The Basilica of the Sacred Heart recently completed a three-week floor renovation. The carpet was removed and replaced with slate and tile flooring. The Basilica re-opened for Mass on Moreau Day, Jan. 20, 2014.
Evangelization: from Blessed Moreau to Pope Francis

by Rev. Thomas J. O'Hara, C.S.C.

In reflecting on Blessed Moreau’s mission to engage his Congregation in a “New Evangelization” in the early 19th century, we see many parallels to the focus Pope Francis has on the Church’s mission today. Moreau called for a “New Evangelization” that would renew the Congregation’s missionary zeal and focus on the spiritual needs of the people in their own communities and nations. Similarly, Pope Francis has emphasized the need for the Church to be a “New Evangelization,” one that is focused on the spiritual needs of people in their own communities and contexts.

So many individuals within the Church today are talking about the “New Evangelization.” But it is more than just a buzz phrase or fleeting topic of conversation. In today’s dialogue about the Church’s mission, it is the epicenter and Pope Francis is making sure none forgets its importance.

I had the pleasure of being part of the University leadership and the Holy Cross community when its new president Fr. John Jenkins arrived on campus. In his first week, he immediately challenged the University community to re-examine the mission of the Congregation and its relationship to the Church and the world. In a climate where the Church’s message often seems to be overshadowed by the struggles of society, Pope Francis is making sure that the Church’s mission remains front and center.

The “New Evangelization” is not just a phrase, it is a challenge to the Church to be relevant and engaged in the world today. Pope Francis is reminding the Church that its mission is to proclaim the Kingdom of God to all, to be a light in the darkness, and to bring hope to a world that often seems to be in darkness.

As we bring you more in-depth topics in this issue of Pillars, we hope you will find them engaging and thought-provoking. As we continue to reflect on the Church’s mission, let us be reminded that we are all called by our Baptism to be ministers of the Gospel; and as ministers, we are to profess using the gifts we have been given through the grace of God.

May God bless you and your families throughout this year and may God guide the Congregation of Holy Cross.
of Christ is resplendent on the face of the Church. Loving this light in ever-deeper ways is a clear summons of the Council. The other dogmatic constitution the Council issued, “Dei Verbum” (“The Word of God”) declared that “the most intimate truth thus revealed about God and human salvation shines forth for us in Christ, who is the Word. He is the Logos, the Word of God; He reveals His very self in an intimate and radiant way. Revelation is a person, the person of Christ. Our response, faith, is then a relational response. Relationships can always be deepened, and the document makes that point, reminding us that the Holy Spirit continues to work in the Church, always raising up the torch of religious truth. This phrase from the opening paragraphs of the first dogmatic constitution of the Council reminds us forcefully that the Church is a community called to proclaim the light of Christ—Christ’s light into the world, not as enemy but as beloved, bringing divine light to the darkest of human situations. **The Church must “raise the torch of religious truth.”**

The Church must relate to the world not as enemy but as beloved, bringing divine light to the darkest of human situations ... realistic about what needs to be redeemed, confident that God is working to redeem it, zealous and docile to cooperate with all such forces of good. This servant Church also stands in need of recognition of its own weakness, the Pope made clear, hoping the world may help with “bringing herself up-to-date.” The idea of raising up the torch of religious truth is taken up both in content and in language in the very first paragraph of the first dogmatic constitution the Council issued. The titular words of **“Lumen Gentium”** remind us that Christ is the “Light of the Nations” and draw the consequence that it is the Church’s role to bring that light to all people. It’s up to the Church to remember that, as Pope John Paul II said in his encyclical “**Lumen Gentium**,” the Church is the “Light of the Nations and the Body of Christ.” Everything the light they were giving to the world was their own light, derived from the light of Christ. All women and men must be “raised up,” giving their light to the people of God, the world. The light they were giving to the world was their own light, derived from the light of Christ. All women and men must be “raised up,” giving their light to the people of God.

The New Evangelization is to be defined by joy. This note, clearly sounded by Pope Francis in the very title of his recent apostolic exhortation **“Evangelii Gaudium” (“The Joy of the Gospel”),** re-echoes the title of another Papal pronouncement: **“Gaudet Mater Ecclesia”** (“Mother Church Rejoices!”) exclaimed by Blessed John XXIII as he began his announcement that he was convoking the Second Vatican Council. In this speech, John XXIII articulated two convictions that would drive the vision of the whole Second Vatican Council: Firstly, we find a hopeful confidence about the world that is in disagreement with those prophets of doom. The good new is that the world, not as enemy but as beloved, bringing divine light to the darkest of human situations; realistic about what needs to be redeemed, confident that God is working to redeem it, zealous and docile to cooperate with all such forces of good. This servant Church also stands in need of recognition of its own weakness, the Pope made clear, hoping the world may help with “bringing herself up-to-date.” The idea of raising up the torch of religious truth is taken up both in content and in language in the very first paragraph of the first dogmatic constitution the Council issued. The titular words of **“Lumen Gentium”** remind us that Christ is the “Light of the Nations” and draw the consequence that it is the Church’s role to bring that light to all people. It’s up to the Church to remember that, as Pope John Paul II said in his encyclical **“Lumen Gentium,”** the Church is the “Light of the Nations and the Body of Christ.” Everything the light they were giving to the world was their own light, derived from the light of Christ. All women and men must be “raised up,” giving their light to the people of God, the world. The light they were giving to the world was their own light, derived from the light of Christ. All women and men must be “raised up,” giving their light to the people of God.
and is the master evangelist. Meditating on “Redemptoris Missio” (“The Mission of Redemption”), Blessed John Paul II wrote that he wanted to inculcate a “missionary spirituality,” an essential ... The U.S. Conference of Catholic Bishops developed a plan called “Go and Make Disciples,” structured around three goals:

1. To become personally flexible and obedient to the Holy Spirit—authorizing the formation of communities of faith that are joyful, content, and gospel-centered.
2. To evangelize in the wholeness of the people—through the evangelization of the faith community for the broader community.
3. To be a witness in one’s world—through the evangelization of the broader community for the church.

As I close this article, I notice its paucity; it has concentrated on the contributions of popes and bishops to the New Evangelization. A key administrative note is that Pope Benedict made no further plans to develop the New Evangelization in the same way as his predecessors. However, Pope Francis has already given us an incredible rich meditation on the New Evangelization and the role every Christian can play in it. Given the fervent fire Pope Francis seems to be lighting for the Church, perhaps the parts of this exhortation we might need most to hear are those which caution patience. He reminds us that the New Evangelization is a work of time and patience, and that it requires a long-term commitment to bring about the changes he desires.

He writes that “faith does not merely gaze at Jesus, but sees things as Jesus Himself sees.” This is a clarion call to look at our world through the eyes of Jesus and to see the needs of others as He would see them. When we do this, we are able to become true witnesses of the Good News, which is the foundation of all our efforts in evangelization. The Pope reminds us that “above all the Gospel must be proclaimed by witness. Take a Christian or handful of Christians who, in the midst of their everyday work, are able to be rich in grace, if we take no steps to impoverish ourselves. This is not an optional part of the New Evangelization.”

Pope Francis has already given us an incredibly rich meditation on the New Evangelization and the role every Christian can play in it. Given the fervent fire Pope Francis seems to be lighting for the Church, perhaps the parts of this exhortation we might need most to hear are those which caution patience. He closes the papal exhortation by making three points:

1. To bring about in all Catholics such an enthusiasm for their faith that, in living their faith in Jesus, they freely share it with others;
2. To foster Gospel values in our society, promoting the dignity of the human person, the importance of the family, and the common good of our society, so that our culture becomes more just, more compassionate, and more productive;
3. To spread the Gospel of tenderness, compassion, and love for others, especially those who are most in need, and to work for the eradication of poverty, hunger, and injustice, so that our world becomes more peaceful, just, and free.

In fact, the only thing worse than having no proclaimers of the Gospel is having proclaimers of the Gospel who do not speak the language of truth. Pope Francis has already given us an incredible rich meditation on the New Evangelization and the role every Christian can play in it. Given the fervent fire Pope Francis seems to be lighting for the Church, perhaps the parts of this exhortation we might need most to hear are those which caution patience. He reminds us that the New Evangelization is a work of time and patience, and that it requires a long-term commitment to bring about the changes he desires. When we do this, we are able to become true witnesses of the Good News, which is the foundation of all our efforts in evangelization. The Pope reminds us that “above all the Gospel must be proclaimed by witness. Take a Christian or handful of Christians who, in the midst of their everyday work, are able to be rich in grace, if we take no steps to impoverish ourselves. This is not an optional part of the New Evangelization.”

Pope Francis has already given us an incredibly rich meditation on the New Evangelization and the role every Christian can play in it. Given the fervent fire Pope Francis seems to be lighting for the Church, perhaps the parts of this exhortation we might need most to hear are those which caution patience. He closes the papal exhortation by making three points:

1. To bring about in all Catholics such an enthusiasm for their faith that, in living their faith in Jesus, they freely share it with others;
2. To foster Gospel values in our society, promoting the dignity of the human person, the importance of the family, and the common good of our society, so that our culture becomes more just, more compassionate, and more productive;
3. To spread the Gospel of tenderness, compassion, and love for others, especially those who are most in need, and to work for the eradication of poverty, hunger, and injustice, so that our world becomes more peaceful, just, and free.

In fact, the only thing worse than having no proclaimers of the Gospel is having proclaimers of the Gospel who do not speak the language of truth. Pope Francis has already given us an incredible rich meditation on the New Evangelization and the role every Christian can play in it. Given the fervent fire Pope Francis seems to be lighting for the Church, perhaps the parts of this exhortation we might need most to hear are those which caution patience. He reminds us that the New Evangelization is a work of time and patience, and that it requires a long-term commitment to bring about the changes he desires. When we do this, we are able to become true witnesses of the Good News, which is the foundation of all our efforts in evangelization. The Pope reminds us that “above all the Gospel must be proclaimed by witness. Take a Christian or handful of Christians who, in the midst of their everyday work, are able to be rich in grace, if we take no steps to impoverish ourselves. This is not an optional part of the New Evangelization.”

Pope Francis has already given us an incredibly rich meditation on the New Evangelization and the role every Christian can play in it. Given the fervent fire Pope Francis seems to be lighting for the Church, perhaps the parts of this exhortation we might need most to hear are those which caution patience. He reminds us that the New Evangelization is a work of time and patience, and that it requires a long-term commitment to bring about the changes he desires. When we do this, we are able to become true witnesses of the Good News, which is the foundation of all our efforts in evangelization. The Pope reminds us that “above all the Gospel must be proclaimed by witness. Take a Christian or handful of Christians who, in the midst of their everyday work, are able to be rich in grace, if we take no steps to impoverish ourselves. This is not an optional part of the New Evangelization.”
rediscover the person of Jesus and heed what Pope Francis said in November in his first apostolic exhortation, "Evangelii Gaudium:"

"I invite all Christians, everywhere, at this very moment, to a renewed personal encounter with Jesus Christ, or at least an openness to letting Him encounter them; I ask all of you to do this unfailingly each day.

Fr. Moreau was, like our current Pope, driven both by his love for Christ and the need for evangelization after the Church had nearly been destroyed during the French Revolution. He looked out at a landscape of wreckage, of churches plundered and schools ransacked, but his relationship with Christ sustained him in the belief that faith would again come alive. Within a short period of time, he saw his mission encompassing lands beyond his native France because he was at heart an apostle with a missionary zeal to proclaim Christ everywhere each and every day.

We can never forget that the existence of the Church depended from the outset, as it does today, upon seemingly ordinary people who surprise us (including our young people) with their faithfulness and service. It is the story of one young woman, St. Catherine of Siena, who said, "If you are what you should be, you will set the whole world on fire." The New Evangelization reminds us that the original apostles and their successors grew the Church by being passionate storytellers and faithful witnesses to God's truth that God's door is always open and in doing so blaze new trails for the Gospel to be heard in the darker corners of our world.

The term "New Evangelization" often prompts people to ask "What's new?" or perhaps "What does evangelization mean?" — particularly since it is a term historically associated more often with the meaning is Pope Emeritus Benedict's announcement of the recently completed Year of Faith in 2012 in his motu proprio entitled "Porta Fidei." "The Door of Faith," he wrote "is always open for us, ushering us into the life of communion with God and offering entry to the grace we need to be faithful, to love, to serve and to participate in the life of the Church." His words are simple, yet profound, "The door is always open and the road thought their hope in the Messiah had been crushed, but in hearing the story retold from Jesus' lips, it was rekindled and their hearts soared with joy.

On that first Easter, they rediscovered what they had already been told: The door is always open.

It sounds deceptively simple, but in reality, the New Evangelization means to come to know Christ, to listen closely to Him and have our eyes opened like the first disciples. It means to uncover the person of Jesus and bond with Him personally, not just as a concept, as so many of us do today in our faith expression. It means to change the way we see the core of the Gospel story and ask ourselves what we are doing to foster the Second Coming of Christ in the world. It means to open our hearts, to hear God's voice, to see God's hand in our daily lives.

Part of the problem may be that we've grown so comfortable with C.S. Lewis's line that "I believe in God because it makes sense to me," we've forgotten the direct line that Pope Francis is urging us to take with Him. It's a direct line, a walk, a journey that lasts a lifetime. While Baptism is the starting point, membership in the Church is not like Amazon Rewards — once signed up always enrolled and entitled to an endless series of benefits — but an opportunity to discover Christ each day and witness to Him and to His Gospel. So yes, in one sense what's old is new. There are few examples where one could argue that Jesus taught anything different from what was previously revealed by the Old Testament prophets and Jewish Scriptures. Yet, His ministry transformed the way we understand ourselves in relationship to God and altered the course of history for believers and non-believers alike. To be part of the New Evangelization means to come to know Christ, to listen closely to Him and have our eyes opened like the first disciples and share the Good News of the Gospel with the world.

"The Door of Faith" by Rev. James B. King, C.S.C., was ordained on April 9, 1988. He serves as the director of campus ministry and religious superior of the Holy Cross Community at the University of Notre Dame.
After shaking Pope Francis’s hand Thursday [Jan. 30], I felt for a minute like the little kid who swore he’d never wash his own again. I did a couple hours later, but thought about it twice.

The Pope didn’t speak a word of English to us; however, he did one small thing that mattered. While posing for pictures; the 77-year-old pontiff slid his own rather large chair back a few feet so that it would be in line with ours rather than out front. It was a small sign that signaled he was like one of us.

Pope Francis hasn’t changed anything significant yet in terms of doctrine or policy. He may disappoint those who hope that he will, but he has generated enthusiasm among believers and enhanced the Church’s credibility among skeptics with his simple humanity epitomized by seemingly random acts of kindness.

The lesson in that is to never underestimate the small things because they add up. Sometimes it’s just good manners holding a door for someone; acknowledging gifts with thank you notes; being a good listener; saying hello rather than passing people by; asking others how their day was before talking about your own.

Other times it takes the form of more active generosity—like shoveling an old neighbor’s walk; visiting a sick person; helping a fellow student struggling with calculus—taking advantage of the many opportunities we have each day to be thoughtful by putting others’ needs before our own if just for a moment. It usually takes just a few seconds here and there to practice charity, which as Thomas Aquinas wrote, is the greatest of all the virtues.

For those in ministry, it’s the first lesson of pastoral care—to be “shepherds with the smell of the sheep,” as the Pope put it a few months ago. We need to live among people rather than hold ourselves apart. One of the titles accorded to popes is “servant of the servants of God.” It’s probably the best one for any of us because it captures the essence of Christianity what we are all called to be regardless of office or station.

We’ve tried to do that at Notre Dame ever since our founding. Fr. Edward Sorin, C.S.C., heeded the urgings of our founder, Blessed Basil Moreau, not just to teach students but to live among them. Our current model of residentiality is the direct result of that belief. I’m convinced that is the “secret sauce” of the place, the one element that most contributes to the sense of community among students and loyalty of alumni long after they have departed. It could be coincidence, but it’s not a model you find even at other Catholic colleges and universities.

There are two kinds of people at Notre Dame: those who feel known and cared for and those who don’t. Sometimes students avoid overtures, whether from rectors, professors or peers and for a variety of reasons. But Pope Francis has given us all a standard by which to measure ourselves.

There are plenty of examples of people who have inserted themselves into the mix of student life from Fr. Malloy who has lived in the same small turn-of-the-century room since 1978 to Fr. George who became rector of Alumni the same year to Professor Ed Hum’s and his wife Shirley who moved into Lyons just this year—becoming Notre Dame’s first lay faculty in residence. But after seven years as a rector, my biggest regret was the times I could have paid more attention to someone but was too busy or preoccupied to notice. I’ve been long convinced that students will forgive us if we aren’t brilliant administrators or homilists or occasionally lose our temper or make a bad decision, but the one thing they rightly won’t forget is if we aren’t interested in taking the time to be with them.

The Pope didn’t have to see us last week. He’s a busy man. It took about an hour to pose for pictures and then he was gone. It’s not like everyone else, sinners called to be servants who cultivate the habit of charity.
Mass was celebrated in San Pietro in Vincoli (“Saint Peter in Chains”) on Jan. 27. The church was built to house the chains that were said to have bound St. Peter when he was imprisoned in Jerusalem. Legend has it that when Pope Leo I compared these relic chains with the chains of St. Peter’s final imprisonment in the Mamertine Prison of Rome, the two chains miraculously fused together.
Having graduated from Stonehill College in 1969, I was delighted to have the opportunity to return to my alma mater in 2010 as a campus minister. My college days in the seminary at Stonehill were tumultuous, but exhilarating. I was involved in the anti-Vietnam War movement and the civil rights movement in that era. Today, the campus has changed, but rather the scope of the day-to-day life of the students remains constant. The challenges and foster the growth of the students are always there.

The students of today are idealistic; they care deeply about transcending whatever challenges face them and our world. No, it is not the unquenchable dynamism of youth that has changed, but rather the scope of their cultural milieu. Students these days rely on the internet and the web to imagine a new reality and to question the values that are sapping the gallant potential of the young. In many ways, that which we are now fighting for is not the same as it was a few decades ago. The struggle is not against the undying forces of evil, but rather against the shallowness of our culture.

We need to live our faith well enough to offer the unvarnished truth in a convincing way. Values that are sapping the gallant potential of the young. In many ways, that which we are now fighting for is not the same as it was a few decades ago. The struggle is not against the undying forces of evil, but rather against the shallowness of our culture.

Battling Secularism with Evangelization

by Rev. Hugh W. Cleary, C.S.C.

We need to live our faith well enough to offer the unvarnished truth in a convincing way.

even sinful substitutes for that which really matters to the human soul have devalued us and made us less than noble, less than human. We are atrophying in the world of the human soul. It is a tragedy in the making. Cardinal Donald Wuerl has said that secularism is like an enormous tsunami washing across the culture.

In a world of high-tech communication, the hierarchy of business and commerce is forever setting before us what we need; but truth be said, it is more for what they need — profit. Profit is the wolf in sheep’s clothing. We have been lied to and we have come to believe that the culture’s lie is the heart’s truth. The secular culture has sold a message of contradictions to the human soul. Their world is of man. Our world is of God. God gave us a message of Jesus crucified, a Messiah crucified for our salvation. The culture gives us a message of Jesus crucified, a Messiah crucified for the kingdom of self. To offer our worship to the culture is to be lured away. The lie is that we need the culture to give us what we need. The truth is that we need God to give us what we need.

The truth of life is love, pure and simple love. It is what we cannot stop longing for and because the God of love hungers and thirsts for our love, just as we hunger and thirst for God’s love. Love is not an instant meal; it is an eternal meal. But the secular culture has sold us a lie and because we are inundated with seemingly infinite messages, we have accepted it as the truth. When speaking about the prophetic signs of the evangelical counsels, the Constitutions of the Congregation of Holy Cross indirectly articulate the lie and the truth involved:

“We dedicate ourselves to be prophetic signs through these vows. We are sojourners in this world, longing for the coming Kingdom of Our Lord in the service of His kingdom. We pray to live our vows well enough to offer the unvarnished truth in a convincing way that is the mark of Christ’s purity.”

These words of Constitution 5:45, in fact, apply well to Christians today. When we interchange the words faith and vows, we come to realize that the Christian today is at war with the culture of secularism. We need to live our faith well enough to offer the unvarnished truth through our witness and service.

Love is complex. The secular culture would have us believe love is reduced to sensual sexual pleasure; to material possessions that strike our fancy; to accumulating power and making lots of money for the sake of fueling greed for all things sensual; all things material; all things trivial. We are taught to be so enamored with them, we barely look beyond them to the love that truly deserves our worship. It is a radical, prophetic, all-demanding love that ultimately forgets the self for the sake of the beloved, as Jesus asks us. It is to gain the whole world while losing ourselves in the process.

Campus Ministry’s role today is to bombard the campus community with a message of contradiction to the human soul. Our worldviews are a message of the kingdom of self. The culture, on the other hand, is a message of the kingdom of God. We need to do our work and then be committed to self-sacrificing love, the ultimate truth, with greed for material satisfactions as that which will meet and fulfill our deepest hungers and thirsts.

Stonehill students, in the joy of youthful vitality, are themselves the very best evangelizers for fellow students and staff and faculty. They do it well: They sing their hearts out, beautifully and strikingly, in solemn, sacred joy celebrating the sacrifice of the Eucharist. Their praise and worship is authentic and genuine.

In the midst of heavy academic schedules, they serve tirelessly in love through Stonehill programs for the forgotten and afflicted of society (in our own country and throughout the world) taking precious time not only throughout the school year but also during summer vacations and all forms of social media. They gather to study Scripture, to go on campus retreats and to lead those retreats with courage, bearing witness to the strength and healing of God’s grace in their struggles of every sort.

Seeing them in action brings to mind the words of early Christian Theologian Tertullian “Who are they, these Christians? See how they love one another!”

Fr. Hugh Cleary, C.S.C., was ordained on April 28, 1973. He was the director of Campus Ministry at Stonehill College, Easton, Mass., from July 2011 to December 2013. Fr. Cleary is now serving as chaplain at the Monastery of Bethlehem, Livingston Manor, N.Y.
Editor’s note: Saint André Bessette Catholic Church is a parish in downtown Portland, Ore., and also serves as a social ministry of the United States Province, offering worship, pastoral care, food, clothing and health care services to the poor, homeless and marginalized in the Portland area.

When Pope John Paul II first spoke of the Church’s need for a New Evangelization, he was calling every believer into a radical service to capture the fire of Christ’s presence and to bring the joy and peace of faith to all people. This is the true realization of Pope John Paul II’s New Evangelization. Key to evangelizing in the 21st century is the use of “new methods.” Social media and other forms of technology allow us to reach and teach millions the faith and Francis as well as proclaiming the good news in our local communities.

Articulating the Faith

From my own experience, two separate murders at the front door of Holy Cross (now called Saint André Bessette Catholic Church) changed how I would evangelize and articulate the faith in ways I would have never imagined at the time.

“Wallace” was stabbed in predawn hours at our parish door and made his way a block up the street in downtown Portland, Ore., and died.

“Daniel” was shot nine times on the sidewalk of our Chapel at 3 a.m. on a cold Saturday in October 2003.

Two weeks after his death, the parish family came together with Daniel’s family to pray at the murder site at the time of the murder, 3:00 in the morning.

We sang in the night streets with prayer and presence. I begged God that the Gospel would stretch from our sanctuary to the brutal streets.

Connecting Faith, Community

Daniel’s death compelled me to connect faith beyond the boundaries of our local parish community. I soon discovered that members of our parish also wanted to play a role in ending the violence and breaking down the barriers between the rich and poor.

I searched for answers about how to respond to the violence of our neighborhood and the issues of urban poverty that surrounded our parish. I discovered that we could not change people’s situations; we could not fix people or solve their problems or provide satisfactory answers to why they faced such suffering. However, we could listen and pray with them. We could create a peaceful, non-violent environment where people could come for comfort and peace.

The first step in discovering faith for members of our staff was understanding that the answers reside within the person and that we are here to support that person and to be a presence in their life. As I was listening to those in need, I found the answers hidden in the most surprising places. The only answer we had was to trust God and let God do the work.

Taking It To the Streets

by Rev. Ronald P. Rath, C.S.C.

W e are Pope John Paul II’s first spokesmen, as well as proclaiming the good news in our local communities.

Exemplification, he said many times over the years, is the best way to spread the Good News of the Gospel. He kept saying that to evangelize is to serve for the poor and people of color in the Americas. This service must be real and full of charity and compassion, not just lip-service.

The use of “new methods” is new evangelization in action. Social media and other forms of technology allow us to connect with people in new and unique ways.

The Vatican and the Catholic media’s use of technology enables us to instantly connect with Pope Francis and his words of wisdom. The Pope’s messages are an inspiration to us and an example of how to communicate with people. His words are not just for the Pope; they are for all of us.

The Pope’s messages are an inspiration to us and an example of how to communicate with people. His words are not just for the Pope; they are for all of us.
Evangelizing other Evangelizers

Soon, we created a model that gave us spiritual direction. By realizing our own faith and our role in the ministry, we were better able to serve the lonely marginalized. Our staff began to meet quarterly with two spiritual directors.

Our ministry became one of discovering Christ Jesus and connecting the Sacraments to the direct service of God’s people. We learned from our experiences and soon we began to invite others to learn too. We held daylong retreats that we named “The Personal Poverty Retreat.” We wanted to share our experiences with people in other Catholic parishes, in other Christian denominations and with people from many different backgrounds. All were searching through their own suffering for answers on how they could be together with the people in need.

The New Evangelization emphasizes that we all are responsible for taking our faith from the pews of our churches into the streets, in order to reach all those in need of Christ’s healing love. We are all called to these missionary efforts. We are all challenged to unite people in Christ Jesus so that our streets can be Christ Jesus’ streets, our homes can be Christ Jesus’ homes and our countries can be Christ Jesus’ lands.

The radio program has continued well beyond the four weeks of Advent. I am now in my ninth year, broadcasting the weekly reflections on the radio and with my writing for magazines, I have been able to share the stories of ministry with people in other parishes. Several parishioners from the parish recognized the need to continue educating people beyond our immediate Portland neighborhood. They designed a website called “the Catholic News Hour” that is not only a place where people can learn about the parish, but it is a way to share stories of ministry beyond the local parish.

The New Evangelization emphasizes the importance of sharing our stories of ministry with others. This way, we can continue to spread the fire of faith in Christ Jesus that we all found at Saint André Bessette Catholic Church.

In 2005, I was invited by the program director at radio station KBVM, Catholic Broadcasting Northwest, to record daily reflections for their Family Life on the Air program. I was eager to reach other people who were tired of the same old stories and were looking for new forms of evangelizing. I began to understand the importance of spreading the fire of faith beyond the local parish and into the streets.

From the Pews to the Streets

I am still learning from the deaths of Wallace and Daniel. Their murders all those years ago are still igniting my heart and my passion for the gospel. I believe that we all have a role to play in spreading the fire of faith in Christ Jesus. I am committed to continuing my work as a preacher, writer and teacher, using my talents to share the stories of ministry and to inspire others to do the same.

This table of contents offers an overview of the different forms of evangelizing we have used to share our stories of ministry. It includes the forms of evangelizing we have used, the results we have seen and the lessons we have learned. This will give you a sense of the different ways we have shared our stories of ministry and the impact it has had on our own lives and the lives of others.

Evangelizing Through Media

The radio program has continued well beyond the four weeks of Advent. I can now reach people who are not familiar with our parish and who are looking for a new form of evangelizing. I am committed to sharing my stories of ministry through the radio program and through my writing for magazines, in order to reach all those in need of Christ’s healing love.

The Joy of the Gospel

Evangelizing other Evangelizers

Some of our staff have also been speaking on radio programs, giving talks and writing articles about their experiences in the ministry. We have been able to share our stories of ministry with people in other parishes and communities, in order to reach all those in need of Christ’s healing love.

Evangelizing the Margins

The New Evangelization emphasizes the importance of reaching out to the marginalized and those who are suffering. We have been able to share our stories of ministry with people who are suffering and create a sense of community and hope among them.

From the Pews to the Streets

I am committed to continuing my work as a preacher, writer and teacher, using my talents to share the stories of ministry and to inspire others to do the same. I am committed to spreading the fire of faith in Christ Jesus and to reaching all those in need of his healing love.
Putting the New Evangelization Into Practice

by Rev. John J. Dougherty, C.S.C.

I serve as a parish priest in the Archdiocese of Portland in Oregon. It is a wonderful place to minister and serve the Lord. As a 1983 graduate of the University of Portland, it brought me great joy to have the opportunity to be there as a parish priest. But it was not without its challenges.

It is really about getting back to the basics of our faith and our tradition. It is more about how we are called to welcome those who do not know who we are and what we stand for. Technology and social media figure into the New Evangelization; and as a pastor, I need to do what I can to bring that into the parish. Upon reflection, I guess I was already doing some of the work of the New Evangelization via the parish website that always seemed to be in need of an update. I was often discouraged when looking at a parish website in October and they still had the Lenten schedule of events posted. I found myself asking, "How can we attract somebody new if we just have old events posted?"

I decided that I needed help. And who did I call? An eighth grader! That being said, I do think that technology and social media figure into the New Evangelization; and as a pastor, I need to do what I can to bring that into the parish.

I thought about the Archdiocese for meetings and time apart. Traditionally, the Archdiocese gives a talk at the conclusion of our days together. Obviously, this talk was much anticipated in that it was the first time he had spoken to all of us in a group setting since his arrival in April. Well it happened, right on cue … you guessed it, he spoke about the New Evangelization. I listened … and I took some handwritten or typed notes! This was really a first for all of us. He let us know that the New Evangelization was not to be feared and it was not to be considered a "new program." It is really about getting back to the basics of our faith and our tradition. It is more about how we are called to welcome those who do not know who we are and what we stand for.

Another role of technology, that as a pastor, I find very useful and helpful, is the ability to reach out to people, especially those who are far away. I did not have the opportunity to do this before, but now I can. I have been able to reach out to people and share information about the New Evangelization. I have found that this "new way of communicating" has become the primary medium for the Archdiocese to reach out to people. I have been able to get people involved and get them excited about the New Evangelization.

I have been able to get people involved and get them excited about the New Evangelization. I think that this is one of the greatest aspects of the New Evangelization. It is not about doing things for the sake of doing them, but about doing things that will inspire people and get them excited about the faith. I have been able to get people involved and get them excited about the New Evangelization. I think that this is one of the greatest aspects of the New Evangelization. It is not about doing things for the sake of doing them, but about doing things that will inspire people and get them excited about the faith.
Saint Paul made it pretty clear almost 2,000 years ago: To the free, he was free; to slaves, a slave; to Jews, a Jew; to Greeks, a Greek; to the weak, weak.

“I have become all things to all, to save at least some. All this I do for the sake of the Gospel, so that I too may have a share in it” (1 Cor 9:19-23).

To preach the Gospel, St. Paul would use whatever means that was at hand. In our day, Pope Benedict made the Vatican’s social media hub continually share the Gospel and to build the Kingdom. In his recent Apostolic Exhortation, “The Joy of the Gospel,” the Pope writes:

“Today, when the networks and means of human communication have made unprecedented advances, we sense the challenge of... and solidarity for everyone. If we were able to take this route, it would be so good, so soothing, so liberating and hope-filled! To go out of ourselves and to join others is healthy for us. To be self-enclosed is to taste the bitter poison of immanence, and humanity will be worse for every selfish choice we make.” (#87)

Pope Francis sees much good that can be done through social media, through the Internet, through emerging technologies, as a new way to share the Gospel as a means to evangelization. He has said “The church is not a building, it is Christ. The church is not a building, it is Christ.”

My ministry as a priest is to tell the story of Salvation. To the Twitterverse, I’ll tweet. To Facebookers, I will be a friend. To the blogosphere, I will blog.

Since the day my father gave me a boxy Argus 75mm camera back in the late 1970s, I have also been a photographer. In 2009, I became more serious about photography as a means to share my experiences as a priest and even as a means of evangelization. Within the past month, I purchased a photo printer which I will use during Chile’s Territorial Mission in 2014. Every day this year, I will publish on my blog an image of a neighbor and a bit of their story. I purchased the printer because I have felt that, as I make an image, I am only taking. So I will share my gift with the priest, Cardinal Pedro Barreto, who asked me to do a photo essay on his Diocese of Arequipa. He said, “May we be a people who cultivate the beauty of the image and thereby bear witness to God’s love. May we be a people who see the face of the Father in the face of our neighbor.”

Sant’Ana Village, Peru. July 2013. (Photo taken by Annie Irving)


Fr. Cox on location as part of The Giving Lens, Peru project. (May 2012; photo taken by Annie Irving)
Our founder, Rev. Basil Moreau, C.S.C., (Feb. 11, 1799 – Jan. 20, 1873) was born at the end of the French Revolution. Moreau lived and worked in a time of many cultural, political and religious shifts. As a result, his spiritual advisors and mentors were diverse, including Catholic, Protestant, and Jewish Great Masters. Their eclectic works are among the most important to Moreau’s own thinking and work.

Moreau was profoundly influenced by the great masters. Their works were the inspiration for the ‘Essential Writings’ series. From St. Gregory of Nyssa, Moreau valued the great masters’ wisdom. Their works were the inspiration for the ‘Essential Writings’ series. From St. Gregory of Nyssa, Moreau valued the great masters’ wisdom. Their works were the inspiration for the ‘Essential Writings’ series.

For as this Father of the Church says, your will must be like the hand that holds the paintbrush. The virtues that you reproduce in yourself will be the colors of the painting, and Jesus Christ will be the model whom you copy.

You will need to fill and nourish your heart with his teachings, to meditate on these mysteries in silent recollection as well as on the abundance of his works. You must be the painter of the Savior’s life, renewing his beauty and making him known to others.

That is the kind of knowledge with which you need to become thoroughly familiar, and it is of such a knowledge that St. Paul spoke to the Ephesians when he said: “Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ, even as he chose us in him before the foundation of the world, that we should be holy and without blame before him in love. In him we have obtained our inheritance, being delivered by his blood in redemption for a ransom, to which he called us, having purified us with the blood of his Son, through the word of truth to the glory of his grace, which he bestowed on us in all wisdom and prudence, in order that we, beinggripped with the hope of eternal life, might be firm, steadfast, and immovable in all the will of God’s pleasure, in knowledge of his will, according to the excellence of the spiritual wisdom and knowledge that the Spirit of God has imparted to us.”

Basil Moreau, “Spiritual Exercises, Week 2 Day 1”

You are very well aware, then, that the Son of God became man by uniting himself with human nature, that he was born in a crib at Bethlehem, that he lived...
The Congregation of Holy Cross is an international religious community founded in 1773 by Father Louis de la Grange, O.C.S.O., the Church of Notre Dame de Sainte-Croix in Le Mans, France, was brutally attacked in 2021.

The Franciscans at the Church of Notre-Dame de Sainte-Croix in Le Mans, France, were brutally attacked in 2021.

The Franciscans at the Church of Notre-Dame de Sainte-Croix in Le Mans, France, were brutally attacked in 2021.

The Franciscans at the Church of Notre-Dame de Sainte-Croix in Le Mans, France, were brutally attacked in 2021.

The Franciscans at the Church of Notre-Dame de Sainte-Croix in Le Mans, France, were brutally attacked in 2021.

The Franciscans at the Church of Notre-Dame de Sainte-Croix in Le Mans, France, were brutally attacked in 2021.

The Franciscans at the Church of Notre-Dame de Sainte-Croix in Le Mans, France, were brutally attacked in 2021.

The Franciscans at the Church of Notre-Dame de Sainte-Croix in Le Mans, France, were brutally attacked in 2021.

The Franciscans at the Church of Notre-Dame de Sainte-Croix in Le Mans, France, were brutally attacked in 2021.

The Franciscans at the Church of Notre-Dame de Sainte-Croix in Le Mans, France, were brutally attacked in 2021.

The Franciscans at the Church of Notre-Dame de Sainte-Croix in Le Mans, France, were brutally attacked in 2021.

The Franciscans at the Church of Notre-Dame de Sainte-Croix in Le Mans, France, were brutally attacked in 2021.

The Franciscans at the Church of Notre-Dame de Sainte-Croix in Le Mans, France, were brutally attacked in 2021.

The Franciscans at the Church of Notre-Dame de Sainte-Croix in Le Mans, France, were brutally attacked in 2021.

The Franciscans at the Church of Notre-Dame de Sainte-Croix in Le Mans, France, were brutally attacked in 2021.

The Franciscans at the Church of Notre-Dame de Sainte-Croix in Le Mans, France, were brutally attacked in 2021.

The Franciscans at the Church of Notre-Dame de Sainte-Croix in Le Mans, France, were brutally attacked in 2021.

The Franciscans at the Church of Notre-Dame de Sainte-Croix in Le Mans, France, were brutally attacked in 2021.

The Franciscans at the Church of Notre-Dame de Sainte-Croix in Le Mans, France, were brutally attacked in 2021.

The Franciscans at the Church of Notre-Dame de Sainte-Croix in Le Mans, France, were brutally attacked in 2021.

The Franciscans at the Church of Notre-Dame de Sainte-Croix in Le Mans, France, were brutally attacked in 2021.

The Franciscans at the Church of Notre-Dame de Sainte-Croix in Le Mans, France, were brutally attacked in 2021.

The Franciscans at the Church of Notre-Dame de Sainte-Croix in Le Mans, France, were brutally attacked in 2021.

The Franciscans at the Church of Notre-Dame de Sainte-Croix in Le Mans, France, were brutally attacked in 2021.

The Franciscans at the Church of Notre-Dame de Sainte-Croix in Le Mans, France, were brutally attacked in 2021.

The Franciscans at the Church of Notre-Dame de Sainte-Croix in Le Mans, France, were brutally attacked in 2021.

The Franciscans at the Church of Notre-Dame de Sainte-Croix in Le Mans, France, were brutally attacked in 2021.

The Franciscans at the Church of Notre-Dame de Sainte-Croix in Le Mans, France, were brutally attacked in 2021.

The Franciscans at the Church of Notre-Dame de Sainte-Croix in Le Mans, France, were brutally attacked in 2021.

The Franciscans at the Church of Notre-Dame de Sainte-Croix in Le Mans, France, were brutally attacked in 2021.

The Franciscans at the Church of Notre-Dame de Sainte-Croix in Le Mans, France, were brutally attacked in 2021.

The Franciscans at the Church of Notre-Dame de Sainte-Croix in Le Mans, France, were brutally attacked in 2021.

The Franciscans at the Church of Notre-Dame de Sainte-Croix in Le Mans, France, were brutally attacked in 2021.

The Franciscans at the Church of Notre-Dame de Sainte-Croix in Le Mans, France, were brutally attacked in 2021.

The Franciscans at the Church of Notre-Dame de Sainte-Croix in Le Mans, France, were brutally attacked in 2021.

The Franciscans at the Church of Notre-Dame de Sainte-Croix in Le Mans, France, were brutally attacked in 2021.

The Franciscans at the Church of Notre-Dame de Sainte-Croix in Le Mans, France, were brutally attacked in 2021.

The Franciscans at the Church of Notre-Dame de Sainte-Croix in Le Mans, France, were brutally attacked in 2021.

The Franciscans at the Church of Notre-Dame de Sainte-Croix in Le Mans, France, were brutally attacked in 2021.

The Franciscans at the Church of Notre-Dame de Sainte-Croix in Le Mans, France, were brutally attacked in 2021.

The Franciscans at the Church of Notre-Dame de Sainte-Croix in Le Mans, France, were brutality attacked in 2021.
Your questions answered ... Speaking by Rev. Herbert C. Yost, C.S.C.

... is something “different” about us and could begin to ask questions. This provides the opening to share our “secret,” which is the Catholic faith. We can offer to say a prayer for a co-worker who is sick or in a difficult situation.

We can have an icon of our favorite saint on our desk. We can leave copies of the parish bulletin in the break room. We can casually relate a message heard in a homily at Sunday Mass, which not only gives us the opportunity to share a positive thought but also to invite someone to attend Sunday Mass. And you know, you might just get someone asking you “Can I come with you next Sunday?” What’s important is not what we do, but that we actually do something.

That’s the message that Pope Francis has been tirelessly proclaiming this past year. To define the New Evangelization in the simplest possible terms: I come to know the mind and heart of Jesus through prayer and reflection, plus study of Scripture and Church teaching. With those as my guidebooks, I then go around doing conscious, deliberate and specific stuff that would make Jesus smile.

“I’ve heard a lot about being Catholic and evangelizing, but I’m not an outgoing, educated or preachy-type person. I love God and my faith and want others to know about it. How can I evangelize in ways that are more personal and not about the Church?”

Actually, you’re well on the way to being an evangelist! As described by our last three Popes, the New Evangelization has three parts. One: we must have a personal relationship with Jesus Christ. In other words, it’s not enough to know about Jesus or who Jesus is. Effective evangelization begins with having a relationship with Jesus.

Second, as the relationship to Jesus grows, one enters the Church. How does the new convert experience this sacramental step? As we choose to be like Christ to others, we also become a part of the Church. Someone who is, for example, will probably not be able to speak to a large group of people at once. This is just one of our personal characteristics and abilities.

Finally, as the relationship to Jesus grows, a desire arises to be like Christ to others we encounter each day through our thoughts, words and actions. Both qualities you mention in your question. The third step then becomes sharing with others in your life the reasons your relationship with Jesus is important, and how that relationship can be nurtured in the Catholic Church. Ideally, we’d be able to share with others our personal stories of faith and witness to the love that we have for our faith as Catholics. But this need not be our only way of evangelizing. And it doesn’t need to be formal. People may notice that there is something different about you and could begin to ask questions. This provides the opening to share our “secret,” which is the Catholic faith. We can offer to say a prayer for a co-worker who is sick or in a difficult situation.

We can have an icon of our favorite saint on our desk. We can leave copies of the parish bulletin in the break room. We can casually relate a message heard in a homily at Sunday Mass, which not only gives us the opportunity to share a positive thought but also to invite someone to attend Sunday Mass. And you know, you might just get someone asking you “Can I come with you next Sunday?” What’s important is not what we do, but that we actually do something.

That’s the message that Pope Francis has been tirelessly proclaiming this past year. To define the New Evangelization in the simplest possible terms: I come to know the mind and heart of Jesus through prayer and reflection, plus study of Scripture and Church teaching. With those as my guidebooks, I then go around doing conscious, deliberate and specific stuff that would make Jesus smile.

Now, what is meant by “the faith?” I confess I’m not 100 percent sure. Some say the New Evangelization is centered around faith in Jesus and drawing others to deepen their relationship to the Lord. That in turn will lead them into relationship with the Catholic Church. Others would say it means drawing people to the Catholic faith as converts or bringing lapsed Catholics back into the fold. Once in the Church, then they begin to build that relationship with Jesus. Either one is valid. Now most people are comfortable with knowing the faith and living the faith. It’s sharing that causes hesitation and discomfort. We think it means being like the Lighthouse folks knocking on the door of someone who is not Catholic, but we can find ways to evangelize in ways that are more personal and not about the Church.

The Guilds of Holy Cross is annual giving membership society of the United States Province. It was created to honor friends of Holy Cross whose personal mission and values align with those of the Congregation — making God known, loved and served in our education, parish and mission settings around the world.

To learn more about the Guilds of Holy Cross and see how the United States Province supports and acknowledges members, please visit guild.holycrossusa.org. Call us at 574.631.6731 or email us at development@holycrossusa.org.