

1. Opening Prayer
2. Introduction
 - a. Bio
 - b. Things you should know
 - i. “Living Your Strengths” warning
 1. I will be challenging
 2. Please challenge me!
 - ii. Passionate about catechesis – tell me to slow down
 - c. Who is in the room?
 - i. Teachers?
 - ii. Principals?
 - iii. Parish Catechetical Leaders?
 - iv. Diocesan Staff?
 - v. Pastors?
 - vi. Interested Others?
 - d. Outline
 - i. Opening Activity
 - ii. What is the New Evangelization?
 - iii. Affirmative Orthodoxy and the New Evangelization
 - iv. Catholic Schools and the New Evangelization
 - v. Implementing the New Evangelization
 - vi. Q&A
3. Opening Activity
 - a. “What words or phrases come into your mind when you hear “New Evangelization?”
4. What is the New Evangelization?
 - a. Renewed emphasis on evangelization as the primary mission of the Church
 - i. “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 behold, I am with you always, until the end of the age.” – Mt 28:19-20
 - ii. “The pilgrim Church is missionary by her very nature, since it is from the mission of the Son and the mission of the Holy Spirit that she draws her origin, in accordance with the decree of God the Father.” – *Ad Gentes* no. 2.
 - b. New Evangelization is not...
 - i. New Evangelization \neq Old Evangelization (taking Gospel to new lands)
 - ii. New Evangelization \neq proselytizing
 - c. “New Evangelization” originates with *Evangelii Nuntiandi* (1975), encyclical on evangelization by Pope Paul VI
 - i. In opening paragraphs Paul stated that, based on the work of the Synod of Evangelization the year before, he felt called to invigorate a “new period of evangelization.”
 - ii. This theme was not explored in the remaining three years of Paul’s pontificate

- d. Idea picked up and expanded on by St. Pope John Paul II
 - i. New situation: formerly Christian people no longer practicing the faith
 - ii. Requires a new type of evangelization
 - 1. NOT new in content or faith
 - 2. Instead, “new in its ardor, methods and expression” (Address to bishops of Latin America, 1983)
 - e. Benedict XVI continued to emphasize centrality of New Evangelization to the life of the Church
 - i. Created Pontifical Council for the Promotion of the New Evangelization
 - ii. Called for a Synod of Bishops on the New Evangelization
 - iii. Situated work of Catholic education from Congregation for Clergy to Pontifical Council for the Promotion of the New Evangelization
 - f. Pope Francis
 - i. In first “domus” homily decried a babysitter Church
 - ii. Has actively sought to engage people
 - g. Many different outlines/descriptions of New Evangelization; I prefer concentric circles:
 - i. Jesus Christ
 - ii. Disciples
 - 1. More than just Mass on Sunday
 - 2. What percentage of people in your school/parish are intentional disciples?
 - iii. Marginal Christians
 - iv. Non-Practicing Christians
 - v. Culture
 - h. Focus on: Disciples
 - i. We are entering a period in history when we can no longer take for granted that there will be a next generation of Christians.
 - ii. Weddell’s “Normals”
 - 1. Have a living, growing relationship with God
 - 2. Excited Christian activists
 - 3. Knowledgeable about the faith
 - 4. Know and use their charisms
 - 5. Know their vocation and actively live it
 - 6. Be in fellowship with other disciples
 - iii. This is a high standard
 - iv. QUESTION: What percentage of people in your school/parish are disciples given this high standard?
 - 1. Be honest and truthful!
 - 2. Not “Do we offer these things” but how many people are engaged in these things?
5. Affirmative Orthodoxy and the New Evangelization
- a. Term coined by John L. Allen in 2008 to describe the theological “project” of Pope Benedict XVI

- i. By “affirmative orthodoxy,” I mean a tenacious defense of the core elements of classic Catholic doctrine, but presented in a relentlessly positive key. Benedict appears convinced that the gap between the faith and contemporary secular culture, which Paul VI called “the drama of our time,” has its roots in Europe dating from the Reformation, the Wars of Religion, and the Enlightenment, with a resulting tendency to see Christianity as a largely negative system of prohibitions and controls. In effect, Benedict’s project is to reintroduce Christianity from the ground up, in terms of what it’s for rather than what it’s against.
 - ii. Allen gives two examples
 - 1. *Deus caritas est* in which B16 “laid out a philosophical and spiritual basis for the church’s teaching on human love.”
 - 2. Setting aside of Limbo
 - a. Didn’t soften teaching that Baptism is essential..
 - b. ...while placing emphasis on hope.
 - b. Benedict XVI in 2006 said “Christianity, Catholicism, isn’t a collection of prohibitions: it’s a positive option. It’s very important that we look at it again because this idea has almost completely disappeared today. We’ve heard so much about what is not allowed that now it’s time to say: we have a positive idea to offer.”
 - c. This doesn’t mean whitewashing the Church or soft peddling on the “hard issues.”
 - i. Ex: Closed Communion
 - 1. Isn’t about denying others the Eucharist
 - 2. Acknowledging Eucharist as a sacrament of unity – reflects participation in the Body of Christ (the Church) and our belief in the Real Presence of Christ
 - d. What does Affirmative Orthodoxy have to do with “New Evangelization?”
 - i. Emphasis on the positive and affirmation
 - ii. At opening of Synod on New Evangelization Cardinal Wuerl cited joy as one of the charisms of the New Evangelization: “Finally, when we look around and see the vast field open, waiting for us to sow seeds of new life, we must do so with joy. Our message should be one that inspires others joyfully to follow us along the path to the kingdom of God. Joy must characterize the evangelizer. Ours is a message of great joy, Christ is risen, Christ is with us. Whatever our circumstances, our witness should radiate with the fruits of the Holy Spirit including love, peace and joy (Galatians 5:22).”
 - iii. Joy doesn’t come from what we deny, but from what we affirm
 - iv. Question: How does your experience of catechesis in your parish or school reflect a spirit of Affirmative Orthodoxy?
6. Strategies for Catholic Schools
- a. Our schools and parishes must be engaged in the New Evangelization if they are to fulfill their fundamental mission

- i. Surprise when telling principals that education is not the fundamental purpose of a Catholic school
 - b. Four-fold purpose of Catholic education (per U.S. bishops): provide an atmosphere in which
 - i. the Gospel message is proclaimed
 - ii. community in Christ is experienced
 - iii. service to our sisters and brothers is the norm
 - iv. thanksgiving and worship of our God is cultivated
 - c. New Evangelization touches on each of these purposes of Catholic education
 - i. New Evangelization focuses on the kerygma, the basic proclamation of the Gospel
 - ii. New Evangelization draws young people into the Christian community by inviting them to be a part of a community of disciples
 - iii. New Evangelization recognizes that service, especially to the least of our brothers and sisters, is an integral part of what it means to be a disciple
 - iv. New Evangelization is focused on the person of Jesus Christ, the object of our worship
 - d. Relentless Focus on Jesus Christ
 - i. Use the Name
 - 1. New Evangelization and Year of Faith as the question: faith in who?
 - 2. Can't be a "don't ask, don't tell" Church
 - a. For "everyone who calls on the name of the Lord will be saved." But how can they call on him in whom they have not believed? And how can they believe in him of whom they have not heard? (Rom 10:13-14)
 - b. We cannot catechize without introducing our students to the person of Jesus Christ
 - ii. Tell the Story
 - 1. Both *the* story
 - 2. And *our* story
 - a. Invite testimonies
 - i. Doesn't have to be dramatic
 - ii. Just has to be authentic
 - e. Hire for Evangelization
 - i. Fr. Robert Barron's Seven Qualities of a New Evangelist
 - 1. **Be in love with Jesus Christ.** Evangelization is sharing a relationship with Christ, and you can't give what you don't have.
 - 2. **Be filled with ardor.** John Paul II said the New Evangelization must be new in ardor or fire.
 - 3. **Know the story of Israel.** In other words, they must know salvation history.
 - 4. **Know the culture.** You have to know what your audience is thinking, what their concerns and fears are, what is consuming

their thoughts and attention, in order to address these and present Christ as the solution.

5. **Love the Great Tradition.** Part of the strength and power of Catholicism is that we stand on the shoulders of spiritual giants. We have thousands of years of interpretive history at our disposal, the thoughts of men and women far more intelligent and holy people that we can draw from. We don't have to reinvent the wheel...we can build on a sure foundation of greatness. And this includes great art and literature.
6. **Have a missionary heart.** The Catholic Church is hemorrhaging members to Protestantism and Agnosticism. Three quarters of Catholics don't attend Mass! You must hunger to keep them and bring them into active relationship with Christ to be a New Evangelist.
7. **Know and love the New Media.**
8. These qualities should be baked into the hiring process and annual performance evaluations.

ii. Job Description

1. Be clear that this is not a "teaching as usual" position! – and be explicit!
2. Explain that teachers are expected to live as a disciple and encourage students to do the same

iii. Performance Evaluation

1. Not "How many students did you convert?" (Although this isn't a bad metric to look at school-wide)
2. Ask: How have you evangelized your students this year?

f. Invitation to Discipleship

i. Discipleship should take priority...

1. ...over doctrine
2. ...over education
3. ...our parochial mindset
 - a. Radical idea: sacramental prep should not take place in the school

ii. Within the Cultural Context

1. Ignatius of Loyola: "When you teach, enter through their door but lead them through yours"

iii. High Standards

1. Focus on the "normals"
 - a. Have a living, growing relationship with God
 - b. Excited Christian activists
 - c. Knowledgeable about the faith
 - d. Know and use their charisms
 - e. Know their vocation and actively live it
 - f. Be in fellowship with other disciples
2. 10% of meetings devoted to substantial prayer

- iv. Life-Long Process
 - 1. Church consistently points to the primacy of adult faith formation as normative for our understanding of catechesis.
 - 2. So begin with parents!
 - a. Parents are primary educators of their children
 - b. This isn't pious sentiment!
 - i. Parents are teaching one way or another
 - c. Ask parents: Do you want your children to practice the faith when they are adults?
 - g. Utilize New Media
 - i. Go to Where the People Are (Digital Continent)
 - 1. Post faith questions on your Facebook Page
 - ii. Keep it Christocentric
 - 1. How many times is Jesus Christ named on the parish or school web site?
 - iii. Form new or support existing relationships
- 7. For reflection
 - a. Is your school or parish committed to and engaged in the New Evangelization? If so, how? If not, what is one step you could take to begin?
- 8. Q&A
- 9. Resources
 - a. #CatholicEdChat
 - b. *Forming Intentional Disciples*
 - c. Disciples Called to Witness
 - d. Word on Fire Video Commentaries
- 10. Notes and Resources at JonathanFSullivan.com
 - a. Thank you!