

**U.S. Catholic Catechism for Adults – *Interpretation of Scripture* - pp. 27-31;**  
**USCCB, 2006;**  
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<http://ccc.usccb.org/flipbooks/uscca/#54>

**Please see separate attachment “How to Read the Bible & Salvation History,” which is taken from the *US Catholic Catechism for Adults* and *Understanding the Scriptures*, edited by Scott Hahn.**

**On Evangelization in the Modern World (*Evangelii Nuntiandi*) – Pope Paul VI;**  
**Paragraphs 21, 22, & 23; 1975**

[http://w2.vatican.va/content/paul-vi/en/apost\\_exhortations/documents/hf\\_p-vi\\_exh\\_19751208\\_evangelii-nuntiandi.html](http://w2.vatican.va/content/paul-vi/en/apost_exhortations/documents/hf_p-vi_exh_19751208_evangelii-nuntiandi.html)

21. Above all the Gospel must be proclaimed by witness. Take a Christian or a handful of Christians who, in the midst of their own community, show their capacity for understanding and acceptance, their sharing of life and destiny with other people, their solidarity with the efforts of all for whatever is noble and good. Let us suppose that, in addition, they radiate in an altogether simple and unaffected way their faith in values that go beyond current values, and their hope in something that is not seen and that one would not dare to imagine. 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 in this way? What or who is it that inspires them? Why are they in our midst? Such a witness is already a silent proclamation of the Good News and a very powerful and effective one. Here we have an initial act of evangelization. The above questions will ask, whether they are people to whom Christ has never been proclaimed, or baptized people who do not practice, or people who live as nominal Christians but according to principles that are in no way Christian, or people who are seeking, and not without suffering, something or someone whom they sense but cannot name. Other questions will arise, deeper and more demanding ones, questions evoked by this witness which involves presence, sharing, solidarity, and which is an essential element, and generally the first one, in evangelization."<sup>[51]</sup>

All Christians are called to this witness, and in this way they can be real evangelizers. We are thinking especially of the responsibility incumbent on immigrants in the country that receives them.

22. Nevertheless this always remains insufficient, because even the finest witness will prove ineffective in the long run if it is not explained, justified - what Peter called always having "your answer ready for people who ask you the reason for the hope that you all have"<sup>[52]</sup> - and made explicit by a clear and unequivocal proclamation of the Lord Jesus. 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 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. The history of the Church, from the discourse of Peter on the morning of Pentecost onwards, has been intermingled and identified with the history of this proclamation. At every new phase of human history, the Church, constantly gripped by the desire to evangelize, has but one preoccupation: whom to send to proclaim the mystery of Jesus? In what way is this mystery to be proclaimed? How can one ensure that it will resound and reach all those who should hear it? This proclamation - kerygma, preaching or catechesis - occupies such an important place in evangelization that it has often become synonymous with it; and yet it is only one aspect of evangelization.

23. In fact 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. 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.[53] Our entry into the ecclesial community will in its turn be expressed through many other signs which prolong and unfold the sign of the Church. In the dynamism of evangelization, a person who accepts the Church as the Word which saves[54] 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.

**The Praises of God – The Saint** – Page 109; Ed. by Regis Armstrong, J. Wayne Hellmann, & Wm. Short; New City Press, 1999; Reprinted by Permission  
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You are the **holy** Lord God *Who does wonderful things.*

You are strong. *You are great.* You are the most high. You are the almighty king. You *holy Father*, King of *heaven and earth.*

You are three and one, the Lord *God of gods*; You are the good, all good, the highest good, Lord God *living and true.*

You are love, charity; You are wisdom, You are humility, *You are patience, You are beauty, you are meekness*, You are security, You are rest, You are gladness and joy, You are our hope, You are justice, You are moderation, You are all our riches to sufficiency.

You are beauty, You are meekness, *You are the protector*, You are our custodian and defender, *You are strength*, You are refreshment. You are our hope, You are our faith, You are our charity, You are all our sweetness, **You are our eternal life: Great and wonderful Lord, Almighty God, Merciful Savior.**

## **Scripture Reflection – John 1:1-18**

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 were made through him, and without him was not anything made that was made. In him was life, and the life was the light of men. The light shines in the darkness, and the darkness has not overcome it.

There was a man sent from God, whose name was John. He came for testimony, to bear witness to the light, that all might believe through him. He was not the light, but came to bear witness to the light.

The true light that enlightens every man was coming into the world. He was in the world, and the world was made through him, yet the world knew him not. He came to his own home, and his own people received him not. But to all who received him, who believed in his name, he gave power to become children of God; who were born, not of blood nor of the will of the flesh nor of the will of man, but of God.

And the Word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the only-begotten Son from the Father. (John bore witness to him, and cried, "This was he of whom I said, 'He who comes after me ranks before me, for he was before me.' ") And from his fulness have we all received, grace upon grace. For the law was given through Moses; grace and truth came through Jesus Christ. No one has ever seen God; the only-begotten Son, who is in the bosom of the Father, he has made him known.