

Paul VI EVANGELII NUNTIANDI and John Paul II REDEMPTORIS MISSIO  
SYNOPSIS  
POPE FRANCIS – EVANGELII GAUDIUM

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*INTRODUCTION*

I. The origin of the word “evangelization”

Our word “evangelization” is rooted in the Greek word “Evangelion” which means good message or gospel. Our Christian usage of this word has its origin in the gospel according to Mark 1:1: “*The beginning of the good news of Jesus Christ, the Son of God.*”

This sentence can mean: the beginning of the good news about Jesus Christ or the beginning of the Good News of Jesus Christ, that means: Jesus Christ in person is the good news. He is God’s good news to humanity.

II. The origin of our modern understanding of evangelisation

The foundation of our modern understanding of evangelization was laid during Vatican II. And so we find in one of its most important documents, Lumen Gentium, that is the Dogmatic Constitution about the Church, this definition of Evangelisation:

**The proclamation of Christ by word and the testimony of life (no. 35).** This is the modern understanding of evangelization in one short sentence.

III. Further development of the understanding of evangelisation

After Vatican II the various popes have added their own thoughts to this basic definition of evangelization. The first one to do so was Pope Paul VI with the postsynodal document EVANGELII NUNTIANDI (EN) which followed the Synod on Evangelisation in 1974.

In this talk I want to show the development of our understanding of evangelization from Evangelii nuntiandi to today, by picking out the main points of the various documents published by Popes Paul VI, John Paul II and Redemptoris Missio (RM) and Pope Francis who began his pontificate with the encyclical evangelii gaudium – the joy of the Gospel (EG).

Evangelii Gaudium looks to me so special that I will treat it separately from the other two documents.

**A. THE CHURCH AS EVANGELIZER ACCORDING TO POPES PAUL VI AND JOHN PAUL II** (general description)

Introduction

For Pope Paul VI and Pope John Paul mission is evangelization and evangelization means to proclaim Christ to all people (RM 3) [to proclaim the gospel to the people of today/ EN 1].

In a very general way Pope Paul adds:

Evangelizing activity has its origin in the life and work, the death and resurrection of Jesus Christ.

During his short lifetime Jesus was the greatest evangelizer. He was so to the point of the sacrifice of His earthly life.

What was the content of the good news which Christ proclaimed?

In Mk 1,15 we read: The time is fulfilled and the kingdom of God has come near. Repent and believe in the good news.

The proclamation of the **kingdom of God** in word and deed was what was most important in his life.

Where the kingdom of God is, there God is present – and he is present in Christ's words and deeds which bring **salvation** to people: Salvation is God's gift which brings liberation to people: liberation from everything that oppresses man but which is above all liberation from sin and the Evil One, the joy of knowing God and being known by Him, of seeing Him, and of being given over to him. (EN 9)

Christ does not live on earth any longer. To whom has he handed on the task of continuing his work of evangelization, his work of proclaiming the nearness of God's kingdom and salvation?

The answer is: This is the task of the Church.

## I. The evangelizing task of the church (general description)

In his proclamation of the Good News Jesus called for a METANOIA- for a CONVERSION. This call sounds today into the world through the church and that means in the words of Pope Paul VI:

“For the Church evangelizing means bringing the Good News into all the strata of humanity, and through its influence transforming humanity from within and make it new.

The Church evangelizes when she seeks to convert, solely through the divine power of the message she proclaims, both the personal and collective conscience of people, the activities in which they engage, and the lives and concrete milieu which are theirs” (EN 18)

## II. The addressees of Evangelisation

### 1. In a general way

Both popes agree that the gospel of Jesus Christ, that is Jesus Christ, has to be proclaimed to all the people of the world, there is not one people which does not have to be evangelized.

Nevertheless, we can break down that big mass of people to be evangelized into some groups:

Pope John Paul sees three groups in need of evangelization: Evangelisation is directed

- *to those peoples, groups and socio-cultural contexts in which Christ and his gospel are not known, or which lack Christian communities sufficiently mature to be able to incarnate the faith in their own environment and proclaim it to other groups. This is **mission ad gentes** in the proper sense of the term.*

\* *Secondly, there are Christian communities with adequate and solid ecclesial structures. They are fervent in their faith and in Christian living. They bear witness to the Gospel in their surroundings and have a sense of commitment to the universal missions. In these communities the Church carries out her activity **and pastoral care**.*

\* *Thirdly, there is an intermediate situation, particularly with ancient Christian roots, and occasionally in the younger Churches as well, where entire groups of the baptized have lost a living sense of faith, or even no longer consider themselves members of the Church, and live a life far removed from Christ and his Gospel. In this case what is needed is a **new evangelization (RM 33)***

## 2. Further explanation of mission ad gentes

### a. Founding of new local churches – IS A MUST

The church has the duty to **establish new churches among people or communities where they do not yet exist, for this is the first task of the Church, which has been sent forth to all peoples and to the very ends of the earth.** These new local churches have to be developed to their full maturity. The phase of ecclesial history, called the plantatio ecclesiae [planting of the Church] has not reached its end; for much of the human race it still is to begin.

This was the traditional understanding of “Mission Ad Gentes”. But this mission today knows

### b. New areas of mission ad gentes:

#### \* cities

Initial evangelization to non-Christians is not only to be done in rural areas of Africa and Asia, far removed from modern life. Today new cultures develop in the **cities**. Many people, particularly the young people, migrate from rural areas to the cities. They have to be evangelized.

#### \*\* in traditionally Christian countries: migration and refugees

Traditionally Christian countries experience an influx of non-Christian migrants and refugees who have to be evangelized.

#### \*\*\* Poverty

The community of believers in Christ is challenged by the inhuman situations many people have to live in- particularly refugees in all countries of the world. Evangelisation, the proclamation of Christ must become the means for restoring the human dignity of these people (RM 37 b).

### 3. The world of the Media

Evangelization today is challenged in a completely new way: the world of the Mass Media. Paul VI and John Paul II were aware of them and their power. But between both popes are about 20 years in which the Mass media developed tremendously. And Pope Francis does not mention it.

#### a. Pope Paul VI This paragraph is a new formulation

Pope Paul is convinced of the necessity to use the new mass media or means of social communication in the service of evangelization. Yes, the church would feel guilty before the Lord if she did not utilize these powerful means that human skill is daily rendering more perfect. It is through them that she proclaims ‘from the housetops’ the message of which she is the depository. In them she finds a modern and effective version of the pulpit. Thanks to them she succeeds in speaking to the multitudes. However, in using these modern means of social communication the church is challenged to use them in such a way, that her message will pierce the conscience of each individual, implanting itself in his heart as though he were the only person addressed, with all his most individual and personal qualities, and evoke an entirely personal adherence and commitment (EN 45).

For John Paul the mass media are not only useful tools for evangelization; he introduces into the language of evangelization / communication the concept of **AREOPAGUS** (Acts of the Apostles). What does he mean with this concept?

#### b. Pope John Paul II

##### b.1. Explanation of the concept “Areopagus”

The concept of Areopagus Pope John Paul took over from the Acts of the Apostles (17:16-34).

St. Paul went to the Areopagus in Athens to proclaim the Good News. At that time the Areopagus represented the cultural center of the learned people of Athens, **and today it can be taken as a symbol of the new sectors in which the gospel must be proclaimed.**

Pope John Paul actually knows different of such “areopagus”. The very first one is the

##### b.2. Areopagus of the world of communications

This areopagus is “unifying humanity and turning it into what is known as ‘a global village’. The means of social communication have become so important as to be for many the chief means of information and education, of guidance and inspiration in their behavior as individuals, families and within society at large. In particular the younger generation is growing up in a world conditioned by the mass media. ... Since the very evangelization of modern culture depends to a great extent on the influence of the media, it is necessary to integrate the good news, the content of evangelization, into the new culture created by modern communications. This is a complex issue, since the new culture originates not just from whatever content is

eventually expressed, but from the very fact that there exist new ways of communicating, with new languages, new techniques, a new psychology and new vocabulary.

#### b.3. The Areopagus of culture, scientific research, international relations

We would do well to be attentive to these modern areas of activity and to be involved in them.....International organizations and meetings are proving increasingly important in many sectors of human life, from culture to politics, from the economy to research. **Christians who live and work in this international sphere must always remember their duty to bear witness to the Gospel (RM 37 c)**

#### b 4 The Areopagus of the faith seekers

On the one hand people sink into ever deeper consumerism, on the other hand we see a real search for meaning, the need for an inner life, and a desire to learn new forms and methods of meditation and prayer.... The Church has an immense spiritual patrimony to offer humankind, a heritage in Christ, who called himself the way and the truth, and the life. It is the Christian path to meeting God, to prayer, to asceticism and to the search for life's meaning. **Here too is an Areopagus to be evangelized. (RM 38)**

### III. The Method of Evangelisation

We have to ask ourselves. How are we to evangelize?

#### 1. Witness of a Christian life.

The most important and irreplaceable proclamation happens through the witness of living a Christian life, Popes Paul and John Paul say.

#### 2. Further ways of proclamation

##### a. according to Paul VI

According to Paul VI evangelization does not only consist of preaching and teaching doctrine. Evangelization must touch life: it must touch natural life by giving a new meaning to it; it must touch the supernatural life by educating people in the faith in such a way as to lead each individual Christian to live the sacraments of faith and not to receive them passively or reluctantly (EN 47).

##### b. according to Pope John Paul

- The evangelical witness which the world finds most appealing is that of concern for people, and of charity to the poor, the weak and those who suffer (RM 42)
- The church is called to bear witness to Christ by taking courageous and prophetic stands in the face of the corruption of political and economic power.
- The church and her missionaries must also bear witness of humility which allows them to make personal and communal examination of conscience in order to correct in their behavior whatever is contrary to the gospel and disfigures the face of Christ.
- Evangelisation through prayer and sacrifice for the missionaries

Pope John Paul says:

Among the forms of sharing in the task of the missionaries, first place goes to spiritual cooperation through prayer, sacrifice and the witness of Christian life. Prayer should accompany the journey of missionaries so that the proclamation of the word will be effective through God's grace.

Prayer needs to be accompanied by sacrifice. The redemptive value of suffering, accepted and offered to God with love, derives from the sacrifice of Christ himself, who calls the members of his mystical body to share in his sufferings...The sacrifice of missionaries should be shared by the sacrifices of all the faithful. By making such an offering, the sick themselves become missionaries. Pentecost is in some countries the Day of Suffering for the Missions. (RM 78)

IV. Who are the missionaries?

1. The Church through the College of Bishops together with the Pope

For Paul VI and John Paul II there is only one answer: The Church is the missionary.

Pope John Paul takes a closer look at the task of the church and he distinguishes:

The members of the College of Bishops who are at the same time pastors of the particular churches.

The primary responsibility is with the College of Bishops headed by the Pope. Therefore the pope said about himself: I have traveled all over the world to proclaim the Gospel, to strengthen the brothers in the faith, to console the Church, to meet people." (63)

2. Further preachers of the gospel

The Gospel has also to be proclaimed through male and female religious institutes, diocesan priests, and lay people.

John Paul encouraged men and women of consecrated life with the words:

I invite institutes of consecrated life to establish communities in the young churches, so as to bear glorious witness among non-Christians to the majesty and love of God as well to unity in Christ.

I extend a special word of appreciation to the missionary religious sisters, in whom virginity for the sake of the kingdom is transformed into a motherhood in the spirit that is rich and fruitful. It is precisely the mission ad gentes that offers them vast scope for the gift of self with love in a total and undivided manner. The example and activity of women who through virginity are consecrated to love of God and neighbor, especially the very poor, are an indispensable evangelical sign among those peoples and cultures where women still have far to go on the way toward human promotion and liberation. (70)

About evangelization by **lay people** Pope Paul writes:

Their own field of evangelizing activity is the vast and complicated world of politics, society and economics, but also the world of culture, of the sciences and the arts, of international life, of the mass media. It also includes other realities which are open to evangelization, such as human love, the family, the education of children and adolescents, professional work, suffering. The more Gospel – inspired lay people there are engaged in these realities, clearly involved in them, competent to promote them and conscious that they must exercise to the full their Christian powers which are often buried and suffocated, the more these realities will be at the service of the kingdom of God and therefore of salvation in Jesus Christ, without in any way losing or sacrificing their human content but rather pointing to a transcendent dimension which is often disregarded (EN 70)

### 3. The authenticity of proclamation

Regarding the evangelizers Pope Paul adds a very important, even crucial point:

Let us now consider the persons of the evangelizers. We are being asked: Do you really believe what you are proclaiming? Do you live what you believe? Do you really preach what you live? The witness of life has become more than ever an essential condition for real effectiveness in preaching. (EN 76)

Above all evangelizers should bear in mind the following: **The work of evangelizing presupposes in the evangelizer an ever increasing love for those whom he is evangelizing.**

### 4. In the name of the Church

Pope Paul VI explains a bit more in detail how he understands that the church has the primary task of evangelization: Individual catechists evangelize in the name of the church, never as private Christians. Evangelisation is for no one an individual and isolated act; it is deeply ecclesial.

## V. Evangelization and development

For Pope John Paul evangelization contributes to the progress of people throughout the world. The reason being that evangelization promotes the recognition of each person's dignity, encourages solidarity, commitment and service of one's neighbor, and gives everyone a place in God's plan, which is the building of his kingdom of peace and justice, beginning already in this life.

To the rich people evangelization shows how to become brothers and sisters of the poor.

## VI Missionary spirituality

**Pope John Paul** concludes Redemptoris Missio with thoughts on missionary spirituality.

In order to be a credible witness of Christ, the missionary must live in intimate communion with Christ who was sent to evangelize. Christ's way of evangelisation is expressed in Phil 2:5-8. Christ's missionary life was a total self-emptying which led him to experience full the human condition and to accept totally the Father's plan for himself. This is an emptying of himself which is permeated by love and expresses love. It finally leads to the foot of the cross.

Missionary spirituality is marked by apostolic charity, the charity of Christ. Those who have the missionary spirit feel Christ's burning love for souls, and love the Church as he did. (RM 89)

And finally: a missionary is such only if he commits himself to the way of holiness. "Holiness must be called a fundamental presupposition and an irreplaceable condition for everyone in fulfilling the mission of salvation in the church." The church's missionary spirituality is a journey towards holiness.

Pope Paul emphasizes that evangelization has to be done with joy. He concludes *Evangelii Nuntiandi* by saying:

Let us preserve the delightful and comforting joy of evangelizing, even when it is in tears that we must sow. May it mean for us... an interior enthusiasm that nobody and nothing can quench. May it be the great joy of our consecrated lives.

And may the world of our time, which is searching, sometimes with anguish, sometimes with hope, be enabled to receive the good news not from evangelizers who are dejected, discouraged, impatient or anxious, but from ministers of the Gospel whose lives glow with fervor, who have first received the joy of Christ, and who are willing to risk their lives so that the kingdom may be proclaimed and the Church established in the midst of the world (EN 80)

## **B EVANGELIZATION ACCORDING TO POPE FRANCIS**

### **INTRODUCTION: A NEW CHAPTER OF EVANGELIZATION**

The last words of Pope Paul are a good bridge to the last document we have to study in order to get to know how the Church sees evangelization today, and that is the encyclical with which Pope Francis began his pontificate: *EVANGELII GAUDIUM*, **THE JOY OF THE GOSPEL**. Pope Francis begins the encyclical with the words:

"*evangelii gaudium*, the joy of the Gospel: the joy of the gospel fills the hearts and lives of all who encounter Jesus."

And then he spells out the purpose of this encyclical: In this Exhortation I wish to encourage the Christian faithful **to embark upon a new chapter of evangelization marked by this joy**, while pointing out new paths for the Church's journey in years to come. (EG 1).

Having read through the encyclical I must say: Pope Francis truly embarks on a new chapter of evangelization It is new because it is permeated by **JOY**.

Starting point for the pope seems to be his faith in the words of Jesus: So much God loves the world that he gave his only son so that everyone who believes in him may not perish but may have eternal life.

Believing in these words of Jesus we cannot but proclaim Jesus Christ the forgiving, life giving love of God in person; **Jesus Christ is the face of God's mercy**. And the reaction to that news can only be **JOY**.

### **I. The New Evangelization according to Pope Francis**

Pope Francis, like John Paul II, uses the concept of “new evangelization”, but he does it a bit differently:

## I. The addressees of the new evangelization

There are three settings in which new evangelization is carried out:

1. The ordinary pastoral ministry, “which is animated by the fire of the Spirit, so as to inflame the hearts of the faithful who regularly take part in community worship and gather on the Lord’s day to be nourished by his word and by the bread of eternal life.”

*Pope Francis includes here also those members of the faithful who preserve a deep and sincere faith, expressing it in different ways, but seldom taking part in worship.* Ordinary pastoral ministry seeks to help believers to grow spiritually so that they can respond to God’s love ever more fully in their lives. (EG 15)

2. The baptized whose lives do not reflect the demands of Baptism, who lack a meaningful relationship to the Church and no longer experience the consolation born of faith. The Church, in her maternal concern, tries to help them experience a conversion which will restore the joy of faith to their hearts and inspire a commitment to the Gospel.  
(EG 15)

3. Lastly, we cannot forget that evangelization is first and foremost about preaching the Gospel to those who do not know Jesus Christ or who have always rejected him. Many of them are quietly seeking God, led by a yearning to see his face, even in countries of ancient Christian tradition.

## II. Method of Evangelisation

### 1. a general description of the way

The responsibility of proclaiming the good news lies with *all Christians*. And they should do it by sharing their joy with them, pointing to a horizon of beauty and inviting others to a delicious banquet and not just impose new obligations.(EG 15)

So the new phase of evangelization is characterized by enthusiasm and vitality.

That means that the church with all her structures must not be concerned with self-preservation, but with bringing the joy of the gospel into the whole world (EG 27)

### 2. Proclamation in a missionary way

Proclamation in a missionary style is not obsessed with the disjointed transmission of a multitudes of doctrines to be insistently imposed. When we adopt a missionary style which would actually reach everyone without exception or exclusion, the message has to concentrate on the essentials, on what is most beautiful, most grand, most appealing and at the same time most necessary. (EG 35)

In this basic core what shines forth is **the saving love of God made manifest in Jesus Christ who died and rose from the dead.** (EG 36)

3. A missionary Church is a Church whose doors are open (EG 46)

The church is called to be the house of the Father, with doors always wide open. (EG 47)

The doors of the sacraments should not be closed for simply any reason. This is especially true of the sacrament which is itself the door: baptism. **The Eucharist is not a prize for the perfect but a powerful medicine and nourishment for the weak.** These convictions have pastoral consequences that we are called to consider with prudence and boldness. Frequently we act as arbiters of grace rather than its facilitators. But the church is not a tollhouse; it is the house of the Father where there is a place for everyone, with all their problems. (EG 47)

That includes that the missionary, evangelizing church first of all goes out to the poor and sick, to those who are usually despised and overlooked, “those who cannot repay you.”

### III. The content of evangelization

The salvation which God offers is the work of his mercy, not of some merits of ours. The church is sent by Christ as the sacrament of salvation offered by God.

It is important always to know that the first word, the true initiative, the true activity comes from God and only *by inserting ourselves into the divine initiative*,... shall we too be able to become –with him and in him – evangelizers.

This principle of primacy of grace must be a beacon which constantly illuminates our reflections on evangelism. (EG 112)

Jesus had come into the world to gather the people of God together; his disciples should live together in the community which we now call church. Therefore Pope Francis says:

The salvation which God has wrought, and the Church joyfully proclaims is for everyone. God has chosen to call people together as a people and not as isolated individuals. No one is saved by himself or herself, individually, or by his or her own efforts. (113)

### IV. The Evangelizers

In virtue of their baptism, all the members of the People of God have become missionary disciples. 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 the personal involvement on the part of each of the baptized. Every Christian is challenged, here and now, to be actively engaged in evangelization;

Every Christian is a missionary to the extent that he or she has encountered the love of God in Christ Jesus: we no longer say that we are disciples of missionaries, but rather we are always missionary disciples. (120)

How should evangelizing work be done? Pope Francis has different suggestions.

### 1. Evangelization in an informal way

One does not have to do long studies for being an evangelizer. They can do it, for instance, quite informally:

We evangelize by bringing the gospel to people whom we meet, whether they be our neighbors or complete strangers. This is the informal preaching that can, for instance, happen in a conversation. **Being a disciple means being constantly ready to bring the love of Jesus to others, and this can happen unexpectedly and in any place: on the street, in a city square, during work, on a journey. (EG 127)**

### 2. Evangelization through the homily

Towards the end of his lengthy discourse on the homily the pope says: Christ's message must truly penetrate and possess the preacher, not just intellectually but in his entire being. The Holy Spirit, who inspired the Word, today, just as at the beginning of the Church, acts in every evangelizer who allows himself to be possessed and led by him.. The Holy Spirit places on his lips the words which he could not find himself.(151)

### 3. Evangelization through catechesis

In evangelizing, in giving the message, the good news, we have to stress those elements which are most needed today: it has to express God's saving love which precedes any moral and religious obligation on our part; it should be marked by joy, encouragement, liveliness and a harmonious balance which will not reduce preaching to a few doctrines which are at times more philosophical than evangelical. The evangelizer must therefore have the attitudes of approachability, readiness for dialogue, patience, a warmth and welcome which is non-judgmental. (165)

### 4. Evangelization through the *via pulchritudinis* (the way of beauty)

Pope Francis brings in a new thought into evangelization through catechesis: he calls it “**the way of beauty**” (via pulchritudinis).

*Proclaiming Christ means showing that to believe in and to follow him is not only something right and true, but also something beautiful, capable of filling life with new splendour and profound joy, even in the midst of difficulties. **Every expression of true beauty can thus be acknowledged as a path leading to an encounter with the Lord Jesus. ...***

**So a formation in the via pulchritudinis ought to be part of our effort to pass on the faith.**

We must be bold enough to discover new signs and new symbols, new flesh to embody and communicate the word, and different forms of beauty which are valued in different cultural settings, including those unconventional modes of beauty which may mean little to the evangelizer, yet prove particularly attractive to others. (167)

## IV The Importance of the Word of God

All evangelization is to be based on the word of God. It is listened to, meditated upon, lived, celebrated and witnessed to. The sacred Scriptures are the very score of evangelization. Consequently, we need to be constantly trained in hearing the word. Evangelisation demands familiarity with the word of God. (175)

## V. The Social Dimension of Evangelization

### 1. Love for all people

*What is the purpose of evangelization?* Pope Francis says: To evangelize is to make the kingdom of God present in our world. (180)

The presence of the kingdom of God in our world means that God rules in the world through loving all men and women. Through his infinite, boundless love God confers on each human being an infinite dignity. Loving this God who loves me and my fellow human beings brings forth in my, in our lives and actions this fundamental response: **to desire, seek and protect the good of others. (EG 178)**

And so we can say that evangelization has a social dimension.

By loving all men and women with an infinite love means realizing that God **thereby confers upon them an infinite dignity. (EG 178)**

God loves all people and they include the poor, those who are marginalized by society.

### 2. Love for the poor

**Our faith in Christ, who became poor, and was always close to the poor and the outcast, is the basis of our concern for the integral development society's most neglected members. (EG 186)**

**The option for the poor is implicit in our Christian faith in a God who became poor for us, so to enrich us with his poverty....THE NEW EVANGELISATION IS AN INVITATION TO ACKNOWLEDGE THE SAVING POWER AT WORK IN THEIR LIVES AND TO PUT THEM AT THE CENTRE OF THE CHURCH'S PILGRIM WAY.** We are called to find Christ in them, to lend our voice to their causes, but also to be their friends, to listen to them, to speak for them and to embrace the mysterious wisdom which God wishes to share with us through them (198)

## VI Spirit filled evangelizers

### 1. Definition

#### a. fearlessly open to the Holy Spirit

Spirit filled evangelizers means evangelizers fearlessly open to the working of the Holy Spirit. ...How I long to find the right words to stir up enthusiasm for **a new chapter of evangelization full of fervour, joy, generosity, courage, boundless love and attraction.**

Yet I realize that no words of encouragement will be enough unless the fire of the Holy Spirit burns in our hearts.

b. Men and women who pray and work

Evangelizers need the ability to cultivate an interior space which can give a Christian meaning to commitment and activity. Without prolonged moments of adoration, of prayerful encounter with the word, of sincere conversation with the Lord, our work easily becomes meaningless; we lose energy as a result of weariness and difficulties, and our fervour dies out. The Church urgently needs the deep breath of prayer...

Even so, "we must reject the temptation to offer a privatized and individualistic spirituality which ill accords with the demands of charity, to say nothing of the implications of the incarnation.." There is always the risk that some moments of prayer can become an excuse for not offering one's life in mission; a privatized lifestyle can lead Christians to take refuge in some false forms of spirituality. (262)

The primary reason for evangelization is the love of Jesus which we have received, the experience of salvation which urges us to ever greater love of him. What kind of love would not feel the need to speak of the beloved, to point him out, to make him known?

If we do not feel an intense desire to share this love, we need to pray insistently that he will once more touch our hearts. We need to implore his grace daily, asking him to open our cold hearts and shake up our lukewarm and superficial existence. ... How good it is to stand before a crucifix, or on our knees before the Blessed Sacrament, and simply to be in his presence....

The best incentive for sharing the Gospel comes from contemplating it with love, lingering over its pages and reading it with the heart. If we approach it in this way, its beauty will amaze and constantly excite us. But if this is to come about, we need to recover a contemplative spirit which can help us to realize ever anew that we have been entrusted with a treasure which makes us more human and helps us to lead a new life. (264)

c. evangelizers who are close to the people

To be evangelizers of souls, we need to develop a spiritual taste for being close to people's lives and to discover that this is itself a source of greater joy. Mission is at once a passion for Jesus and a passion for his people. When we stand before Jesus crucified, we see the depth of his love which exalts and sustains us, but at the same time, unless we are blind, we begin to realize that Jesus' gaze, burning with love, expands to embrace all his people. We realize once more that he wants to make use of us to draw closer to his beloved people. He takes us from the midst of his people and he sends us to his people; without this sense of belonging we cannot understand our deepest identity. (EG 268)

d. spirit filled evangelizers follow the example of Jesus

Jesus himself is the model of this method of evangelization which brings us to the very heart of his people. How good it is for us to contemplate the closeness which he shows to everyone.... Moved by his example we want to enter fully into the fabric of society, sharing the lives of all, listening to their concerns, helping them materially and spiritually in their needs, rejoicing with those who rejoice, weeping with those who weep, arm in arm with others, we are committed to building a new world. But we do so not from a sense of obligation, not as a burdensome duty,

but as the result of a personal decision which brings us joy and gives meaning to our lives. (EG 269) ... **A committed missionary knows the joy of being a spring which spills over and refreshes others. (EG 272)**

e. spirit filled evangelizers are men and women who practice intercessory prayer

If our founder had read these words he would have jubilated – because intercessory prayer within the Apostleship of Prayer made him a missionary. Remembering this, with all the more attention we now listen to Pope Francis:

One form of prayer **moves us particularly to take up the task of evangelization and seek the good of others: it is the prayer of intercession (EG 281)**

The great men and women of God were great intercessors. Intercession is like a “leaven” in the heart of the Trinity. It is a way of penetrating the Father’s heart and discovering new dimensions which can shed light on concrete situations and change them. We can say that God’s heart is touched by our intercession, yet in reality he is always there first. (283)

## **CONCLUSION**

In conclusion Pope Francis speaks about the place of Mary in evangelization.

With the Holy Spirit Mary is always present in the midst of the people. She joined the disciples in praying for the coming of the Holy Spirit and thus made possible the missionary outburst which took place at Pentecost. **She is the Mother of the Church which evangelizes, and without her we could never truly understand the spirit of the new evangelization.**

Whenever we look to Mary, we come to believe once again in the revolutionary nature of love and tenderness. In her we see that humility and tenderness are not virtues of the weak but of the strong who need not treat others poorly in order to feel important themselves. ... The interplay of justice and tenderness, of contemplation and concern for others, is what makes the ecclesial community look to Mary as a model of evangelization. We implore her maternal intercession that the Church may become a home for many people, a mother for all peoples, and that the way may be opened to the birth of a new world. (EG 288)