THE DAILY BREAD

The Missio of the Beloved



Culture and the New Evangelization

A FORMATION BOOK BY

Kendall Peterson

The Everyday Apostle

THE DAILY BREAD

Missio of the Beloved

Culture and the New Evangelization

The Mission Field Has Moved to Your Doorstep

✦ ✦ ✦

A Daily Bread Formation Book

The Everyday Apostle

INTRODUCTION

The Mission Field at Home

The women of this generation live and work in a culture that has largely forgotten or abandoned the faith, a post-Christian culture where the people around them often do not share even the basic assumptions that Christians once took for granted. This is not the mission field of distant lands and unreached peoples, but a mission field that has moved to a woman's own doorstep, her neighborhood, her screen, and her dinner table, where the people she meets have frequently heard the faith and drifted from it, or inherited a vague cultural Christianity with no roots, or never really encountered it at all. Engaging such a culture requires a particular kind of mission, the New Evangelization, and women are uniquely positioned for it, because it happens most powerfully not through institutions or programs but through the faithful, personal presence of women who carry the Gospel into the ordinary spaces of ordinary life.

This book is about culture and the New Evangelization. It will explain what the New Evangelization is and how it differs from traditional mission; how to read a post-Christian culture and see what people truly long for beneath their stated indifference; the three audiences a woman meets, the lapsed, the never-churched, and the nominally practicing; how to engage the culture without either retreating from it or compromising with it; the power of beauty as an argument for the faith; the witness of joy in a cynical age; and how to be a Catholic presence in the public square. The aim is to equip a woman to understand and engage her culture as a missionary, so that she can carry the Gospel into the world that is now her mission field.

Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God. — Romans 12:2

Scripture calls the believer not to be conformed to the world but transformed, and from that transformed place to discern and engage the culture rightly, and this is the posture of the New Evangelization, neither absorbed into the culture nor withdrawn from it but transformed and sent into it. This book will help a woman take up that posture toward her own culture. The mission field is no longer somewhere else but all around her, in a culture that has moved away from the faith, and she is called to carry the Gospel into it. This book is about understanding that culture and engaging it as a missionary, so that a woman becomes a faithful and effective presence in the post-Christian world that is now her mission field.

CHAPTER ONE

What the New Evangelization Is

Re-Evangelizing a Post-Christian World

The New Evangelization is the Church's call to re-evangelize cultures that were once Christian but have drifted from the faith, a mission different from bringing the Gospel to those who have never heard it. Understanding what the New Evangelization is clarifies the particular missionary situation a woman faces in her own culture.

Men of Athens… as I passed along and observed the objects of your worship, I found also an altar with this inscription: To the unknown god. What therefore you worship as unknown, this I proclaim to you. — Acts 17:22-23

Evangelizing the Already-Heard

The New Evangelization addresses people who have already heard the Gospel and drifted from it, a different task from reaching those who have never encountered it. The New Evangelization is distinguished by its audience, for it addresses not primarily those who have never heard the Gospel but those who have already heard it and drifted away, people who were once Christian or raised in a Christian culture but have abandoned or forgotten the faith, so that it is a re-evangelization, a proclamation to the already-heard rather than the never-heard, and this changes the task, for reaching those who have known and left the faith differs from reaching those encountering it for the first time, requiring its own approach. This means a woman understands that the New Evangelization addresses the already-heard, those who have drifted from a faith they once knew, so that she grasps the distinctive task of re-evangelizing rather than first-time proclamation. The woman who understands evangelizing the already-heard grasps the New Evangelization's distinctive audience. Evangelizing the already-heard addresses those who have heard the Gospel and drifted from it, a different task from reaching the never-heard.

A Post-Christian Culture

The New Evangelization responds to a post-Christian culture, one that was once shaped by the faith but has moved beyond it, retaining fragments while abandoning the whole. The New Evangelization responds to the reality of a post-Christian culture, a society that was once shaped by Christianity but has now moved beyond it, retaining scattered fragments of Christian morality or vocabulary while abandoning the faith itself, so that a woman evangelizes not a pagan culture that never knew Christ nor a Christian culture

that shares her faith, but a post-Christian one that has been Christian and left it, a culture with a particular memory, resistance, and emptiness that shape how it must be approached. This means a woman understands that she evangelizes within a post-Christian culture, one that has known and moved beyond the faith, so that she recognizes the particular situation of a world shaped by Christianity yet now abandoning it. The woman who understands a post-Christian culture recognizes the particular world she is sent to evangelize. A post-Christian culture is one that was once shaped by the faith but has moved beyond it, which the New Evangelization is sent to address.

Meeting the Culture Where It Is

Like Paul at Athens, a woman engages her culture by meeting it where it is, finding its points of searching and emptiness and proclaiming the God it seeks without knowing. When Paul came to Athens, he engaged its culture directly, observing its altars, noting its altar to an unknown god, and proclaiming to its people the God they worshiped without knowing, and this models the New Evangelization's method of meeting the culture where it is, finding the points of searching, emptiness, and longing within it, and proclaiming the God the culture seeks without recognizing, so that a woman engages her own culture by understanding it and meeting it on its own ground, as Paul met Athens. This means a woman meets her culture where it is, finding its searching and emptiness and proclaiming the God it seeks without knowing, so that she engages it on its own ground as Paul engaged Athens. The woman who meets the culture where it is engages it on its own ground, proclaiming the God it unknowingly seeks. Meeting the culture where it is finds its searching and emptiness and proclaims the God it seeks, so that a woman engages the culture as Paul engaged Athens.

CHAPTER TWO

Reading a Post-Christian Culture

The Longing Beneath the Indifference

To evangelize her culture, a woman must learn to read it with the eyes of faith, seeing beneath its stated indifference or hostility the real human longings that the Gospel is positioned to answer. Understanding how to read a post-Christian culture helps a woman perceive the openings for the Gospel hidden within it.

He has made everything beautiful in its time. Also, he has put eternity into man's heart.
— Ecclesiastes 3:11

Reading Culture with the Eyes of Faith

A woman reads her culture with the eyes of faith, discerning in its trends, anxieties, and hungers the spiritual realities beneath the surface. To evangelize effectively, a woman learns to read her culture with the eyes of faith, looking beneath its surface trends, conversations, and anxieties to discern the spiritual realities they express, so that she sees in the culture's obsessions and restlessness not mere surface phenomena but signs of deeper spiritual conditions, hungers, and wounds, reading the signs of the times with the discernment that faith provides and perceiving what the culture's surface reveals about the state of souls. This means a woman reads her culture with the eyes of faith, discerning the spiritual realities beneath its surface, so that she perceives in its trends and anxieties the deeper conditions of the souls within it. The woman who reads culture with the eyes of faith perceives the spiritual realities beneath its surface. Reading culture with the eyes of faith discerns the spiritual conditions beneath a culture's surface, so that a woman perceives what its trends reveal about souls.

The Longing Beneath the Surface

Beneath the culture's stated indifference lies a deep longing, for God has put eternity in the human heart, and a woman learns to see the hunger for meaning and transcendence beneath the surface. Beneath the stated indifference or hostility of a post-Christian culture lies a deep and often unacknowledged longing, for God has put eternity into the human heart, and no culture can erase the hunger for meaning, love, transcendence, and God that marks every person, so that a woman learns to see beneath the culture's surface of distraction, consumption, and indifference the real spiritual longing that persists, the restlessness and emptiness that the Gospel alone can satisfy, the eternal hunger beneath the surface. This means a woman perceives the longing beneath the culture's surface, the hunger for meaning and God that persists beneath stated indifference, so that she sees the spiritual need the Gospel is positioned to answer. The woman who sees the longing beneath the surface perceives the hunger the Gospel can satisfy. The longing beneath the surface is the hunger for meaning and God that persists beneath a culture's indifference, so that a woman sees what the Gospel can answer.

What the Gospel Is Positioned to Answer

A woman reads the culture to see what the Gospel is positioned to answer, matching the deepest questions and hungers of her age to the particular truths of the faith that address them. Reading the culture rightly lets a woman see what the Gospel is positioned to answer, for by perceiving the specific longings, questions, and wounds of her age, the hunger for belonging, the crisis of meaning, the loneliness, the search for identity, she

can recognize how the particular truths of the faith address exactly these needs, so that she discerns the points where the Gospel meets the culture's real questions, positioning her proclamation to answer the hungers the culture actually feels. This means a woman reads the culture to see what the Gospel is positioned to answer, matching its deepest hungers to the truths of the faith that address them, so that she can bring the Gospel to bear on the culture's real questions. The woman who sees what the Gospel is positioned to answer brings the faith to bear on the culture's real hungers. What the Gospel is positioned to answer is seen by reading the culture's deepest hungers, so that a woman matches the faith's truths to the questions her age actually feels.

CHAPTER THREE

The Three Audiences

The Lapsed, the Never-Churched, and the Nominal

The New Evangelization addresses three distinct audiences, the lapsed who have left the faith, the never-churched who have never known it, and the nominally practicing who go through the motions without living faith, and a woman does well to understand how her approach differs for each. Understanding the three audiences helps a woman engage each kind of person rightly.

What man of you, having a hundred sheep, if he has lost one of them, does not leave the ninety-nine in the open country, and go after the one that is lost, until he finds it? — Luke 15:4

The Lapsed

The lapsed are those who once practiced the faith but have drifted or walked away, and reaching them means addressing what drove them off and inviting them home. The first audience of the New Evangelization is the lapsed, those who were once Catholic or Christian but have drifted away or deliberately left, and reaching them requires understanding why they left, whether through hurt, disillusionment, drift, or the pull of other things, and addressing those reasons with compassion while inviting them home, so that a woman approaches the lapsed not as strangers to the faith but as the lost sheep who once belonged, seeking to understand their departure and draw them back. This means a woman understands the lapsed as those who once practiced but drifted away, so that she approaches them by addressing what drove them off and inviting them back to the faith they once knew. The woman who understands the lapsed seeks to draw back those who have drifted from the faith. The lapsed are those who once practiced the faith

but left, so that a woman reaches them by addressing their departure and inviting them home.

The Never-Churched

The never-churched are those who have never really known the faith, and reaching them means introducing Christ for the first time, with no assumptions of prior knowledge. A second audience is the never-churched, those who have never genuinely known the faith, raised without it or entirely outside it, and reaching them requires introducing Christ and the Gospel essentially for the first time, assuming no prior knowledge or Christian background, so that a woman approaches the never-churched as those to whom the faith is genuinely new, patiently making known what they have never heard, beginning from the foundations rather than presuming the shared assumptions that no longer exist. This means a woman understands the never-churched as those who have never known the faith, so that she approaches them by introducing Christ for the first time without assuming prior knowledge. The woman who understands the never-churched introduces the faith as something genuinely new. The never-churched have never known the faith, so that a woman reaches them by introducing Christ for the first time, assuming no prior knowledge.

The Nominally Practicing

The nominally practicing attend and identify as Catholic but without living faith, and reaching them means awakening a real and personal relationship with Christ beneath the routine. A third and often overlooked audience is the nominally practicing, those who attend Mass and identify as Catholic but whose faith is routine, cultural, or superficial, lacking a living and personal relationship with Christ, and reaching them requires awakening a real conversion beneath the external practice, calling them from going through the motions to genuine encounter, so that a woman approaches the nominal not as those outside the Church but as those within it who need their dormant faith awakened into living relationship with Christ. This means a woman understands the nominally practicing as those who practice without living faith, so that she approaches them by awakening a real and personal relationship with Christ beneath their routine. The woman who understands the nominally practicing seeks to awaken dormant faith into living encounter. The nominally practicing attend without living faith, so that a woman reaches them by awakening a real relationship with Christ beneath the routine.

CHAPTER FOUR

Neither Retreat Nor Compromise

Engaging the Culture Faithfully

In the face of a hostile or indifferent culture, a woman is tempted toward two opposite errors, retreating from the culture entirely or compromising with it to be accepted, and faithful engagement means avoiding both. Understanding how to engage the culture with neither retreat nor compromise keeps a woman both faithful and present.

I do not ask that you take them out of the world, but that you keep them from the evil one. They are not of the world, just as I am not of the world. — John 17:15-16

The Temptation to Retreat

One temptation is to retreat from the culture entirely, withdrawing into a Christian enclave, but this abandons the mission to the very world a woman is sent to reach. Faced with a hostile culture, a woman may be tempted to retreat, to withdraw into a protected Christian enclave, avoid engagement with the surrounding world, and circle the wagons, but this retreat, however understandable, abandons the mission, for a woman cannot evangelize a culture she has fled, and withdrawing entirely surrenders the very world she is sent to reach, so that the temptation to retreat, though it feels safe, betrays the missionary call to be present in the world. This means a woman recognizes the temptation to retreat from the culture, so that she resists withdrawing into an enclave that would abandon the mission to the world she is sent to reach. The woman who recognizes the temptation to retreat resists abandoning the world she is sent to evangelize. The temptation to retreat withdraws from the culture into an enclave, so that a woman abandons the mission to the world she is sent to reach.

The Temptation to Compromise

The opposite temptation is to compromise with the culture, softening or abandoning the faith's hard truths to win acceptance, but this surrenders the very Gospel a woman is sent to proclaim. The opposite temptation is to compromise, to blend into the culture by softening, hiding, or abandoning the faith's demanding or unpopular truths in order to be accepted and liked, but this compromise betrays the mission as surely as retreat, for a woman who waters down the Gospel to win approval has nothing left worth proclaiming, having surrendered the very truth she was sent to bring, so that the temptation to compromise, though it feels kind and winsome, empties the mission of its substance. This means a woman recognizes the temptation to compromise with the culture, so that she resists softening or abandoning the faith's truths to win acceptance, which would empty

the Gospel she is sent to proclaim. The woman who recognizes the temptation to compromise resists surrendering the Gospel to win approval. The temptation to compromise softens the faith to win acceptance, so that a woman surrenders the very Gospel she is sent to proclaim.

In the World but Not of It

Faithful engagement means being in the world but not of it, as Christ prayed, fully present in the culture yet uncompromised by it, neither withdrawn nor absorbed. Christ prayed that His followers would not be taken out of the world but kept from evil within it, not of the world yet sent into it, and this names the faithful path between retreat and compromise, being in the world but not of it, fully present and engaged in the culture yet not conformed to it or absorbed by it, so that a woman engages her culture by remaining in it, among its people and in its spaces, while keeping her faith and life uncompromised, neither fleeing the world nor dissolving into it. This means a woman lives in the world but not of it, remaining present and engaged in the culture while keeping her faith uncompromised, so that she walks the faithful path between retreat and compromise. The woman who is in the world but not of it engages the culture faithfully, neither withdrawn nor absorbed. In the world but not of it is the faithful path, so that a woman is fully present in the culture yet uncompromised by it.

CHAPTER FIVE

Beauty as an Argument

The Evangelistic Power of the Beautiful

In a culture that resists argument and distrusts authority, beauty remains a powerful means of evangelization, for the Church's tradition of art, music, liturgy, and the sacred can reach hearts that words and arguments cannot. Understanding beauty as an argument shows a woman a path to the heart that bypasses the culture's defenses.

One thing have I asked of the Lord, that will I seek after: to gaze upon the beauty of the Lord and to inquire in his temple. — Psalm 27:4

Beauty Reaches Where Argument Cannot

Beauty can reach hearts that arguments cannot, bypassing the defenses and skepticism of a culture that distrusts reason and authority. In a skeptical culture resistant to argument and suspicious of authority, beauty retains a unique power to reach the heart, for while

people may resist a logical case or an authoritative claim, they are often disarmed and moved by genuine beauty, which bypasses their defenses and awakens longing, so that beauty reaches where argument cannot, touching hearts that are closed to reasoning but open to being moved, the beautiful opening a path to the soul that debate cannot. This means a woman understands that beauty reaches where argument cannot, bypassing the culture's defenses, so that she sees beauty as a powerful means of evangelization in an age resistant to reasoning and authority. The woman who understands beauty reaches where argument cannot sees its power to open closed hearts. Beauty reaches where argument cannot, so that it touches hearts closed to reasoning but open to being moved.

The Church's Treasury of Beauty

The Church possesses a vast treasury of beauty, in art, music, architecture, and liturgy, that has always been among her most powerful means of drawing souls. The Church holds a vast treasury of beauty accumulated over two millennia, her art, music, architecture, poetry, and above all her liturgy, a wealth of the beautiful that has always drawn souls to God, so that this treasury is one of the Church's most powerful evangelistic resources, the glory of a cathedral, the depth of sacred music, the beauty of the liturgy capable of moving hearts and awakening faith, and a woman can draw on this treasury of beauty as a means of evangelization, letting the Church's beauty speak. This means a woman recognizes the Church's treasury of beauty as a powerful evangelistic resource, so that she draws on its art, music, and liturgy to draw souls toward God through the beautiful. The woman who recognizes the Church's treasury of beauty draws on it to move hearts toward God. The Church's treasury of beauty in art, music, and liturgy is a powerful means of drawing souls, so that a woman draws on it to evangelize.

Recovering Beauty as a Missionary Act

Recovering and sharing beauty is itself a missionary act, for a woman draws others toward God by exposing them to the beautiful and cultivating beauty in her own life and worship. Because beauty evangelizes, recovering and sharing it is itself a missionary act, for a woman can draw others toward God by exposing them to the beauty of the faith, inviting them to beautiful liturgy, sharing sacred art and music, and cultivating beauty in her own life, home, and worship, so that the recovery of beauty in a culture that has largely lost it becomes a genuine work of evangelization, the beautiful itself bearing witness and drawing souls, and a woman participates in mission by cultivating and sharing beauty. This means a woman understands that recovering beauty is a missionary act, so that she draws others toward God by sharing and cultivating the beautiful in her life and worship. The woman who recovers beauty as a missionary act draws souls toward

God through the beautiful. Recovering beauty as a missionary act draws others toward God, so that a woman evangelizes by sharing and cultivating the beautiful.

CHAPTER SIX

Joy as the Great Witness

The Most Subversive Thing in a Cynical Age

In a culture of anxiety, cynicism, and chronic dissatisfaction, a genuinely joyful woman is the most subversive and attractive presence there is, for her joy cannot be explained by circumstances and raises the question of its source. Understanding joy as the great witness reveals one of the most powerful tools of the New Evangelization.

Rejoice in the Lord always; again I will say, rejoice. — Philippians 4:4

Joy in a Culture of Anxiety

A genuinely joyful woman stands out sharply in a culture marked by anxiety, cynicism, and dissatisfaction, her joy an anomaly that draws attention. The surrounding culture is marked by widespread anxiety, cynicism, restlessness, and chronic dissatisfaction, so that a genuinely joyful woman stands out sharply against this background, her steady joy an anomaly in a sea of worry and discontent, drawing attention precisely because it is so rare and so different from the prevailing mood, so that joy itself becomes conspicuous and arresting in a culture that has largely lost it, a light shining in a grey landscape. This means a woman understands that joy stands out in a culture of anxiety, so that she sees her genuine joy as a conspicuous and arresting witness against the prevailing mood of worry and cynicism. The woman who understands joy in a culture of anxiety sees her joy as a conspicuous witness. Joy in a culture of anxiety stands out sharply, so that a woman's genuine joy becomes a conspicuous and arresting witness.

Joy That Points Beyond Itself

A woman's joy witnesses because it cannot be explained by her circumstances, raising the question of its source and pointing beyond itself to God. The witness of joy lies in its inexplicability, for when a woman is genuinely joyful in a way that her circumstances do not account for, joyful amid difficulty, peaceful amid chaos, hopeful amid a hopeless culture, her joy raises an unavoidable question, where does it come from, so that it points beyond itself to a source outside her circumstances, drawing others to wonder and to ask, the joy itself a wordless witness that there is something, or Someone, that accounts for it.

This means a woman understands that her joy points beyond itself, raising the question of its source, so that she sees her inexplicable joy as a witness that draws others to wonder about and seek its source. The woman who understands joy that points beyond itself sees her joy drawing others toward its source. Joy that points beyond itself raises the question of its source, so that a woman's inexplicable joy witnesses to God beyond her circumstances.

The Most Attractive and Subversive Presence

The genuinely joyful Catholic woman is the most attractive and subversive presence in a cynical culture, her joy both drawing people and quietly overturning the despair the culture takes for granted. A genuinely joyful Catholic woman is both the most attractive and the most subversive presence in a cynical age, attractive because joy draws people who are starved for it, and subversive because her joy quietly overturns the despair, cynicism, and dissatisfaction that the culture takes for granted, demonstrating by her very existence that another way of being is possible, so that her joy is a powerful evangelistic force, drawing the weary and undermining the culture's assumptions, the joyful woman a living argument against the prevailing hopelessness. This means a woman understands that her genuine joy makes her the most attractive and subversive presence in a cynical culture, so that she sees her joy as drawing people and overturning the culture's despair. The woman who is the most attractive and subversive presence witnesses powerfully through joy. The most attractive and subversive presence in a cynical age is the joyful woman, so that her joy draws people and overturns the culture's despair.

CHAPTER SEVEN

A Catholic Presence in the Public Square

Neither Culture Warrior Nor Pushover

A woman is called to be a Catholic presence in the public square, in civic life, her community, and the digital world, engaging as a faithful witness who is neither a combative culture warrior nor a silent pushover. Understanding how to be a Catholic presence in the public square helps a woman engage public life with both conviction and charity.

But seek the welfare of the city where I have sent you, and pray to the Lord on its behalf, for in its welfare you will find your welfare. — Jeremiah 29:7

Seeking the Good of the Community

A woman engages public life by seeking the genuine good of her community, working for its welfare as one sent to bless the place where she lives. Scripture directed God's people in exile to seek the welfare of the city where they lived, and this models a woman's engagement with public life, for she is called to seek the genuine good of her community, contributing to its welfare, serving its needs, and working for the common good as one sent to bless the place where she lives, so that her public presence is marked by a genuine desire for the flourishing of her community rather than mere self-interest or partisan victory, seeking the good of all. This means a woman engages public life by seeking the good of her community, working for its welfare as one sent to bless her city, so that her public presence serves the common good rather than narrow interest. The woman who seeks the good of the community engages public life for the welfare of all. Seeking the good of the community engages public life for its welfare, so that a woman works for the common good as one sent to bless her city.

Not a Culture Warrior

A woman engages public issues with conviction but without becoming a combative culture warrior, refusing the anger, contempt, and tribalism that repel rather than persuade. In engaging contested public questions, a woman holds her convictions firmly but avoids becoming a culture warrior, for the combative, angry, contemptuous posture that treats opponents as enemies and public life as warfare repels people and betrays charity, so that she engages issues with conviction and clarity while refusing the hostility, tribalism, and contempt of the culture warrior, maintaining her principles without the belligerence that undermines witness and hardens hearts, firm in conviction yet charitable in manner. This means a woman engages public issues with conviction but not as a culture warrior, refusing anger and contempt, so that she holds her principles while avoiding the belligerence that repels and betrays charity. The woman who is not a culture warrior engages public issues with conviction but without hostility. Not a culture warrior means engaging public issues with conviction while refusing the anger and contempt that repel, so that a woman witnesses charitably.

Not a Pushover

Neither is a woman a pushover, hiding or surrendering her convictions to avoid conflict, but she witnesses to the truth with courage and clarity when it is called for. The opposite error in public life is to be a pushover, hiding one's faith and convictions, staying silent to avoid conflict, and surrendering the truth whenever it is unpopular, but a woman is called neither to belligerence nor to timidity, so that while she avoids the combativeness

of the culture warrior, she also refuses to be a pushover, witnessing to the truth with courage and clarity when it is called for, holding her ground with charity, neither attacking nor surrendering but standing firmly and graciously for what is true. This means a woman is not a pushover in public life, refusing to hide or surrender her convictions to avoid conflict, so that she witnesses to the truth with courage and clarity while remaining charitable. The woman who is not a pushover stands firmly and graciously for the truth. Not a pushover means a woman does not hide or surrender her convictions to avoid conflict, so that she witnesses to the truth with courage and charity.

CONCLUSION

Carry the Gospel into the Culture

The woman facing a culture that has left the faith now understands the New Evangelization and her part in it. We have seen that the New Evangelization re-evangelizes a post-Christian culture, reaching those who have already heard and drifted; that she must read her culture with the eyes of faith, seeing the longing beneath its indifference; that she meets three audiences, the lapsed, the never-churched, and the nominally practicing, each needing a different approach; that she must engage with neither retreat nor compromise, in the world but not of it; that beauty is a powerful argument that reaches where reason cannot; that joy is the great witness, the most subversive presence in a cynical age; and that she is called to a Catholic presence in the public square, neither culture warrior nor pushover.

Running through all of it is a single calling: to carry the Gospel into the culture that is now her mission field. The mission field has moved to a woman's own neighborhood, screen, and dinner table, and she is sent into it as a faithful, joyful, and winsome witness.

So carry the Gospel into the culture. Understand that your mission is the re-evangelization of a world that has known and left the faith. Read your culture with the eyes of faith, seeing the deep longing beneath its surface. Know your three audiences and meet each where they are. Engage without retreating and without compromising, in the world but not of it. Let beauty speak where argument cannot, drawing souls through the Church's treasury of the beautiful. Above all, be joyful, for a genuinely joyful woman is the most attractive and subversive presence in a cynical age. And be a Catholic presence in the public square, neither a combative culture warrior nor a silent pushover, but a faithful witness seeking the good of all. The mission field is now all around you. Carry the Gospel into it.

✦ ✦ ✦

Culture and the New Evangelization is part of The Daily Bread Library.

The Everyday Apostle · everydayapostle.com