

# PROCLAIM CONFERENCE

## EVANGELICAL CATHOLICISM

### CONTENTS:

- Personal Introduction
- Talk Introduction
- Bibliography
- George Weigel
- The New Evangelization
- The WORD
- Bible Reading
- Personal Relationship with Jesus
- Lectio Divina
- Kerygma
- Reform

### APPENDIX:

- Call to Holiness
- the POOR
- Social Justice
- Family and small communities
- Misc: Ecumenism/Unity: THAT ALL MAY BE ONE
- Mary

# PERSONAL TESTIMONY

## TALK INTRODUCTION

- a “study”
- Jesus- Master/Teacher
  - followers = disciples = students
- develop your apostolates as EVANGELISTS
  - not principally religious practices (devotions)
  - you must READ, MEDITATE upon GOD’S WORD
- (Live) INCARNATE GOD’S WORD
- ACT OUT the GOSPEL

## BIBLIOGRAPHY

- **Scripture**
- **Vat. II documents:**
  - *Dei Verbum*, “Dogmatic Constitution on Divine Revelation”
  - “Decree on the Apostolate of Lay People”
- **JP II-** *Redemptoris Missio* “Mission of the Redeemer”, MR.
- **Benedict XVI-** *Verbum Domini*, “The Word of God in the Life and Mission of the Church”, VD.

- **Pope Francis**- *Evangelii Gaudium*, “The Joy of the Gospel”, *EG*.
- **George Weigel**- “Evangelical Catholicism” : An Invitation to Evangelical Catholicism and Deep Catholic Reform”

## **GEORGE WEIGEL**

PROLOGUE: “An Invitation to Evangelical Catholicism and Deep Catholic Reform”

- “The slow, difficult emergence of a new way of being Catholic, a new form of Catholicism” - p.13.
- invited to talk at Our Lady of Wisdom
- Dogmatic Constitution on Divine Revelation was the Vat II “Council’s central theological document” - p. 26.
- “friendship with Jesus Christ is at the center of Evangelical Catholicism” - p.31.
- “ Gospel” = “all that God has revealed for our salvation in the Holy Scripture and apostolic tradition” - p.37.
- Weigel traces the roots of Evangelical Catholicism to Pope Leo XIII (1878):
  - who “set in motion a profound transformation of Catholicism in which the Church slowly moved beyond the catechetical-devotional model that had been dominant since the sixteenth century Counter-Reformation to a new model - a model that is best described as Evangelical Catholicism.” P.11.

# THE NEW EVANGELIZATION

SYNOD: “ The New Evangelization for the Transmission of the Christian Faith”

- The Church is MISSIONARY
- All are called to Evangelize
  - missionary disciples (EG) - “Servants of the Word” (*NOVO Millennio Ineunte*)
- “There can be no true evangelization without the explicit proclamation of Jesus as Lord.” EG, 110.
- “The Good News proclaimed by the witness of life sooner or later has to be proclaimed by the word of life. There is no true evangelization unless the name, the teaching, the life, the promises, the kingdom, and the mystery of Jesus of Nazareth, the Son of God, are proclaimed.” *Evangelii Nuntiandi*, 98.
- Mission of the Redeemer, n. 3
  - all resources ➤ a new evangelization
- “God is opening before the Church the horizons of a humanity more fully prepared for the sowing of the Gospel. I sense the moment has come to commit all of the Church’s energies to a new evangelization and to the mission *ad gentes*. No believer in Christ, no institution of the Church can avoid this supreme duty: to proclaim Christ to all peoples.” Mission of the Redeemer, 3.
- “ This Council, then, makes to all the laity an earnest appeal in the Lord to give a willing, noble and enthusiastic response to the voice of Christ, who at this hour is summoning them more pressingly, and to the urging of the Holy Spirit. ... It is the Lord himself, by this council, who is once

more inviting all the laity to unite themselves to him ever more intimately, to consider his interests as their own, and to join in his mission as Savior. It is the Lord who is again sending them into every town and every place where he himself is to come. He sends them on the Church's apostolate, an apostolate that is one yet has different forms and methods, an apostolate that must all the time be adjusting itself to the needs of the moment; he sends them on an apostolate where they must show themselves his cooperators, doing their full share continually in the work of the Lord, knowing that in the Lord their labor cannot be lost." Vat. II- "Decree on the Apostolate of Lay People," n.33.

- " I dream of a 'missionary option' that is, a missionary impulse capable of transforming everything, so that the Church's customs, ways of doing things, times and schedules, language and structures can be suitably channeled for the evangelization of today's world rather than for her self-preservation." *EG*, 27.
- " In virtue of their baptism, all the members of the people of God have become missionary disciples (cf. Mt. 28:19). All the baptized whatever their position in the Church or their level of instruction in the faith, are agents of evangelization, and it would be insufficient to envisage a plan of evangelization to be carried out by professionals while the rest of the faithful would simply be passive recipients. The new evangelization calls for personal involvement on the part of each of the baptized. Every Christian is challenged, here and now, to be actively engaged in evangelization; indeed, anyone who has truly experienced God's saving love does not need time or lengthy training to go out and proclaim that love....[W]e no longer say that we are 'disciples' and 'missionaries' but rather that we are 'missionary disciples.'" *EG*, 120.
- St. Paul "immediately proclaimed Jesus" (Acts 9:20; cf 22:6-21).
- "Let us go forth, then, let us go forth to offer everyone the life of Jesus Christ.... I prefer a Church which is bruised, hurting, and dirty because it has been out on the street, rather than a Church which is unhealthy from being confined and from clinging to its own security. I do not want a Church concerned with being at the center and then ends up being

caught up in a web of obsessions and procedures. If something should rightly disturb us and trouble our consciences, it is the fact that so many of our brothers and sisters are living without the strength, light, and consolation born of friendship with Jesus Christ, without a community of faith to support them, without meaning and a goal in life.... [A]t our door people are starving and Jesus does not tire of saying to us: Give them something to eat." *EG*, 49.

- "If we want to advance in the spiritual life, then, we must constantly be missionaries. The work of evangelization enriches the mind and the heart; it makes us more and more sensitive to the workings of the Holy Spirit, and it takes us beyond our limited spiritual constructs." *EG*, 272.
- .... Without prolonged moments of adoration, or 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 fervor dies out." *EG*, 262.
- "A committed missionary knows the joy of being a spring which spills over and replenishes others. Only the person who feels happiness in seeking the good of others, in desiring their happiness, can be missionary.... We do not live better when we flee, hide, refuse to share, stop giving and lock ourselves up in our own comforts. Such a life is nothing less than slow suicide." *EG*, 272.
- "Lay Catholics do not need anyone's permission to be the evangelical witnesses they were called to be: to be an evangelist is a baptismal obligation, not a privilege conceded by ecclesiastical authority." Weigel, p. 202.
- "I wish once more to encourage all the People of God... to become increasingly familiar with the sacred Scriptures. We must never forget that all authentic and living Christian spirituality is based on the Word of God proclaimed, accepted, celebrated, and meditated upon in the Church." *V Dom*, 121.
- "the centrality of God's word in catechesis" *V Dom*, 74.

- "... [C]atechesis 'must be permeated by the mindset, the spirit and the outlook of the Bible and the Gospels through the assiduous contact with the texts themselves....' *V Dom*, 74.
- "The centrality of the Divine Word in the Christian life" - *V Dom*, 122.
- "May the Holy Spirit awaken a hunger and thirst for the Word of God, and raise up zealous heralds and witnesses of the Gospel." *V Dom*, 122
- "... [T]he Church does not have a mission, as if 'mission' were one among a dozen things the Church does; rather, the Church is a mission, and everything the Church does is ordered to that mission, which is the proclamation of the Gospel and the conversion of the world to Christ." Weigel, pp. 85-86.
- "Evangelical Catholicism is mission-driven" - Weigel, p.86.
- "In an evangelical Catholic perspective, every Catholic is a missionary, an evangelist, a baptized disciple commissioned by the Lord to take the Gospel to every nation, calling all to be baptized in the name of the Most Holy Trinity." Weigel, p.86.
- "I am a mission on this earth; that is the reason why I am here in this world. We have to regard ourselves as sealed, even branded, by this mission." *EG*, 273.
- "To evangelize is to make the kingdom of God present in our world." *EG*, 176.
- "the absolute priority of 'going forth from ourselves toward our brothers and sisters'" - *EG*, 179.
- "... a member who does not work at the growth of the body to the extent of his possibilities must be considered useless both to the Church and to himself." *Apostolate of Laity*, 2.
- "It is not permissible for anyone to remain idle." Weigel, p.193.

- “The distinctive lay vocation “is nothing less than the sanctification of ‘the world’- society, culture, politics, economy- through lay witness, lay evangelism, and the lay modeling of a more humane, nobler way of life....[T]he lead must be taken by lay catholics who are empowered by Word and Sacrament to be the true evangelists they were baptized to be.  
\* \* \* \*

The Church cannot evangelize or sanctify the world if the Church is imagined to be a kind of clerical game preserve into which the laity are occasionally permitted entry in order to observe what’s going on. No, the Church is every baptized Christian, and everyone of those baptized Christians is called to both holiness and mission. To foster that holiness among lay people, and to serve and empower that lay mission, is the task of those in Holy Orders. The mission, however, is for everyone.” Weigel, p.193.

- “A committed missionary knows the joy of being a spring which spills over and refreshes others. Only the person who feels happiness in seeking the good of others, in desiring their happiness, can be a missionary.... We do not live better when we flee, hide, refuse to share, stop giving, and lock ourselves up in our own comforts. Such a life is nothing less than a slow suicide.” *EG*, 272.

## THE WORD

- “In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came to be through him, and without him nothing came to be. What came to be through him was life, and this life was the light of the human race; the light shines in the darkness, and the darkness has not overcome it.  
\* \* \* \*

He was in the world, and the world came to be through him, but the world did not know him. He came to what was his own, but his own people did

not accept him. But to those who did accept him he gave power to become children of God, to those who believe in his name, who were born not by natural generation nor by human choice nor by man's decision but of God. ... [T]he Word became flesh and made his dwelling among us....” John 1:1-14.

- “may we allow ourselves to be led by the Holy Spirit to an ever greater love of the Word of God.” *V Dom*, p.11.
- “my hope [is] that the word will be ever more fully at the heart of every ecclesial activity.” *V Dom*, p.4.
- “the Church is built upon the word of God; she is born from and lives by that word.” *V Dom*, p.6.
- Word is central to the life of the Church
- Weigel says the Dogmatic Constitution on Divine Revelation is the central document of Vat II
- It places God's word in its central place in the Catholic religion - comment by Frank Summers
  - Catholicism has been said not to be a “religion of the book (Bible)” but it is a religion of the Word
  - Jesus is the Word
- “... the word of God ‘shall not return to me empty, but it shall accomplish that which I purpose and prosper in the thing for which I sent it.’” Is 55:10; *V Dom*, 90.
- “...[T]he entire People of God is a people which has been ‘sent’... ‘the mission of proclaiming the word of God is the task of all the disciples of Jesus Christ based on their baptism.’ No believer in Christ can feel dispensed from this responsibility.... The Church... is thus entirely missionary, and everyone, according to his or her proper state in life, is called to give an incisive contribution to the proclamation of Christ.” *V Dom*, 94.

- “Many of our brothers and sisters are ‘baptized, but insufficiently evangelized.’” *V Dom*, 96.

## BIBLE READING

- Sacred scriptures “have God as their author” - *Dei Verbum*, 11.
- “the Word of God must be readily available at all times” *Dei Verbum*, 22.

“... [T]he sacred Synod forcefully and specifically exhorts all the Christian faithful...to learn the surpassing knowledge of Jesus Christ by frequent reading of the divine Scriptures. ‘Ignorance of the Scriptures is ignorance of Christ.’ Therefore, let them go gladly to the sacred word itself....” *Dei Verbum*, 25.

- “ The Church has always venerated the divine Scriptures as she venerated the Body of the Lord, in so far as she never ceases, particularly in the sacred liturgy, to partake of the bread of life and to offer it to the faithful from the one table of the Word of God and the Body of Christ. She has always regarded, and continues to regard the Scriptures, taken together with sacred Tradition, as the supreme rule of her faith....They present God’s own Word in an unalterable form....It follows that all the preaching of the Church, as indeed the entire Christian religion, should be nourished and ruled by sacred Scriptures. In the sacred books the Father who is in heaven comes lovingly to meet his children, and talks with them. And such is the force and power of the Word of God that it can serve the Church as her support and vigor, and the children of the Church as strength for their faith, food for their soul, and a pure and lasting fount of spiritual life.” *Dei Verbum*, 21.
- “ The sacred Scriptures are the very source of evangelization.... It is indispensable that the Word of God ‘be ever more fully at the heart of every ecclesial activity.’” *Gaudium et Spes*, 174.

- “Transmitting the faith essentially means to transmit the Scriptures, primarily the Gospel, which give a person the opportunity of knowing Jesus, the Lord.” *Limeamento*, 2- “The New Evangelization for the Transmission of the Christian Faith”.
- “...Evangelical Catholicism insists on biblical literacy, meaning regular reading of the Bible and praying with the Bible. To pray the Psalms regularly is to apprehend the world in a new way - an evangelical way. To read the gospels so that they become entirely familiar is to acquire the vocabulary and the ‘grammar’ that allows every Christian to be an evangelist.” Weigel, pp.83-84.
- “Evangelization demands familiarity with God’s word, which calls for dioceses, parishes, and Catholic associations to provide for a serious, ongoing study of the Bible, while encouraging its prayerful individual and communal reading.... ‘God has already spoken, and there is nothing further that we need to know which has not been revealed to us.’ Let us receive the sublime treasure of the revealed word.” *EG*, 175.
- At an audience in St. Peter’s Square, Bibles were given out to all: “Not to just put it on a shelf, but to keep it on hand, dip into it often, both individually and together, husband and wife, parents and children, perhaps in the evening, especially on Sundays. In this way the family will grow and walk in the light and strength of God’s Word!” Pope Francis- Every Family Read the Bible, 10/7/14.
- St. Jerome: “... we cannot come to an understanding of Scripture without the assistance of the Holy Spirit who inspired it.” *V Dom*, 16.
- “Although the word of God precedes and exceeds sacred Scripture, nonetheless Scripture, as inspired by God, contains the divine word ‘in an altogether singular way.’” *V Dom*, 17.
- “together with the Church’s living Tradition, it constitutes the supreme rule of faith.” *V Dom*, 18.

- “As the reader matures in the life of the Spirit, so there grows also his or her capacity to understand the realities of which the Bible speaks.” *V Dom*, 30.
- “Evangelical Catholicism will require far more attention to preaching than is found throughout most of the Church in the developed world, for mission is nourished by the Word of God in Scripture just as it is by the sacraments.” Weigel, p.21.
- “Evangelical Catholicism calls the entire Church to holiness for the sake of mission.” Weigel, p.22.
- “With the Synod Fathers I express my heartfelt hope for the flowering of ‘a new season of greater love for sacred Scripture on the part of every member of the People of God, so that their prayerful and faith-filled reading of the Bible will, with time, deepen their personal relationship with Jesus.” *V Dom*, 72.
- “truly concerned with fostering a personal encounter with Christ, who gives himself to us in his word.” *V Dom*, 73.
- St. Jerome: “How could one live without the knowledge of Scripture, by which we came to know Christ himself, who is the life of believers?’ ... the Bible is the means ‘by which God speaks daily to believers.” *V Dom*, 72.
- St. Jerome: “Ignorance of Scriptures is ignorance of Christ.” *V Dom*, 73.

## **PERSONAL RELATIONSHIP WITH JESUS - DIALOGUE**

- Call to renewed personal encounter with Jesus Christ- EG, 3.
- Re the witness of St. Francis: “that being a Christian means having a living relationship with the person of Jesus; it means putting on Christ, being conformed to him.” Homily of Pope Francis at the Basilica of Francis on the feast of St. Francis of Assisi (2014).
- How to overcome the secularism of our time - manifest even in the heart of the Church herself. Cardinal Dolan : we must be convinced, confident, and courageous in the New Evangelization.  
“God does not satisfy the thirst of the human heart with a proposition but with a Person, whose name is Jesus!” “The invitation.... is not to a doctrine but to know, love and serves- not a something, but a Someone.”
- “God speaks to and encounters men and women, making himself known in dialogue.” *V Dom, 22.*
- “God bridges every distance and truly makes us his ‘partners’ in order to bring about the nuptial mystery of the love between Christ and the Church. In this vision every man and woman appears as someone to whom the word speaks, challenges and calls to enter this dialogue of love through a free response. Each of us is thus enabled by God to hear and respond to his word. We were created in the word and we live in the word; we cannot understand ourselves unless we are open to this dialogue. The word of God discloses the filial and relational nature of human existence.” *V Dom, 22.*
- “... [I]t is decisive, from the pastoral standpoint, to present the word of God in its capacity to enter into dialogue with the everyday problems which people face.” *V Dom, 23.*
- “The word of God draws each of us into a conversation with the Lord: the God who speaks teaches us how to speak to him. Here we naturally think of the Book of Psalms where God gives us words to speak to him, to place our lives before him, and thus to make life itself a path to God.” *V Dom, 24.*

- "... our whole existence becomes a dialogue with the God who speaks and listens, who calls us and gives direction to our lives." *V Dom*, 24.
- "the word of God is living and addressed to each of us in the here and now of our lives." *V Dom*, 37.

## **FRIENDSHIP WITH JESUS**

- Man's Purpose- "to know, love, and serve God"
- First Commandment- "to love the Lord your God with all your heart, all your mind, all your soul, and all your strength"
- Dolan- encounter with a person, not a doctrine
- "The Catholic Church is being invited to meet the Risen Lord in the Scripture, the sacraments, and prayer, and to make friendship with him the center of Catholic life." Weigel, p.88.

## **EVANGELICAL PRAYER**

- PRAYER- pray constantly
- Our Father (Scriptural prayer)
- Dialogue with God
- practice presence of God (Holy Spirit)
- Liturgy of the Hours (Psalms)
  - Community Prayer

- Lectio Divina
  - personal prayer

## **LECTIO DIVINA**

- “The best incentive for sharing the Gospel comes from contemplating it with love, lingering over its pages and reading it with the heart.” EG, 264.
- “The Synod frequently insisted on the need for a prayerful approach to the sacred text as a fundamental element in the spiritual life of every believer... with particular reference to Lectio Divina. The word of God is at the basis of all authentic Christian spirituality.” *V Dom*, 86.
- “Lectio Divina... is truly ‘capable of opening up to the faithful the treasures of God’s word [and] also of bringing about an encounter with Christ, the living word of God.’” *V Dom*, 87.

## **KERYGMA**

- “... [T]he first announcement or kerygma,... needs to be the center of all evangelizing efforts at Church renewal.... On the lips of the catechist the first proclamation must ring out over and over: ‘Jesus Christ loves you; he gave his life to save you; and now he is living at your side every day to enlighten, strengthen and free you.’ The first proclamation is called ‘first’ not because it exists at the beginning and can then be forgotten or replaced by other more important things. It is first in a qualitative sense because it is the principal proclamation, the one which we must hear again and again in different ways, the one which we must announce one

way or another throughout the process of catechesis at every level and moment....

“We must not think that in catechesis the kerygma gives way to a supposedly more ‘solid’ formation. Nothing is more solid, profound, secure, meaningful and wisdom-filled than that initial proclamation. All Christian formation consists of entering more deeply into the kerygma....”  
*EG*, 164-165.

## REFORM

- Pope Francis is a reformer - he especially criticizes the “self-referential Church”, and clericalism
- Evangelical Catholicism moves the Church away from the “Counter Reformation, and Devotional” model, Weigel
- Weigel book subtitle: “An Invitation to Evangelical Catholicism and Deep Catholic Reform”
- Need for reform: JP II, Benedict XVI, Pope Francis, Vat II, Weigel
- “The Church is *semper reformanda*, always in need of reform.” Weigel, p. 259.
- the pilgrimage from Counter-Reformation Catholicism to Evangelical Catholicism Weigel: “... [T]he journey is not over, for the deep reform of the Church that is embodied in this transition from one historical mode of Catholicism to another is not yet complete. The pursuit of holiness remains. The call to mission remains.” Weigel, p.259.
- “In the first decades of the twenty-first century, many, perhaps most Catholic priests in the developed world still live a Counter-Reformation model of Church and a Counter-Reformation model of priestly ministry in which the priesthood is a kind of religious trade union. They believe, with

real conviction, in the truths of the Creed in which they lead their people in prayer on Sunday, but their lives are more consumed with management than with evangelism; they talk more easily of 'the Church' than they do of the Lord Jesus; and for all their devotion - and it is genuine devotion - the career aspects of their lives fill the horizon of their imagination (and dominate their conversations, especially among themselves) rather more than the vocational aspects of their ministry." Weigel, p.135-136.

- "In some people we see an ostentatious preoccupation for the liturgy, for doctrine and for the Church's prestige, but without any concern that the Gospel have a real impact on God's faithful people and the concrete needs of the present time. In this way, the life of the Church turns into a museum piece or something which is the property of a select few." *EG*, 95.
- a wrong attitude: "principle beneficiary is not God's people but the Church as an institution" - *EG*,95.

## **APPENDIX**

### **CALL TO HOLINESS**

- "each member of the faithful is called to holiness" *V Dom*, 77.
- "Be holy, for I am holy," Lev. 11:44;19:2;20:7.
- "the Father 'has chosen us before the foundation of the world, that we should be holy and blameless before him.'" Eph. 1:4.
- we must live the Holy Word of God



- “appreciating the poor in their goodness, in their experience of life, in their culture, and in their ways of living the faith,” *EG*, 199.
- we serve the poor “because he or she is beautiful above and beyond mere appearances.” *EG*, 199.
- “The poor person, when loved, ‘is esteemed as of great’ value,” *EG*, 199.
- “ensure that ‘in every Christian community the poor feel at home.’” *EG*, 199.
- “... I want a Church which is poor and for the poor. They have much to teach us. Not only do they share in the *sensus fidei*, but in their difficulties they know the suffering Christ. We need to let ourselves be evangelized by them. The new evangelization is an invitation to acknowledge the saving power at work in their lives and to put them at the center 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.” *EG*, 198.
- “If the whole Church takes up this missionary impulse, she has to go forth to everyone without exception. But to whom should she go first? When we read the Gospel we find a clear indication: not so much our friends and wealthy neighbors, but above all the poor and the sick, those who are usually despised and overlooked, ‘those who cannot repay you’ (Lk. 14:14). There can be no room for doubt or for explanations which weaken so clear a message. Today and always, ‘the poor are the privileged recipients of the Gospel,’ and the fact that it is freely preached to them is a sign of the kingdom Jesus came to establish. We have to state, without mincing words, that ‘there is an inseparable bond between our faith and the poor. May we never abandon them.’” *EG*, 48.
- “... [E]very person is worthy of our giving.... God created that person in his image, and he or she reflects something of God’s glory. Every human being is the object of God’s infinite tenderness, and he himself is present in their lives. Jesus offered his precious blood on the cross for that

person. Appearances notwithstanding, every person is immensely holy and deserves our love. Consequently, if I can help at least one person to have a better life, that already justifies the offering of my life.” *EG*, 274.

## SOCIAL JUSTICE

- “... [A] commitment to justice and to changing the world is an essential element of evangelization. ... [W]e must ‘reach and as it were overturn with the force of the Gospel the standards of judgements, the interests, the thought patterns, the sources of inspiration and life styles of humanity that are in contrast with the word of God and with his plan for salvation.’” *V Dom*, 100.
- “An authentic faith... always involves a deep desire to change the world, to transmit values, to leave this earth somehow better than we found it. We love this magnificent planet on which God has placed us, and we love the human family which dwells here.... The earth is our common home and all of us are brothers and sisters.... The Church ‘cannot and must not remain on the sidelines in the fight for justice.’” *EG*, 183.
- “Each individual Christian and every community is called to be an instrument of God for the liberation and promotion of the poor, and for enabling them to be fully a part of society.” *EG*, 187.
- Evangelization is meant to build God’s kingdom. *EG*, 180.
- “It is no longer possible to claim that religion should be restricted to the private sphere and that it exists only to prepare souls for heaven. We know that God wants his children to be happy in this world too....” *EG*, 182.

## **FAMILY AND SMALL COMMUNITIES**

- "... [S]pouses are the first to proclaim God's word to their children. The ecclesial community must support and assist them in fostering family prayer, attentive hearing of the word of God, and knowledge of the Bible. ... [T]he Synod urged that every household have its Bible, to be kept in a worthy place and used for reading prayer." *V Dom*, 85.
- "The Synod also recommended the formation of small communities of families, where common prayer and meditation on passages of Scripture can be cultivated." *V Dom*, 85.
- "... [I]t is good that pastoral activity also favor the growth of small communities... which can help to promote formation, prayer, and knowledge of the Bible in accordance with the Church's faith." *V Dom*, 73.

## **MISC: ECUMENISM, WAR, MARY**

- Ecumenism: The search for paths to unity becomes all the more urgent.... [T]he immense numbers of people who have not received the Gospel of Jesus Christ cannot leave us indifferent. Consequently, commitment to a unity which helps them to accept Jesus Christ... [is] an indispensable path to evangelization.... How many important things unite us! If we really believe in the abundantly free working of the Holy Spirit, we can learn so much from one another! It is not just about being better informed about others, but rather about reaping what the Spirit has sown in them, which is also meant to be a gift for us.... [T]hrough an exchange

of gifts, the Spirit can lead us ever more fully into truth and goodness.”  
*EG*, 246.

- War: “religion can never justify intolerance or war. We cannot kill in God’s name.” *V Dom*, 102.
- Mary: “We follow her ‘style,’” *EG*, 288.
- Mary: “Prayer to Mary”. *EG*, 288.

## MISCELLANEOUS QUOTES

- “the four distinguishing qualities of evangelical Catholics.” Weigel, p.47:
  1. Radical Conversion  
“... a life in which friendship with the Lord Jesus is at the center of everything: personal identity, relationships, activity.” Weigel, p.47.
  2. Deep fidelity  
“For the evangelical Catholic, the journey toward sanctity is nurtured daily by reading the Word of God in the Bible and by frequent reception of the sacraments....” Weigel, p.48.
  3. Joyful Discipleship. Weigel, p.49.
  4. Courageous evangelism. Weigel, p.49-51.
- “The Church is called to be the house of the Father, with doors always wide open. 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.

- “We must recognize that if part of our baptized people lack a sense of belonging to the Church, this is also due to certain structures and the occasionally unwelcoming atmosphere of some of our parishes and communities, or to a bureaucratic way of dealing with problems, be they simple or complex, in the lives of our people. In many places an administrative approach prevails over a pastoral approach, as does a concentration on administering the sacraments apart from other forms of evangelization.” *EG*, 63.
- “One of the more serious temptations which stifles boldness and zeal is a defeatism which turns us into querulous and disillusioned pessimists, ‘sourpusses.’ Nobody can go off to battle unless he is fully convinced of victory beforehand.” *EG*, 85.
- “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 fervor dies out.” *EG*, 262.