (Is 49:6). As Vatican II pointed out, Christ is the light of the nations and the Church is the excited bearer of that light. Therefore her constant aim, and the major goal of Vatican II, is to share that light with the world—to evangelize.

“‘The new’ evangelization [is designed] to re-propose, in fresh and positive ways, the Church’s faith and teaching to post-Christian societies that think they know Christianity and have rejected it. Think of a person waving a hand over his face, saying, ‘Yeah, yeah, we know what the Church has to say on that one’—that’s what modern society is like. You engage people with that attitude by being surprising, by showing how they don’t, in fact, know what the Church says. Then, when you’ve got their attention, you can tell the real story—the story they thought they knew but in fact didn’t.”

— Austen Ivereigh, Coordinator and Co-Founder of Catholic Voices
In 1962, three years after announcing the Council, Pope John officially opened it, expressing hope that it would “bring the modern world into contact with the vivifying and perennial energies of the gospel.” And so it did. As Avery Cardinal Dulles pointed out, this missionary aim was clear from the Council’s first documents:

“The two great constitutions of Vatican II, those on the Church and on revelation, open on a strongly evangelical note. Lumen Gentium, the Dogmatic Constitution on the Church, begins with the assertion that Christ is the light of all nations, which brightens her countenance as she proclaims the gospel to every creature (LG 1). Dei Verbum, the Dogmatic Constitution on Divine Revelation, begins [by affirming that] the Church wishes to hand on Christ’s message so that by hearing the message of salvation the whole world may believe, by believing, it may hope, and by hoping, it may love.” (DV 1)

Vatican II marked a significant advance in the Church’s evangelization, especially in the language it used. The Council steered away from the juridical and condemnatory language from past councils and instead spoke with a new voice, one that was warm, pastoral, and welcoming — a language much more conducive to evangelization.

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The New Evangelization is a movement aimed at spreading the lumen gentium to a darkened and de-Christianized world. It primarily aims to engage inactive Catholics and de-Christianized cultures. Therefore, to paraphrase C.S. Lewis, the difference between the mission ad gentes and the New Evangelization compares to the difference between a man attempting to woo a young maiden and a man attempting to reanimate a relationship with a cynical divorcee. The first involves new attraction, the second perhaps even liked, but have since drifted from.

The third and most recent dimension is the New Evangelization. The New Evangelization does not declare a new message—Jesus Christ is “the same yesterday, today, and forever” (Heb 13:8)—and it doesn’t involve coercing or manipulating someone into conversion. As Pope John Paul II said, “The Church proposes, she imposes nothing.” Also, the New Evangelization is not about boosting numbers. Shrinking participation remains a concern for the Church, but this fresh proclamation involves far more than just getting people into pews. It aims for personal conversion and the renewal of entire cultures, both of which are difficult to quantify.

So then, what makes the New Evangelization new and different? First, it’s new in whom it’s directed toward. It primarily aims to engage inactive Catholics and de-Christianized cultures. Therefore, to paraphrase C.S. Lewis, the difference between the mission ad gentes and the New Evangelization compares to the difference between a man attempting to woo a young maiden and a man attempting to reanimate a relationship with a cynical divorcee. The first involves new attraction, the second perhaps even liked, but have since drifted from.

Second, the New Evangelization is new because of who does it. It’s not limited to priests, religious orders, and full-time missionaries. All baptized Catholics share responsibility for the New Evangelization, especially the laity. The Second Vatican Council affirmed that “evangelization is a basic duty of the People of God” and Pope Paul VI echoed that, “It is the whole Church that receives the mission to evangelize.”

Third, the New Evangelization is new because it operates in a new context. Our society differs vastly from that of a hundred years ago, fifty years ago, or even twenty years ago. Evangelization must always adapt to the surrounding culture to be effective. We need to study it, learn the resistances to faith, and then shape our methods and expressions appropriately.

With these three traits—a new aim, new agents, and a new context—the New Evangelization has marked the most exciting and significant shift in the Church’s missionary activity in the last 500 years. As Cardinal Avery Dulles observed, the Church is witnessing “the birth of a new Catholicism that, without loss of its institutional, sacramental, and social dimensions, is authentically evangelical.”

The great intentions of John XXIII, the new language of Vatican II, the outward focus of Paul VI, and the incessant missionary drive of recent popes have all culminated to birth the New Evangelization, a movement aimed at spreading the lumen gentium to a darkened and de-Christianized world.
FURTHER READING

Books:

*Evangelical Catholicism: Deep Reform in the 21st Century Church* (Basic Books, 2013) by George Weigel – A blueprint for applying the New Evangelization to every aspect of the Church, from lay people to priests, bishops, the liturgy, and more.

*Evangelization for the Third Millennium* (Paulist Press, 2009) by Avery Cardinal Dulles – A compilation of talks and articles on how Vatican II, Pope Paul VI, and Pope John Paul II paved the way for the New Evangelization. Cardinal Dulles also examines the relationship of evangelization to apologetics, catechesis, and ecumenism.

*John Paul II and the New Evangelization: How You Can Bring the Good News to Others* (Servant, 2010) edited by Ralph Martin – Essays covering several elements of the New Evangelization such as its theological roots, ecumenical dimensions, and practical strategies for day-to-day evangelism.

*The New Evangelization: Overcoming the Obstacles* (Paulist Press, 2008) edited by Steven Boguslawski and Ralph Martin – A series of talks on the greatest challenges presented by the New Evangelization from distinguished thinkers such as Avery Cardinal Dulles, Francis Cardinal George, Fr. John Richard Neuhaus, Fr. Francis Martin, and Dr. Edwin Hernandez.


Church Documents:

*Ad Gentes* (1965), Vatican II – The Second Vatican Council’s decree on the Church’s missionary activity.

*Evangeli Nuntiandi* (1975), Pope Paul VI – The most important modern Church document on evangelization. It urges all Catholics—priests, religious, catechists, parents, and lay faithful—to evangelize in their daily lives.

*Redemptoris Missio* (1990), Pope John Paul II – Pope John Paul’s encyclical on the Church’s missionary activity which emphasizes the urgency of evangelization today.

*Ufuor he et Tempor* (2010), Pope Benedict XVI – Apostolic letter which established the Pontifical Council for Promoting the New Evangelization and outlines its mission.

QUESTIONS

For Understanding:


2. What makes the New Evangelization different from other forms of missionary activity? What is the message that should be shared? (Hebrews 13:8, 1 Peter 3:13-16)

3. In what new ways did the Second Vatican Council influence evangelization?
4. How did Pope Paul VI refocus the purpose of the Church in **Evangelii Nuntiandi**?
(CCC 849-850)

5. How did Blessed Pope John Paul II describe and advance the New Evangelization?

6. Why do we need a New Evangelization in a historically Christian country like the United States?

**For Application:**

1. The Church says that before you can evangelize, you must be evangelized yourself. What steps can you take to better understand or internalize the Good News?

2. What barriers prevent you from evangelizing more? How can you overcome them?

3. Which people in your life need to be re-introduced to Christ and to the Gospel or brought home to the Church?