

Archdiocese of Portland Pastoral Council  
Report to the Archbishop  
Strengthening the Evangelizing Mission of the Church  
Presented September 19, 2009

## **Introduction**

The Archbishop requested the Archdiocesan Pastoral Council to study the state of evangelization in the Archdiocese of Portland in Oregon; to do an informal assessment of what is happening in the area of evangelization and recommend some strategies that may be effective in the current social and economic environment in Oregon.

The Archdiocesan Pastoral Council created an Evangelization sub committee to conduct these studies and report back to the APC and the Archbishop. This report contains our research, findings and recommendations.

## **What is Evangelization?**

Evangelization has been described as “one beggar showing another beggar where to find the bread.”

In *Go and Make Disciples*, the US Catholic Bishops defined evangelization as:

“... bringing the Good News of Jesus into every human situation and seeking to convert individuals and society by the divine power of the Gospel itself. At its essence are the proclamation of salvation in Jesus Christ and the response of a person in faith, which are both works of the Spirit of God.”[10]

“Evangelization has both an inward and outward direction. *Inwardly* it calls for our continued receiving of the Gospel of Jesus Christ, our ongoing conversion both individually and as Church. It nurtures us, makes us grow, and renews us in holiness as God’s people. *Outwardly* evangelization addresses those who have not heard the Gospel or who, having heard it, have stopped practicing their faith, and those who seek the fullness of faith. It calls us to work for full communion among all who confess Jesus but do not yet realize the unity for which Christ prayed.”[23]

## **What is Conversion?**

*Go and Make Disciples* goes on to define conversion as:

“... the change of our lives that comes about through the power of the Holy Spirit. All who accept the Gospel undergo change as we continually put on the mind of Christ by rejecting sin and becoming more faithful disciples in his Church. Unless we undergo conversion, we have not truly accepted the Gospel.”[12]

“This is crucial: we must be converted – and we must continue to be converted! We must let the Holy Spirit change our lives! We must respond to Jesus Christ. And we must be open to the transforming power of the Holy Spirit who will continue to convert us as we follow Christ. If our faith is alive, it will be aroused again and again as we mature as disciples.”[14]

“We can only share what we have received; we can hold on to our faith only if it continues to grow. “But if salt loses its taste,” Jesus asked, “with what can it be seasoned?””[15]

### **What is the Mission of Evangelization?**

*Go and Make Disciples* talks at length about the goals of missionary activity, starting with the three objectives of mission contained in Pope John Paul II’s encyclical on missionary activity:

“... to proclaim the Gospel to all people; to help bring about the reconversion of those who have received the Gospel but live it only nominally; and to deepen the Gospel in the lives of believers.”[23]

The document lays out three goals as part of the US Bishop’s plan and strategy for Catholic evangelization in the United States:

“Goal 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.”[46]

“Goal 2: To invite all people in the United States, whatever their social or cultural background, to hear the message of salvation in Jesus Christ so they may come to join us in the fullness of the Catholic faith.”[53]

“Goal 3: 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 the nation may continue to be transformed by the saving power of Jesus Christ.”[56]

The document contains detailed objectives and possible strategies for each of these three goals. These objectives and strategies are contained in a supplement to this document. The *National Directory for Catechesis* encourages all dioceses and parishes to pursue the following fundamental objectives of *Disciples in Mission*:

1. To foster in the heart of every believer an experience of personal conversion to Jesus Christ that leads to a personal renewal and greater participation in the Christian life in the Church, the Mystical Body of Christ.
2. To encourage a greater knowledge of the Holy Scriptures and Sacred Tradition of the Church.
3. To focus their efforts and resources on the conversion and renewal of every parish, especially through the implementation of the Rite of Christian Initiation of Adults (RCIA).

4. To rededicate themselves to a liturgical renewal that develops a greater appreciation for the presence and power of Christ in the word of God and the sacraments of the Church, especially the Eucharist, and a stronger commitment to celebrating the Eucharist each Sunday.
5. To make the evangelical and social justice dimensions of the Sunday Eucharist more explicit.
6. To call their people to a more effective integration of daily prayer in their lives, especially the ancient practice of praying the Psalms and the Church's Liturgy of the Hours, contemplation of the mysteries of the life of Christ through the Rosary, and a greater reverence of the Eucharist through adoration of the Blessed Sacrament.
7. To ensure that all Catholic institutions, especially parishes, are accessible and welcoming to all.

### What is the Task of Evangelization?

In *Evangelii Nuntiandi*, Pope Paul VI stated “the task of evangelizing all people constitutes the essential mission of the Church”[14], and that “the work of evangelization is a basic duty of the People of God”[59]. “To reveal Jesus Christ and His Gospel to those who do not know them has been, ever since the morning of Pentecost, the fundamental program which the Church has taken on as received from her Founder”[51]. He went on to describe evangelization as a five step process:

**Witness:** “The Gospel must be proclaimed by witness. Through this wordless witness these Christians stir up irresistible questions in the hearts of those who see how they live: Why are they like this? Why do they live this way? What or who is it that inspires them? Why are they in our midst? Here we have the initial act of evangelization. All Christians are called to this witness, and in this way they can be real evangelizers.”[21]

**Proclamation:** “Nevertheless, this always remains insufficient, because even the finest witness will prove ineffective in the long run if it is not explained, justified – having “your answer ready for people who ask you the reason for the hope that you all have” – and made explicit by the clear and unequivocal proclamation of the Lord Jesus. There is no true evangelization if the name, the teaching, the life, the promises, the kingdom and the mystery of Jesus of Nazareth, the Son of God are not proclaimed.”[22]

**Metanoia (Conversion/Change of Heart):** “The proclamation only reaches full development when it is listened to, accepted and assimilated, and when it arouses a genuine adherence in the one who has thus received it. An adherence to the truths which the Lord in His mercy has revealed; still more, an adherence to a program of life – a life henceforth transformed – which He proposes. In a word, adherence to the kingdom, that is to say, to the “new world,” to the new state of things, to the new manner of being, of living, of living in community, which the Gospel inaugurates. Such an adherence, which cannot remain abstract and unincarnated, reveals itself concretely by a visible entry into a community of believers.”[23]

**Entry into the Church:** “Thus those whose life has been transformed enter a community which is itself a sign of transformation, a sign of newness of life: it is the Church, the visible sacrament of salvation. In the dynamism of evangelization, a person who accepts the Church as the Word which saves normally translates it into the following sacramental acts: adherence to the Church, and acceptance of the sacraments, which manifest and support this adherence through the grace which they confer.”[23]

**Sent on Mission:** “Finally, the person who has been evangelized goes on to evangelize others. Evangelization is a complex process made up of various elements: the renewal of humanity, witness, explicit proclamation, inner adherence, entry into the community, acceptance of signs, apostolic initiative.”[24]

Pope Paul VI goes on to ask the question: “But who then has the mission of evangelizing?”[59] After discussing the roles of the Pope, the bishops, the clergy and religious in this area, he goes on to discuss the role of the laity:

“Lay people, whose particular vocation places them in the midst of the world and in charge of the most varied temporal tasks, must for this very reason exercise a very special form of evangelization.

Their primary and immediate task is not to establish and develop the ecclesial community—this is the specific role of the pastors—but to put to use every Christian and evangelical possibility latent but already present and active in the affairs of the world. 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.”[70]

It is obvious that in order for the laity to be successful carrying out this mission that they need to be specifically formed, trained and supported for this work. This is especially true here in Oregon, where the majority culture, while spiritual, is at best non-religious and in many cases is anti-religious in its outlook.

*Evangelii Nuntiandi* stresses that this formation needs to begin in the home:

“One cannot fail to stress the evangelizing action of the family in the evangelizing apostolate of the laity.

At different moments in the Church's history and also in the Second Vatican Council, the family has well deserved the beautiful name of "domestic Church."<sup>[106]</sup> This means that there should be found in every Christian family the various aspects of the entire Church. Furthermore, the family, like the Church, ought to be a place where the Gospel is transmitted and from which the Gospel radiates.

In a family which is conscious of this mission, all the members evangelize and are evangelized. The parents not only communicate the Gospel to their children, but from their children they can themselves receive the same Gospel as deeply lived by them.

And such a family becomes the evangelizer of many other families, and of the neighborhood of which it forms part. Families resulting from a mixed marriage also have the duty of proclaiming Christ to the children in the fullness of the consequences of a common Baptism; they have moreover the difficult task of becoming builders of unity."<sup>[71]</sup>

The document also emphasizes that the laity can be and many times are called to a life of specific service in the area of evangelization:

"One cannot, however, neglect or forget the other dimension: the laity can also feel themselves called, or be called, to work with their pastors in the service of the ecclesial community for its growth and life, by exercising a great variety of ministries according to the grace and charisms which the Lord is pleased to give them."<sup>[73]</sup>

The document goes on to stress the importance of the formation of these ministers:

"A serious preparation is needed for all workers for evangelization. Such preparation is all the more necessary for those who devote themselves to the ministry of the Word. Being animated by the conviction, ceaselessly deepened, of the greatness and riches of the Word of God, those who have the mission of transmitting it must give the maximum attention to the dignity, precision and adaptation of their language. Everyone knows that the art of speaking takes on today a very great importance. How would preachers and catechists be able to neglect this?

We earnestly desire that in each individual Church the bishops should be vigilant concerning the adequate formation of all the ministers of the Word. This serious preparation will increase in them the indispensable assurance and also the enthusiasm to proclaim today Jesus Christ."<sup>[73]</sup>

### **Findings of the Evangelization Subcommittee**

With over 405,000 members (roughly 13 percent of the population of Oregon), the Archdiocese of Portland is a vibrant and growing body of believers. Most of our 124 parishes and 24 missions now have active pastoral councils who take their role in the pastoral planning process very seriously. We have twelve excellent local retreat centers located throughout the Archdiocese and have many apostolic movements active in the life of the Church including many small faith sharing groups, the

Charismatic Renewal, Marriage Encounter, the Catechuminate, Legion of Mary, St. Vincent De Paul and the Knights of Columbus. Several parishes have adopted the Generations of Faith program. Youth ministry is active in many parishes, and young adults are being reached through programs such as Theology on Tap. Many parishes have “adopted” a sister parish in a developing country as part of their missionary outreach.

The laity are engaged in a wide range of parish ministries, including service to the poor and vulnerable, serving in the pro-life movement, visiting the sick and those in prison, leading bible studies and small faith sharing groups in addition to service around the altar as lectors, Eucharistic ministers, servers, cantors, ushers, and greeters.

We have 153 diocesan and 171 religious priests serving the Archdiocese along with 60 permanent deacons, 94 religious brothers and 437 religious sisters. We also have 47 Archdiocesan seminarians currently studying for the priesthood.

We live in a society in Oregon where six people in ten are not affiliated with any religion. It is an aggressively secular culture that has little tolerance for overt displays of Christianity in the workplace or the public square. It is a culture in need of the witness of Christian men and women to the saving power of Jesus.

As we talked to lay people around the Archdiocese, we encountered a profound desire to be inspired, formed, taught and supported to live fully the Christian life in this culture that places so little value on human life and embraces moral and religious relativism as a virtue.

When Archbishop Power promulgated the original Archdiocesan Policy on Parish Pastoral Councils in April, 1983 he laid out his vision for these Councils:

*“In the past many Parish Councils have bogged down in administrative details. The new direction to the Pastoral Council in this policy is for the Council to concern itself with pastoral planning, leaving administrative details to the pastor and the pastoral staff. Thus the Pastoral Council will address such questions as: how to provide for the poor in the parish, the fallen-aways and the unchurched, the single parents with children, the divorced and remarried, the young people; how to “turn on” those parishioners who have been “turned off” and are going elsewhere; how to develop better Sacramental preparation programs, a strong RCIA; how to direct the parish to become more of a close-knit community and try to meet neighborhood needs; etc....*

*The first and ongoing educational process for Council members should be to study the documents of Vatican II, and subsequent ones, under the direction of the pastor or other qualified person, with the object of defining the mission of the parish and identifying ways of implementing it...*

*...It is our conviction that parish renewal must begin with a revitalized Parish Pastoral Council. The primary task of such a Council will be to plan for parish renewal... Renewal will follow.”*

It is clear to us that from the beginning, the parish pastoral councils were designed to play a key role in the renewal of our parishes, and in the new evangelization effort called for by Pope John Paul II. As members of local parish pastoral councils, we know that the reality many times falls far short of what we have been called to do and to be.

As we studied the various documents included in this report, it became clear to us that the Church is calling us to much more than we are currently doing and experiencing in the area of evangelization. In *Redemptoris Missio*, John Paul II reaffirms that all the laity are missionaries by virtue of their baptism, and that the very purpose of the Church is evangelization. In *Evangelii Nuntiandi*, Pope Paul VI described evangelization as a five step process: the witness of the Christian life; the proclamation of the name, the teaching, the life, the promises, the kingdom and the mystery of Jesus of Nazareth, the Son of God; the acceptance of the proclamation and resulting conversion of the heart and life of the new believer; the entry into the Church of the new believer; and the sending forth of the believer into mission.

Christ called his apostles into a personal relationship with him. At the same time He called them into a relationship with each other, and then sent them out into the world as a community of believers, his Church.

The laity are principal actors in the work of witness and have significant roles to play in the evangelizing mission of the Church. The role of the lay ecclesial minister is also key in all the steps of evangelization.

While the Church is called to evangelize in everything it is and does, in our current parish structure we find that pastoral planning many times can focus more on the details of liturgies and schedules of events rather than the evangelizing mission of the parish. We believe that we, members of our parish pastoral councils, need to be called to rededicate ourselves to personal renewal and study of the church documents that relate to our ministry.

We also believe that dedicating a group of people at the parish level to specifically lead and monitor the evangelizing work of the parish will make our parishes more aware and more able to create an evangelizing environment in their parish. Among others, there are over 5,000 parishioners who received leadership training during the Disciples in Mission program, many of which would welcome this opportunity to serve their parishes and the wider Church.

Young adults (unmarried singles) as a group are not actively participating in the life of our Church. From the time they leave high school until they marry and become parents, many young adults don't find the welcome, support, and encouragement they need to live and grow in their faith, to discern their vocation, and to serve the Church. This is especially true in the Hispanic community, where many young adults live at or close to their parents' homes. In the Hispanic community, while many of these young adults are fluent in English, their faith and prayer life is rooted in the Spanish language. We recognize the success of the Theology on Tap program for young adults and encourage its expanded adoption throughout the Archdiocese.

As is the case with many dioceses across the US, it is no surprise or secret that there is a large Hispanic Catholic community in Oregon, and that the needs of this growing community are outpacing the Archdiocese's ability to meet them in many areas. As we assessed the evangelizing needs of our growing Hispanic population in light of the *Encuentro and Mission* document, we saw two primary needs that need to be met are leadership training in the Hispanic community, and the formation and encouragement of small parish-based communities where evangelization, ministry, formation, and outreach can take place in the context of close, committed relationships.

Leadership training at all levels for all communities is very important. We see the Fe Y Vida program sponsored by the Archdiocese as a very valuable program for the Hispanic community, and the graduates of this program need to be recognized and their skills used to build up their communities. At the parish level we need leadership training and support for our parish staffs and our volunteers.

All the Church documents we read reinforced the need to have trained catechists who are themselves profoundly evangelized. This resource is vital to the evangelizing mission of the Church. We applaud the work of the Pastoral Ministry office in this regard for their work in training lay men and women to serve in this vital ministry. During the course of our report we came across two local resources that can leverage the work of this office. The first is the NW Paulist Center for Evangelization and Reconciliation in Portland, and the second is the Institute for World Evangelization – ICPE Mission located in Stayton.

The Paulists have offered to help at both the Archdiocesan and parish level to train adults and parishes in evangelization and reconciliation ministry skills. The ICPE Mission is an international Catholic lay missionary organization that forms and trains young adults for a lifetime of service to the Church as evangelists, catechists, and lay ecclesial ministers. As a lay community they are also active in providing direct service to the Church in these areas throughout the world. More information on the work of these organizations is included as appendices to this report.

It is a given that adding additional paid staff at the Pastoral Center is unlikely in the near future with the current financial constraints of the Archdiocese. With that said, there are several trained volunteers that are now working under the direction of Pastoral Center staff in the offices of Youth and Young Adult Ministry and Hispanic Ministry. One of the challenges these volunteers face is that the lack of any formal recognition or status for their work hampers their effectiveness in the field. There is a great opportunity to leverage the work of the paid Pastoral Center staff with a formal volunteer program.

In *Redemptoris Missio*, Pope John Paul II called for a new evangelization effort directed to the Church herself: to the baptized who were never effectively evangelized before, to those who have never made a personal commitment to Christ and the Gospel, to those formed by the values of the secularized culture, to those who have lost a sense of faith, and to those who are alienated. He also reminds us that we must never lose sight of the *ad gentes* mission of bringing the Word of God to the millions of people who have yet to hear it.

With this exhortation firmly in mind, we offer the following recommendations for your consideration:

**Recommendations to the Archbishop:**

1. We recommend that the Archdiocese provide and support leadership training for parish staffs and the laity to provide skills for volunteer coordination, small group dynamics, and Christian leadership skills. This is needed in all the faith communities in the Archdiocese, and there is a special need in the Hispanic community for this training.
  - a. That the Pastoral Center adopt a “train the trainer” approach and maintain a list of local priests, deacons & laity who have the interest and ability to train new pastoral council members, provide leadership training to parish staffs and volunteer coordinators, conduct pastoral planning retreats, provide spiritual direction, provide assistance planning and executing evangelistic programs, and other services as requested by the parishes.
  - b. That the Archdiocese continue to support existing training programs including the Ministry Certificate programs, the Ministry Formation office, the Fe Y Vida program, the Youth Ministry training program, and the Masters of Arts in Pastoral Ministry, and that the Archdiocese continue to work to make these programs accessible to as wide an audience as possible.
  - c. That the Archdiocese expand their “best practices sharing” portion of the Archdiocesan website and include a Q&A section on various topics.
  - d. That the Archdiocese develop and promulgate a self-assessment tool that pastoral councils can use to assess their effectiveness and identify strengths and weaknesses.
  - e. That the Archdiocese support small faith communities in the Archdiocese with training, programs and resources to help their members grow in faith and service of the Gospel.
  
2. We recommend that the members of every parish pastoral council be encouraged to grow in their own faith and service of the Gospel through individual and corporate prayer, regular retreats, and study of church documents relevant to their pastoral leadership role.
  - a. The pastoral council should be encouraged to incorporate prayer and faith sharing as an integral part of their regular meetings.
  - b. The pastoral council should have an annual spiritual retreat.
  - c. Pastoral council members should read and study church documents related to their ministry under the direction of their pastor or other qualified person, especially the documents referenced in this report.
  - d. Pastoral councils should review the goals and strategies of *Go and Make Disciples* contained in this report and systematically implement them as appropriate.
  - e. Pastoral councils should regularly assess all ministries and activities of the parish in light of the evangelizing mission of the parish.
  - f. All Pastoral Council members (and especially the chair) should be receiving the Archdiocese General Mailing so they are aware of what is happening in the Archdiocese.

3. We recommend that parishes be encouraged to form a standing committee or commission on evangelization within the parish to work with parish staff to coordinate evangelistic activities in the parish. Members of this committee should be drawn from those parishioners who received leadership training in the Disciples in Mission program and others in their parish with a heart for evangelization.
  - a. The members of the evangelization committee should seek to deepen their own faith through daily prayer, service, and prayerful study and reflection on the Church's many documents on evangelization, especially those referenced in this document.
  - b. The committees should work collaboratively with other parishes in their vicariate to promote parish missions, public Masses, retreats, days of prayer, speakers and events that will encourage the faithful and draw others to the faith.
  - c. The committee should study the USCCB's pastoral letter, *Stewardship: A Disciple's Response*, and take on the stewardship function as an integral component of the evangelizing mission of the parish.
  - d. The committees should actively reach out to the Hispanic and other ethnic members in their parish community and engage them in the work of evangelizing their parish community.
  - e. The committees should actively reach out to the young adult members in their parish community and engage them in the work of evangelizing their parish community.
  - f. The committees should work to ensure marriage preparation programs and baptismal preparation programs are designed to equip young couples to share the faith with their children.
  - g. That the committees work with the parish social justice committees to promote the integration of faith and service to the community.
  - h. As needed, the committees should access resources from the Office of Ministry Formation, the Office of Evangelization, the NW Paulist Center for Evangelization and Reconciliation in Portland, and the ICPE Mission in Stayton.
  
4. We recommend that the Archdiocese continue to support and encourage the creation of parish-based small faith communities and apostolic movements among the faithful – especially among the Hispanic community – to extend the reach of the parishes in outreach and ministry and to create a more intimate setting for faith sharing, evangelization, and ministry among the faithful.
  - a. The leadership of these groups should be fully integrated into the parish pastoral planning and pastoral councils.
  - b. These groups and their ministries should participate in and coordinate with the parish evangelization committees/commissions.
  - c. These groups should work with other parish ministries and structures to help the Hispanic and Anglo faith communities to build a diverse parish culture that works toward building the one Body of Christ while honoring cultural differences.
  - d. These groups should especially focus on forming leaders who are deeply rooted in a personal relationship with Christ to serve the Church.

5. We recommend that the Archdiocese work with the NW Paulist Center for Evangelization and Reconciliation to:
  - a. ...create and pilot a process that includes a program of formation and training in evangelization and reconciliation ministry skills for parishes and Catholics throughout the Archdiocese.
  - b. ...use their resources and personnel to assist the Archdiocese and the Office for Evangelization in establishing this process and program of formation and training.
  - c. ...create a certification program for Catholic evangelizers for both Parish Evangelization Teams and interested individual Catholics, similar to the existing programs for the certification of catechists.
  
6. We recommend that the Archdiocese welcome and encourage the Institute For World Evangelization – ICPE Mission’s effort to establish a Mission Center in the Archdiocese of Portland. This international association of lay Catholics operates Schools of Mission around the world to form and train lay Catholics to become effective evangelizers, and to provide a structured support system for those lay Catholics who experience a call to become full-time lay missionaries for the mission *ad gentes*. In the Archdiocese of Portland in Oregon, the ICPE Mission seeks to accomplish the following goals:
  - a. To work collaboratively with the Archdiocese Ministry Formation Center to create a USCCB accredited school to form and train young adults, including young Hispanic adults, for a lifetime of service to the Church as evangelists, youth ministers, catechists, and lay ecclesial ministers.
  - b. To work with local pastors and parish pastoral councils to provide evangelistic retreats, missions, days of prayer and outreaches to parish communities in the Archdiocese.
  - c. To actively participate in and provide training and support to local parish evangelization committees as they go about the work of evangelizing their parish communities and the larger society.
  - d. To provide opportunities for local Catholics to support and directly participate in the missionary activities and ministries of the various ICPE Mission Centers around the world.
  - e. To promote, support and sustain the establishment of parish-based small communities to serve the special needs of the Hispanic population of the Archdiocese.
  
7. We recommend that standing committee(s) be established under the supervision and leadership of the Pastoral Center’s Department of Evangelization to enable volunteers to support and leverage the work of the Pastoral Center staff.
  - a. These volunteers should be given some form of formal recognition for their role and their work at the Pastoral Center.
  - b. These volunteers should be provided ongoing training and leadership to be effective in their work.
  - c. These volunteers should receive the Archdiocese General Mailing so they can stay informed on Archdiocesan activities and issues.

**APPENDIX I: NW PAULIST CENTER PROPOSAL  
NW PAULIST CENTER FOR EVANGELIZATION & RECONCILIATION  
PARISH BASED APPROACH TO EVANGELIZATION & RECONCILIATION MINISTRY**

**History:**

The Paulist Center for Evangelization, now named the NW Paulist Center for Evangelization and Reconciliation, was founded in 1979 by Fr. John Hurley, CSP, assisted by Fr. Michael Evernden, CSP. The thrust then was to assist the Archdiocese of Portland and local parishes with the implementation of the RCIA process. The Center then provided adult education programs related to inviting and welcoming new Catholics into the Church, taught locally at St. Philip Neri or by providing workshops and programs in local parishes around the archdiocese.

**The Present:**

Reestablished in 2007 as The NW Paulist Center for Evangelization and Reconciliation, the current focus is to assist the archdiocese and parishes with the formation of individuals and parish communities to be better evangelizers and reconcilers, for those seeking faith for the first time, or for Catholics who are trying to find a way back to the Church.

Fr. Charlie Brunick, CSP, NWPC Director, and Fr. Michael Evernden, CSP, Associate Director, aim to provide programs and training for **individuals** (getting to know their faith story, developing a spirituality of evangelization, responding to normal questions about their faith or Catholicism) and for **parish groups** (lay staff, parish councils, formation of evangelization committees).

**Aims:**

Develop a greater awareness of the need to evangelize on personal and parish levels and formation of an evangelization committee in each parish

Assist parishes to work in concert with nearby parishes, i.e. Vicariates in offering parish or staff retreats, missions and workshops to develop a spirituality of evangelization both individuals and faith communities.

**Programs:**

Conversations about Catholicism:

Open to all, Catholics & Non-Catholics

Reimagining Faith:

Open to all who want to deepen their spirituality by seeking news ways to express their faith.

Forming an Evangelization & Reconciliation committee

Landings:

An outreach program and process for inviting and welcoming Catholics seeking to reactivate their membership in the Church.

What The Paulists are willing to do:

- Retreats, missions, workshops and classes both at the NW Paulist Center and on location at parish or deanery levels throughout the Archdiocese.
- Supply work on weekends with preaching about Catholic evangelization.
- Available for local consults on evangelization and reconciliation ministries.

**A Proposal from the NW Paulist Center for Evangelization and Reconciliation**

for consideration by the Archdiocesan Pastoral Council and the  
Archdiocesan Department of Evangelization Services

1. That the Archdiocesan Departments of Evangelization Services and Ministry Formation create and pilot a process that includes a program of formation and training in evangelization and reconciliation ministry skills for parishes and Catholics throughout the Archdiocese.
2. That the NW Paulist Center for Evangelization and Reconciliation commit its resources and personnel to assist the Archdiocese and the Office for Evangelization in establishing this process and program of formation and training.
3. That as part of this process and program of formation and training, the Archdiocesan Department of Evangelization Services and the Office of Religious Education establish a 'Certification Program' for Catholic Evangelizers for both Parish Evangelization Teams and interested individual Catholics, similar to programs many dioceses have for the Certification of Catechists.

**Respectfully submitted by Charles J. Brunick, CSP and Michael E. Evernden, CSP  
of the NW Paulist Center for Evangelization and Reconciliation. (November, 2008)**

**APPENDIX II: INSTITUTE FOR WORLD EVANGELIZATION – ICPE MISSION**

The Institute for World Evangelization, ICPE Mission (ICPE) is an International Association of Christ's Faithful with Pontifical Right. The mission of this lay Catholic community is to train and provide spiritual formation to lay Catholics to help them to become effective evangelizers in their daily life and in their ministry to the Church. Founded in Malta, the ICPE is headquartered in Rome and currently has Mission Centers and/or affiliated missionary communities in Malta, Sicily, Rome, Germany, Poland, Singapore, Korea, Philippines, New Zealand, India, Ghana Africa, and Columbia. They have Catholic members from all of these countries and cultures living together in community at the service of the Church. From these locations they serve the wider world. ICPE missionaries have also served to support the formation of Catholics in countries where this is lacking, such as Albania, Czech Republic, Lithuania, Ukraine (especially immediately after the fall of Communism), and China.

The ICPE Mission currently operates Schools of Mission at its Mission Centers in Germany, India, New Zealand and Philippines. While English is the primary language of the Mission, ICPE missionaries are also required to learn and speak the language of the local culture where they live and work. The ICPE associate community in Medellin, Columbia is Spanish speaking only.

The ICPE Mission sponsors and encourages various humanitarian outreaches at all of its Mission Centers depending on local needs. In addition, the ICPE Mission has formed hopeXchange, Inc., an international humanitarian Non-Governmental Organization whose primary work to date has been the building and establishment of a hospital in Ghana, Africa to serve the needs of the poor. The ICPE Mission has formed another organization, Millennium Films International, whose work is to distribute a Catholic version of the Jesus film originally developed by Campus Crusade. With the blessing of the Vatican, over 4 million copies of this film have been distributed around the world, including in China where the film is being distributed with the approval of the Chinese government.

In collaboration with the Archdiocesan Offices of Ministry Formation and Evangelization, the ICPE Mission is working to establish a School of Mission in Stayton, Oregon to train lay missionaries, youth ministers, catechists, and lay ecclesial ministers for the Church's ongoing work of evangelization. These Schools function like a trade school and apprenticeship program to produce graduates who have the spiritual, theological, and practical formation required for a life of fruitful service to the Church. The target date for the start of the first School is Fall, 2010.

While attending the School of Mission, the participants will engage in local ministry in the Santiam Vicariate and throughout the Archdiocese. Their other Mission Centers around the world will provide practical missionary experiences and formation for all participants in the Schools of Mission who wish to participate in a foreign mission trip offered as part of the curriculum.

As part of their local outreach, ICPE missionaries in Oregon are currently serving as the coordinators of youth ministry for the Santiam Vicariate.

More can be learned about the organization at its international website, [www.icpe.org](http://www.icpe.org) or by contacting Co-Director Clint Bentz at (503) 769-2186 or [cbentz@bcslc.com](mailto:cbentz@bcslc.com).

### **APPENDIX III: A SAMPLING OF AVAILABLE ON-LINE RESOURCES FOR EVANGELIZATION**

Paulist National Catholic Evangelization Association [www.pncea.org](http://www.pncea.org)

I am e3: I am evangelizing everyday everywhere

Catholic Faith Inventory: questionnaire that draws a picture of where a person is on their individual faith journey

Envision-Planning our Parish Future: helps a parish identify what their needs are

Good News Digital Classroom [www.catholicdr.com/e-Classroom/](http://www.catholicdr.com/e-Classroom/)

Catholic courses for individuals, faith sharing groups and parish adult education programs

St Paul Center for Biblical Theology [www.salvationhistory.com](http://www.salvationhistory.com)

Offers free Bible study classes online, any level and any pace of learning. Also offers a Genesis to Jesus study in which they train people to lead an in depth Bible study with videos and powerpoint presentations.

Alpha Course for Catholics [www.alpha.org/catholics](http://www.alpha.org/catholics)

A 10 week program that emphasizes a personal relationship with Christ and the Church. It is a course that is designed for fallen away Catholics but is also a program that has been helpful in re-evangelizing parishioners.

Café ( Catholic Faith Exploration) [www.faithcafe.org](http://www.faithcafe.org)

A program based from the Diocese of Westminster, England it uses modern media of video cafés to form small faith-sharing groups that are empowered to make more of a difference in the world around them. (mainly young adults)

RENEW: Spiritual renewal for the 21<sup>st</sup> century [www.renewintl.org](http://www.renewintl.org)

A 3 year parish centered process of spiritual renewal and evangelization.

Also offers: Theology on Tap and Arise Together in Christ both follow the same basic idea of working together in small faith groups.

Parish Life.Com [www.Parishlife.com](http://www.Parishlife.com)

A venue for clergy, religious and laity to exchange ideas on how to promote spiritual renewal in our parishes.

Why Catholic? [www.whycatholic.org](http://www.whycatholic.org)

Adult faith formation which fosters the goals of Our Hearts Were Burning Within Us.

Lighthouse Catholic Media [www.lighthousecatholicmedia.com](http://www.lighthousecatholicmedia.com)

Fundraiser/educational tool which uses CD's and pamphlets as a basis for evangelization. Also has a CD of the month club for individuals

Liturgy at Saint Louis University [www.liturgy.slu.edu](http://www.liturgy.slu.edu)

Excellent site that offers in depth explanations of the Sunday liturgy including historical/cultural background of the readings and what the early church fathers taught. Offers free materials to parishes.

Formation of Laity; Parish Evangelization (one example) [www.archdiocese-phl.org](http://www.archdiocese-phl.org)

A great example of how a well drafted web design can enhance evangelization by directing people toward the help they want and need. (type evangelization in the word search)

Publications from Parish Life Secretariat [www.dioceseofcleveland.org/parishlife/publications.htm](http://www.dioceseofcleveland.org/parishlife/publications.htm)

A plethora of evangelization documents, outreach and renewal programs and resources.

Evangelii Nuntiandi- Good News Digital Classroom [www.catholicdr.com](http://www.catholicdr.com)

Catholic course for individuals, faith sharing groups and parish adult faith education.

Department of Evangelization Diocese of Johannesburg South Africa

[www.catholic-jhb.org.za/index.html](http://www.catholic-jhb.org.za/index.html)

Christlife [www.christlife.org](http://www.christlife.org)

Christlife has developed a seven-session DVD series that teaches Catholics how to proclaim the Gospel. There is a u-tube video you can watch to see how the series is presented. Christlife also has a link to some interesting ideas for youth evangelization.

Catholics Come Home [www.catholicscomehome.org](http://www.catholicscomehome.org)

A site that is for fallen away Catholics, Non Catholics that are interested in the Catholic faith and Catholics who are interested in learning more about their faith.

Grassroots Films [www.grassrootsfilms.com](http://www.grassrootsfilms.com)

An excellent evangelization tool which uses graphic, up to date cinema technology to create short films that have an enormous impact. You can view some of their film clips online.