3. I invite all Christians...to a renewed personal encounter with Jesus, or at least an openness to letting him encounter them; I ask all of you to do this unfailingly each day....Now is the time to say to Jesus: “Lord, I have let myself be deceived; in a thousand ways I have shunned your love, yet here I am once more, to renew my covenant with you. I need you. Save me once again......” [8] Thanks solely to this encounter – or renewed encounter – with Jesus, which blossoms into an enriching friendship, [10] ......and we discover a profound law of reality: that life is attained and matures in the measure that it is offered up in order to give life to others....

III. THE NEW EVANGELIZATION FOR THE TRANSMISSION OF THE FAITH

14. How to evangelize (spread the Good News). NOT by imposing new obligations (e.g. NFP) but by pointing to a new horizon of beauty and invite others to a delicious banquet. Not by proselytizing, but “by attraction” (I like to say: “seduction”).

21. Preach/teach in the native language of each (Acts 2:6)....use words that people already know and build on them (e.g. dialogue, intimacy, vulnerability, communication, serve, self-change, etc.)

24. Take the first step....bridge distances....evangelizers take on the “smell of the sheep”....willing to LISTEN and be supportive (not condemning/discounting)....patient (not impatient with the weeds)....allow new growth however imperfect....ready to put my life on the line yet NOT to make enemies but to see God’s word accepted....and joy (celebrate every small victory).

27. Ordinary pastoral ministry at every level must be more inclusive (e.g. lay ministries and esp. sponsor couples)

31. Role of bishop...... Encourage and develop the means of participation proposed in Canon Law and other forms of pastoral dialogue out of a desire to listen to everyone and not just those who would tell him what he wants to hear.....

32. As pope I can say we have made little progress in the vision of Vatican II (decentralization)....excessive centralization, rather than proving helpful, complicates the Church’s life and mission.

34. III. FROM THE HEART OF THE GOSPEL

.... The biggest problem is when the message we preach then seems identified with those secondary aspects which, important as they are, do not in and of themselves convey the heart of Christ's message....

35. Pastoral ministry in a missionary style is not obsessed with the disjointed transmission of a multitude of doctrines to be insistently imposed.....
39. **Before all else, the Gospel invites us to respond to the God of love who saves us, to see God in others** and to go forth from ourselves to seek the good of others....if this invitation does not radiate forcefully and attractively, the edifice of the Church’s moral teaching risks becoming a house of cards, and this is our greatest risk....i.e. it is not the Gospel that is preached but certain moral points based on specific ideological options...the message will run the risk of losing its freshness and will cease to have “the fragrance of the Gospel.”

**A Mission embodied within Human Limits.**

41. **…..there are times when the faithful, in listening to completely orthodox language, take away something alien to the authentic Gospel because the language is alien to their own way of speaking to and understanding one another….let us remember that the expression of truth can take different forms.** The renewal of these forms of expression become necessary for the sake of transmitting to the people of today the Gospel message in its unchanging meaning. *preaching/teaching must be measured by how it is understood, not by the intent of the preacher!*

45. We see then the task of evangelization operates within the limits of language and of circumstances (such as “culture” and “family of origin”)

**Church is Mother with an Open Heart**

47. **Do not close doors.…i.e. baptism & eucharist. Church is for everyone, with all their problems** (e.g. health insurance for all, immigration reform, divorced & re-married, LGTB.....same sex couples and families.)

49. **“Give them something to eat” (Mk 6:37)……...**

**Some Cultural challenges**

66. **The family is experiencing a profound cultural crisis,** as are all communities and social bonds. In the case of the family, the weakening of these bonds is particularly serious because the family is the fundamental cell of society, where we learn to live with others despite our differences and to belong to one another; it is also the place where parents pass on the faith to their children.

67. **The individualism of our postmodern and globalized era favors a lifestyle which weakens the development and stability of personal relationships and distorts family bonds. Pastoral activity needs to bring out more clearly the fact that our relationship with the Father demands and encourages a communion which heals, promotes and reinforces interpersonal bonds.**

69. **It is imperative to evangelize cultures in order to inculcate the Gospel. ….In the case of the popular cultures of Catholic peoples, we can see deficiencies which need to be healed by the Gospel: machismo, alcoholism, domestic violence, low Mass attendance, fatalistic or superstitious notions which lead to sorcery, and the like. Popular piety itself can be the starting point for healing and liberation from these deficiencies.**
Nor can we overlook the fact that in recent decades there has been a breakdown in the way Catholics pass down the Christian faith to the young. It is undeniable that many people feel disillusioned and no longer identify with the Catholic tradition. Growing numbers of parents do not bring their children for baptism or teach them how to pray. There is also a certain exodus toward other faith communities. The causes of this breakdown include: a lack of opportunity for dialogue in families, the influence of the communications media, a relativistic subjectivism, unbridled consumerism which feeds the market, lack of pastoral care among the poor, the failure of our institutions to be welcoming, and our difficulty in restoring a mystical adherence to the faith in a pluralistic religious landscape.

Other Ecclesial Challenges  [LAY MINISTRY]

102. Lay people are, put simply, the vast majority of the People of God. The minority—ordained ministers—are at their service. There has been a growing awareness of the identity and mission of the laity in the Church...... At the same time, a clear awareness of this responsibility of the laity, grounded in their baptism and confirmation, does not appear in the same way in all places. In some cases, it is because lay persons have not been given the formation needed to take on important responsibilities. In others, it is because in their particular Churches room has not been made for them to speak and to act, due to an excessive clericalism which keeps them away from decision-making. Even if many are now involved in the lay ministries, this involvement is not reflected in a greater penetration of Christian values in the social, political and economic sectors. It often remains tied to tasks within the Church, without a real commitment to applying the Gospel to the transformation of society. The formation of the laity and the evangelization of professional and intellectual life represent a significant pastoral challenge.

We Are All Missionary Disciples

119. In virtue of their baptism, all the members of the People of God have become missionary disciples (cf. Mt 28:19). All the baptized, whatever their position in the Church or their level of instruction in the faith, are agents of evangelization, and it would be insufficient to envisage a plan of evangelization to be carried out by professionals while the rest of the faithful would simply be passive recipients. The new evangelization calls for personal involvement on the part of each of the baptized. Every Christian is challenged, here and now, to be actively engaged in evangelization; indeed, anyone who has truly experienced God's saving love does not need much time or lengthy training to go out and proclaim that love. .....The Samaritan woman became a missionary immediately after speaking with Jesus and many Samaritans come to believe in him "because of the woman's testimony" (Jn 4:39). So too, St. Paul, after his encounter with Jesus Christ, "immediately proclaimed Jesus" (Acts 9:20; cf. 22:6-21). So what are we waiting for?

121. Of course, all of us are called to mature in our work as evangelizers. We want to have better training, a deepening love and a clearer witness to the Gospel. In this sense, we ought to let others be constantly evangelizing us. But this does not mean that we should postpone the evangelizing mission; rather, each of us should find ways to communicate Jesus wherever we are.
**Personal Accompaniment in Processes of Growth** [para 169-173 can be applied to sponsor couples]

169. …..The Church will have to initiate everyone—priests, religious and laity—into this "art of accompaniment" which teaches us to remove our sandals before the sacred ground of the other (cf. Ex 3:5). The pace of this accompaniment must be steady and reassuring, reflecting our closeness and our compassionate gaze which also heals, liberates and encourages growth in the Christian life.

171. Today more than ever we need men and women who, on the basis of their experience of accompanying others, are familiar with processes which call for prudence, understanding, patience and docility to the Spirit….. We need to practice the art of listening, which is more than simply hearing. Listening, in communication, is an openness of heart which makes possible that closeness without which genuine spiritual encounter cannot occur. Listening helps us to find the right gesture and word which shows that we are more than simply bystanders. Only through such respectful and compassionate listening can we enter on the paths of true growth and awaken a yearning for the Christian ideal...

172. ….. The Gospel tells us to correct others and to help them to grow on the basis of a recognition of the objective evil of their actions (cf. Mt 18:15), but without making judgments about their responsibility and culpability (Mt. 7:1; Lk 6:37). Someone good at such accompaniment does not give in to frustrations or fears. He or she invites others to let themselves be healed, to take up their mat, embrace the cross, leave all behind and I go forth ever anew to proclaim the Gospel. Our personal experience of being accompanied and assisted, and of openness to those who accompany us, will teach us to be patient and compassionate with others, and to find the right way to gain their trust, their openness and their readiness to grow.

173. Genuine spiritual accompaniment always begins and flourishes in the context of service to the mission of evangelization....

263. ….. Let us not say, then, that things are harder today; they are simply different. But let us learn also from the saints who have gone before us, who confronted the difficulties of their own day. So I propose that we pause to rediscover some of the reasons which can help us to imitate them today.

**Personal Encounter with the Saving Love of Jesus**

264. The primary reason for evangelizing is the love of Jesus which we have received....How good it is to stand before a crucifix, or on our knees before the Blessed Sacrament, and simply to be in his presence! How much good it does us when he once more touches our lives and impels us to share his new life!