THE DIOCESE AND PARISH in the Missionary and Pastoral Work of the Church
EXPOSITION

ON how Dioceses and Parishes can accomplish the missionary and pastoral work of the Church in a systematic and organic manner that integrates the elements that the Church describes in the various documents.
1. EVANGELIZATION MEANINGS
Several things are commonly understood today under the term “evangelization”

1. **Kerygma**, as first announcement or missionary proclamation.

2. **Ministry of the Word**, as a dynamic process in steps

3. **Mission of the Church**: Prophetic, Priestly and Royal.

4. **Social transformation** that coincides with God’s purpose.
MISSION OF THE CHURC

MINISTRY OF THE WORD

kerigma

MISSION OF THE CHURC
What is understood as Evangelization?

1. Evangelization as Kerygma is the meaning in the New Testament. Proclaim, announce, and then teach. Kerygma and Didajé. Evangelization & then Catechesis. In the missionary lands, evangelization has been understood as the missionary preaching or Kerygma.
What is understood as Evangelization?

2. II Vatican Council defines Evangelization as the Prophetic Ministry of the Word in its entirety, as a dynamic process in stages. Only in Ad Gentes #13 it is referred to as Kerygma.
What is understood by Evangelization?

3. It was stated in the 1974 Synod & in EN that:

“Today we understand evangelization as the whole mission of the Church, through which the Kingdom of God is proclaimed, established and extended”.

Dimensions of the Mission of the Church are:

WORD - SACRAMENT - COMMUNION - SOCIAL ACT.

PROPHETIC - PRIESTLY - ROYAL

Triple Ministry
The dimensions of the mission of the Church are:

**WORD – SACRAMENT – COMMUNION – SOCIAL ACTION,**

in relationship to the triple Ministry of Jesus: **PROPHETIC – PRIESTLY – ROYAL**; this last one sub-divided in Christ, as *Pastor and King*, which gives us the **communion and social dimension**.
How should we evangelize?

✓ To fulfill the term “New Evangelization” we need to comply with the four meanings of the word "evangelization“....

✓ Each one in order; always starting with the Kerygma first.
Kerygma

Ministry of the Word

The Mission of the Church

Social Transformation
APARECIDA DOCUMENT

“Suggesting simple strategies that will allow to properly fulfill the work in all the pastoral instances: pastoral zones, deaneries and Parishes”.

AD 169
2. NEW EVANGELIZATION

It is the assignment of the Beatus John Paul II for all the Church before the Third Milenium.
NEW EVANGELIZATION

This expression is used by the Beatus John Paul II in 1983 in Haiti, during the IV reunion of the CELAM of Santo Domingo, in 1992, which was applied first to Latin America and later on to the whole Church in the document *Redentoris Missio* #33. It is the Pope’s consignment for all the Church.
“The fact that there is a diversity of activities in the Church’s one mission, the difference arises from the variety of circumstances in which that mission is carried out. From the point of view of evangelization, we can distinguish three situations:
1. **Mission ad gentes**, or the Church’s missionary activity addressed to the people of God, human groups or socio-cultural contexts where Christ and His Gospel are not known, or where there is a lack of mature Christian communities. (It is there, where the Kerygmatic announcement is first given).

2. **The Pastoral work** of the Church to 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.
3. New Evangelization as an intermediate situation, particularly in countries with ancient Christian roots, where entire groups of the baptized have lost a living sense of the faith, or even no longer consider themselves members of the Church, and live a life far removed from Christ and His Gospel.” RM 33
Beatus John Paul II said that the **New Evangelization** is something in which the **Kerygma** has to be accomplished first, just as in the missions, but there has to be also a **pastoral follow up**, because it is addressed to baptized Catholics. We must understand **mission and pastoral**, *as something different and consecutive*. They are not synonymous, even though they are taken like that, frequently.
JP II stated in Catequesis Tradendae document: “Most of the adult baptized Catholics are, as adults, true catechumens”. And the traditional offer from the Church to those catechumens was a long and well organized process of the *Kerygma* first of all, followed by a complete *catechesis* and they were only accepted to a full participation in the Eucharist at the end.
3. ESSENCIAL INSTANCES OF THE CHURCH
The Church in its entirety is missionary, in all its levels and instances, just as each one of the baptized. Nevertheless, there are instances where the mission and the pastoral work of the Church must be accomplished in a normal and primary manner. In first place we have the Diocese and the Parish.
1. THE DIOCESIS
1. THE DIOCESIS is the basic ecclesial unity, “the particular Church”, different from, and in communion with the universal Church. It is there where a unified Diocesan Pastoral Plan must be implemented, unifying all of the essential elements of the missionary and pastoral work of the Church. It is a communion in the being, as a united body among the Bishop, the clergy and all of the People of God; and a communion in the doing. AD 168.
The Diocese is the place where the plan is launched, coordinated and animated, but it is the Parish where the missionary and pastoral work of the Church are carried out in a direct and complete manner.
2. THE PARISH
2. THE PARISH, integrated to the deanery, and in Diocesan communion, is the normal and primary institution for the healing of souls. In vital communion with the Diocese and the Bishop, the Parish is where the mission and pastoral work of the Church is directly and fully implemented.

“The Parish is the first ecclesial communion; the last localization of Church; the first and most immediate visibility of Church for the faithful; the first organ of pastoral and social action; the first place to receive catechesis”. Phrases from Beatus John Paul II.
Among the ecclesial communities in which missionary disciples of Jesus live and are formed, the parishes are paramount. They are the living cells of the Church, and the privileged place in which most of the faithful have a concrete experience of Christ and ecclesial communion. They are called to be homes and schools of communion.

Aparecida document, 170
• The Parish must be **integral and integrator** instance of all of the elements and steps of the mission and of the pastoral work of the Church.

• All ecclesial structures and all pastoral plans of dioceses, parishes, religious communities, movements, and any Church institution must be imbued with this firm missionary decision. No community should excuse itself from entering decidedly with all its might into the ongoing processes of missionary renewal and from giving up outdated structures that are no longer helpful for handing on the faith.

  Aparecida document, 365
“It is necessary to reaffirm the importance and validity of the Parish. It is an institution that must be preserved as the normal and primary expression for the healing of the souls”. JP II

In regards to the ecclesial Groups, Base communities, Movements and Associations, beatus JP II firmly pointed out: “Let it be very clear: Movements and Associations cannot be placed at the same level of the Parish, as possible alternatives. On the contrary, they have the duty to serve in the Diocesan and Parochial frame. This is where the validity of the experience in the respective Movements will be revealed”. - Oct. 24, 1984.
The Parish is **the portion of the People of God in a specific territory, with a priest assigned as pastor**, as it is defined in the II Vatican Council and in Cannon Law. Therefore, the Parish **is the people**, not the territory, not the Parish temple: the Parish **is all the People**, not only the priest; all together forming a compact body, organized in a hierarchical manner.
With or without movements, the Parish must accomplish the integrality of the Missionary and Pastoral work of the Church: missionary outreach, complete Kerygma, communities, catechesis, liturgy, social action; pastoral care for the families, the youth, and the sick. A Parish divided into Sectors, in order to reach better everybody, and organized by Ministries.
“... parishes must promote and foster missionary diversity .... A renewed parish multiplies persons who provide services and add ministries. Imagination is likewise required in this field to find a response to the many and ever changing challenges posed by the situation, requiring new services and ministries. Combining all of them in the unity of a single evangelizing project is essential for assuring missionary communion”. AD 202
The Parish:

• Must go to everyone and build the integrality of what is Christian, human, religious and what is social.

• A good missionary and pastoral plan does not only evangelize, form communities, catechize, celebrate the faith, but must also help build a new world with new and remodeled structures.

• The integrality is only accomplished in and through territorial Sectors, having a good and integral pastoral plan in the sectors.

GO TO ALL + EVERYONE INVOLVED + GIVING ALL
1. **GO TO ALL:** missionary outreach to the alienated. The Parish in a permanent missionary state. *Reaching* all the families & persons, door to door.

2. **TO THE WHOLE HUMAN BEING:** spirit, soul and body; *all the situations of the human being:* individual, family, society, structures and social systems.

3. **EVERYONE INVOLVED:** the duty to evangelize is for all the People of God. Unity of the mission, with diversified tasks, services and ministries.

4. **GIVING ALL:** all the *elements and steps* of the *mission* and the *pastoral* work of the Church. In its threefold dimension *prophetic, priestly and royal:* *communional and social action.*
4. ESSENCIAL ELEMENTS AND STEPS
ESSENTIAL ELEMENTS AND STEPS

1. TESTIMONY OF LIFE contagious & radiant, individually and collectively: Live before you talk.

2. TESTIFYING BY WORD, taking advantage of every occasion and opportunity.

3. MISSIONARY OUTREACH to the alienated: go out, walk, reach everyone in the territory:
   a. Kerygmatic intensive missions, annually, visiting and reaching out to every family and person.
   b. ongoing missionary visits, all year long, in the Sectors
4. KERYGMA EXPLICIT AND COMPLETE, in Evangelization Retreats. Giving only the entire Kerygmatic message, and explicitly living out all the goals:

- conversion,
- adherence to Jesus as Savior,
- recognizing and confessing Jesus as Lord
- receiving the outpour of the Holy Spirit to the fullest
5. COMMUNITIES: Parish, communion of communities

6. CATECHESIS with a systematic and programmed teaching:
   - Better prepared *pre-sacramental catechesis*.
   - *School of faith formation for children and teenagers*, 3 to 14 yrs. old.
   - Catechesis for youth and adults, in an orderly, *systematic*, *programmed and complete* manner.

7. SACRAMENTS liturgical and prayerful life, center and summit of all the Christian and ecclesial life.

8. SOCIAL ACTION not only *assistential*, but *promotional* and *structural*. 
9. APOSTOLIC INVOLVEMENT in the Sectors and in the Ministries,

10. SECTORS and MINISTRIES:

- **Geographic Sectors:** territorial frame; they serve as integrators, binding and integrating everything, through an ongoing integral visitation, door to door.

- **Ministries:** trend for specific actions, by which every element of the Plan is nourished.

- **PARISH PASTORAL COUNCIL**, formed by the persons responsible for the Sectors and the Ministries.
Having the *Pastor* as the head, effectively present and directing everything.

All these elements or steps are:

a. *Essential*, because *none of them can be left out.*

b. *Taken from the official documents* of the Church:
   - New Testament
   - *II Vatican Council*: *LG, GS, AA, AG*
   - *Subsequent Documents*: *GCD, RCIA, EN, CT, CL, RM, Aparecida.*

c. They must be accomplished in *each Diocese and in all the Parishes*, as the mission and the basic pastoral work of the Church.

d. Every pastoral Plan must *always include in a systematic way every and each one of* these elements.
DESCENTRALIZE THE TEMPLE

95% accomplished in the Sectors

5% in the temple and in the Parish facilities

To accomplish the MISSION and the PASTORAL WORK of the CHURCH in a SYSTEMATIC and INTEGRAL way
MISSIONARY AND PASTORAL PLAN

0 Preparation
- Irradiation and contagious testimony
- Intensive evangelizing missionary outreach
- Ongoing missionary visitations

00 Preparation and verification homes

1 Evangelization Retreat
   New birth - New Life

2 Growth - Follow-up
   Disciples and apostles
   - Communities - Testimony of life
   - Catechesis - Testifying by word
   - Sacraments - Apostolic commitment

3 Social Transformation
MISSION + PASTORAL

Mk 16,15 fish + shepherd Mt 28,19
“walking go and evangelize… ...make disciples”

0. Preparation
- Testimony of life
- Testifying by word
- Missionary outreach

1. Evangelization Retreat
New birth, new life: Saints, Brothers and apostles

2. Growth – follow-up
- Communities - brothers
- Catechesis - doctrine
- Sacraments
Parish renewal requires new attitudes in pastors and in the priests who are at its service. The first requirement is that the pastor be an authentic disciple of Jesus Christ, because only a priest in love with the Lord can renew a parish. He must likewise be an ardent missionary who lives in constant yearning to seek out those who are separated and is not satisfied with mere administration. *Aparecida 201*
Mons. Octavio Ruiz Arenas
Secretary of the Pontifical Council Promoting the New Evangelization

The Reviving Missionary Impulse of the New Evangelization

Guatemala, December, 2011
Three different situations in the Church for the evangelizing work

- **Mission ad gentes**
  - Announce to people who do not know Christ

- **General Pastoral**
  - Accompany the people in the growth of their faith

- **New Evangelization**
  - Announce to indifferent baptized people, to the alienated from the Church also
The impulse that Pope Benedict XVI has given to the New Evangelization

Sept. 21, 2010
Creation of the Pontifical Council promoting the New Evangelization

Sept. 31, 2010
Publication of the post-synodal Exhortation *Verbum Domini*

Oct. 24, 2010
Convocation of Synod: *New Evangelization on transmitting the faith*

Oct. 16, 2011
Year of the faith: 2012 / 2013 to rediscover the joy to believe & communicate faith
1. Why the New Evangelization

- Dischristianization in countries of ancient faith tradition
- An accelerated process of secularization
  - Living as if God did not exist
  - This reality opens spaces to announce Christ
- An atmosphere of secularism is invading
  - Radical separation of all that is religious
  - An autonomous world that does not need God
  - God is a useless hypothesis that restricts liberty
- A constant increase of Pentecostal groups
- A loss of meaning in belonging to the Church
Our main pastoral short fall:
Is to try to sacramentalize
without a process that will take us to
a Personal Encounter with Jesuschrist

There is a need of a “first announcement” pastoral, based on the Kerygma, which is the foundation of the Christian life.
New evangelization, no re-evangelization

February 1979

Puebla (n. 366)

New situations that are born from socio-cultural changes require a new evangelization

- Emigration to other countries
- precarious faith situation
- influence of the sects
- the ideologies
- secularism

No re-evangelization

- The 1st evangelization was not incomplete
- The prior evangelization is not eliminated
- A “new” gospel is not proclaimed
- We take new things from the same treasure
- Gratitud for having known Jesuschrist
New evangelization

- Must deploy greater vigor to a sanctity potential
- Requires to instill a persuasive missionary spirit
- Requires a great catechetical creativity
- Demands to live the communion and collegiality
- Has to be testimony of a new Christian civilization
  - It’s a matter of returning & strengthening the “first love” (Rev 2,4)
  - The newness is in the Gospel: it is the Good News
New in its ardor, methods and expressions

**New in its ARDOR**

Preach with enthusiasm, joy, vigor, & conviction. With boldness, with “parresía” (*Acts 5,28s.*)

**New in its METHODS**

Pastoral renovation & conversion
Evangelizing processes
Respond to the actual challenges

**New in its EXPRESSIONS**

Comprehensive language for all
Enculturation of the Gospel
Adapt new technologies
3. Requirements for the New Evangelization

- **Give Grace the primacy** \((NMi, 38)\):
  - It is the action of the Holy Spirit
  - Never think that it is our programs or projects

- **Live as authentic missionary disciples in community**
  - Feeling called and loved by the Lord
  - In communion with our brothers and sisters

- **Provide ample space for the lay people to act**
  - Participate in the mission, once baptized
  - Form mature and responsible lay people \((ChL 35)\)
Have **great generosity**
- We need to surrender the best of ourselves

Courage to **clearly understand the** religious socio cultural **context**
- People to whom the “first announcement” is directed to
- To be able to give an answer to the actual challenges

**Show a Church as an** expression of love and service
- That looks for the integrity of the human being
- Through love, make credible what we announce

**Prayer is a must**
- Talk to God, in order to talk about God
- Announcement accompanied by prayer
The Eucharist grants us the full insertion in Christ
- Source and summit of our Christian life
- Celebrates the central mystery of our faith
- Actualizes the redemption of Christ
- Announces, celebrates and commits us to love one another

Assurance of the effectiveness of the Divine Word
- Confidence and familiarity of the Holy Scripture
- Prayerful reading of the Holy Scripture: lectio divina

Joyful insertion in the community
- Parish, small communities, movements
- Participation in the Sunday Eucharist
- Receive the Sacrament of Reconciliation frequently