

# Valuing the SBC-FCRE Evangelization Initiatives through Community Impact Assessment and the Ideals of *Evangelii Nuntiandi*

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## INTRODUCTION

*"I call on theologians to carry out this service as part of the Church's saving mission. In doing so, however, they must always remember that the Church and theology exist to evangelize, and not be content with a desk-bound theology. Universities are outstanding environments for articulating and developing this evangelizing commitment in an interdisciplinary and integrated way" (Francis, 2013, 134).*

This was a resounding statement of His Holiness Pope Francis in his first apostolic exhortation, "Joy of the Gospel," appealing to theologians and academicians, humbly and strongly calling them to participate joyfully in the Church's saving mission of evangelization. Educational institutions like universities and colleges were acknowledged as a great pod of resources in pursuing evangelization on its most vital, relevant, and cohesive condition. Considering their enormous material and human facilities, higher education institutions can definitely be an effective tool in fulfilling what has been called as new evangelization nowadays.

In the same apostolic exhortation, the Pope had said that every baptized member of the Catholic faith is called to evangelize and is called to be a missionary disciple.

*"In virtue of their baptism, all the members of the People of God have become missionary disciples. All the baptized, whatever their position in the Church or their level of instruction in the faith, are agents of evangelization"(120).*

It was a sacred call that dates back more than two thousand years ago uttered by Jesus Christ Himself before His ascent into heaven and in the very presence of His beloved followers,

*“Go, therefore, and make disciples from all nations. Baptize them in the Name of the Father and of the Son and of the Holy Spirit, and teach them to fulfill all that I have commanded you. I am with you always, until the end of the world” (Mt 28:19-20).*

This great commissioning which was a call to evangelize implies interpersonal sharing of the person of Jesus Christ (Hurault & Hurault, 2010, 1295). This means not only personal acceptance of Jesus in life as the way, the truth and the life, but also helping someone accept in his or her life experiences that Jesus is the way, the truth and the life. This call to evangelize reverberates till today as a mission for all members of the Church to participate, so that salvation and eternal life will be received by many if not all.

### **Evangelii Nuntiandi**

Evangelii Nuntiandi (Evangelization in the modern world) was considered by Pope Francis as the most important document the Church has produced on the issue of Christian mission of evangelization. This was an apostolic exhortation issued by the venerable Pope Paul VI in 1976, ten years after the second Vatican council. The general perspective and purpose of this document was re-defining the meaning of evangelization and telling the Church, ordained ministers or not, on how to evangelize or proclaim the message of the gospel in context with the present situation of the society and of the world.

This document was giving the Church important principles in order to enrich and deepen herself in the understanding and pursuance of evangelization in this modern world. The Church must understand that the call to evangelize was a personal command of the Lord for all the members to take seriously as an essential human role in search for the truth. Thus, making evangelization as the vocation proper to the Church, which means it is the essential mission of the Church. Actually, the Church exists in order to evangelize. This was clearly enunciated in paragraph 14,

*We wish to confirm once more that the task of evangelizing all people constitutes the essential mission of the Church."... Evangelizing is in fact the grace and vocation proper to the Church, her deepest identity. She exists in order to evangelize, that is to say, in order to preach and teach, to be the channel of the gift of grace, to reconcile sinners with God, and to perpetuate Christ's sacrifice in the Mass (Paul VI, 1975).*

The document provided clear definition of evangelization and how one can become an evangelizer. Accordingly, it means bringing the Good News into all strata of humanity and through its influence in transforming humanity from within and making it new. In order to become a true evangelizer, primarily, one must become the living witness of the teachings, the life, and promises of Jesus Christ, our Lord.

The essential component of evangelization is its content. Evangelii Nuntiandi explicitly proclaimed that evangelization must always contain an announcement on salvation in Jesus Christ, the Son of God made man, who died and rose from the dead. Salvation is offered to all men, as a gift of God's grace and mercy (27). Also, evangelization must include the following proclamations:

*The preaching of hope in the promises made by God in the new Covenant in Jesus Christ; the preaching of God's love for us and of our love for God; the preaching of brotherly love for all men - the capacity of giving and forgiving, of self-denial, of helping one's brother and sister; the preaching of the mystery of evil and of the active search for good (28).*

Pope Paul VI articulated at the same time in this document the method and suitable means of evangelizing. He emphasized mainly the necessity of witnessing an authentic Christian life as a means of evangelization apart from preaching through the liturgy of the word, catechetics, Mass media, personal contact, sacraments, popular piety, and others. For evangelization to maintain its force and effectiveness, the pope put emphasis on considering the recipients of the proclamations, their language used, signs and symbols, the questions they ask, and impact in their concrete life. Equally important in the means of evangelizing was the idea of careful translating the content of evangelization to local situation of the recipients so that it will not lose its power and universality.

Precisely, the document says,

*Evangelization loses much of its force and effectiveness if it does not take into consideration the actual people to whom it is addresses, if it does not use their language, their signs and symbols, if it does not answer the questions they ask, and if it does not have an impact on their concrete life. But on the other hand, evangelization risks losing its power and disappearing altogether if one empties or adulterates its content under the pretext of translating it (63).*

The Pope also addresses the issue as to whom shall the content and methods of evangelization be applied to. The document stressed that these are the recipients of the proclamations:

*...those who have never heard the Good News of Jesus, or to children, who have been baptized but who live quite outside Christian life, who have a certain faith but an imperfect knowledge of the foundations of that faith, who feel the need to know Jesus Christ in a light different from the instruction they received as children, ...who practice non-Christian religions, and ....who for the most part have not formally renounced their Baptism but who are entirely indifferent to it and not living in accordance with it. (52-53, 56).*

The apostolic exhortation did not forget to mention the people who will be responsible in proclaiming the good news of salvation. Who then has the mission of evangelizing? The document reiterated what the Decree on the Church's Missionary Activity (Ad Gentes) said,

*... it is upon the Church that there rests, by divine mandate, the duty of going out into the whole world and preaching the gospel to every creature (Vatican Council II, Ad Gentes, 1965).*

In other words, the members of the episcopate (bishops, priests, and deacons), the religious, and all lay people who are conscious of their evangelizing role in the service of their Church or in the midst of society and the world (Paul VI, 1975, 76), all the baptized members of the Church are responsible to evangelize. We are all the instruments of evangelization. Aside from this, *Evangelii Nuntiandi* identified the qualities of every evangelizer. Accordingly, every evangelizer is expected to have a reverence for truth.

*... a person who even at the price of personal renunciation and suffering always seeks the truth that he must transmit to others. He never betrays or hides truth out of a desire to please men, in order to astonish or to shock, nor for the sake of originality or a desire to make an impression. He does not refuse truth. He does not obscure revealed truth by being too idle to search for it, or for the sake of his own comfort, or out of fear. He does not neglect to study it. He serves it generously, without making it serve him (78).*

Also, every evangelizer must have an ever increasing love for those whom he or she is evangelizing. As the document asserted, he/she must be concerned to give the truth and to bring people into unity, devoted to the proclamation of Jesus Christ, without reservation or turning back, respects the religious and spiritual situation of those being evangelized, respects their tempo and pace, respects their conscience and convictions, concerned not to wound the other person, and does effort to transmit to Christians certainties that are solid because they are anchored in the Word of God (79).

Finally, *Evangelii Nuntiandi* emphasized the importance of the Holy Spirit in pursuing the mission-evangelization of the Church, and also the Blessed Virgin Mary, as Pope Paul VI said,

*... may she be the Star of the evangelization ever renewed which the Church must promote and accomplish, especially in these times which are difficult but full of hope! (82).*

Indeed, it was a serious call that even up to this day, the Church, with her faithful members, subsidiary institutions, and units with Church's influence or approval were trying their best to answer the call for evangelization, this includes San Beda College, Manila (SBCM), a Catholic Benedictine administered higher education institution. With more than a hundred year of existence in our country, SBCM with all her stakeholders is expected to have heeded the call to be a missionary disciple through evangelization.

### **SBCM – A Benedictine Higher Education Institution**

San Beda College as a Benedictine higher education institution today will not be recognized as such if not for the enterprising

missionary intent and work of the early batch of Benedictine monks who came in the Philippines in 1895. These monks came from the Benedictine Abbey of Our Lady of Montserrat in the Cataluña region of Spain. After having established a Benedictine community in Surigao, Mindanao, they settled in Manila, in the renowned Abbey of Our Lady of Montserrat (“A Short History,” 1995, p.8).

Prefigured in the very beginning of the Benedictine missionary works in the Philippines, was the monks unwavering commitment to Catholic education and the formation of Christians committed to excellence and service of God and country. They managed a school given to them by the Jesuits while still in Surigao. They taught about the fundamentals of the catholic faith, music, arithmetic, Spanish grammar, ethics, geography, history and elementary science. The El Colegio de San Beda in 1901 at Arlegui street, Manila, which offered Primaria Enseñanza and Secundaria Enseñanza y Comercio, was purposely founded to combat heresy and irreligion brought about by the American brand of protestant education (pp. 8,11).

Enflamed with the same spirit of Holy Father Saint Benedict, the monks today had remained dedicated in pursuing their missionary intent and tasks through San Beda College, Manila. They have stayed in nurturing and strengthening the Catholic faith. They continued pushing boundaries of excellence and possibilities in Philippine education. And contributed in building the Philippine nation through the various programs and initiatives of the different colleges, departments, centers, foundations, and organizations within SBCM.

With the institutional vision-mission statement, the Hallmarks of Benedictine education, and institutional objectives, SBCM nowadays is always reminded of her Catholic Benedictine evangelizing mission within the current peculiar socio-political, economic, and cultural landscape in the country.

## **Department of Theology**

San Beda College has the Department of Theology which is an integral part of the College of Arts and Sciences to help realize her

commitment of serving the Church, the Philippine society, and the world. The said department carries the living Catholic theological tradition on the total formation of the San Beda students, the goals of which are academic excellence, social responsibility, spiritual maturity, and cultural rootedness. This is pursued through systematic reflection—critical, contemporary, and inculturated, on human life as illumined by Christian faith and its applications for personal and social commitments (San Beda College, 2014, p. 208).

The Theology Department is creatively facilitating the formation of students into fully human and truly Filipino Christians who will religiously live their faith and open their hearts as practicing disciples of Christ in the modern world through several theological education subjects (Old and New Testament, Church History and Sacraments, Contemporary Moral Theology, Social Justice and Lay Apostolate) and Benedictine spirituality courses (St. Benedict and His Rule, Selected Topics on the Rule of St. Benedict, and Benedictine Spirituality and the Corporate World) with accompanying relevant activities. The same inventiveness of the department is being extended to the religious and spiritual formation of her faculty and non-faculty members of SBCM.

Conscious also of their responsibility to evangelize other people outside SBCM, the faculty members of the department had thought of doing a theological communitarian service. This resulted to the creation of the San Beda College - Formation Center for Religious Education or SCBC-FCRE in 2014.

## **SBC-FCRE**

Aware of the important role played by the religious educators in the call for global evangelization, the faculty members of the Department of Theology envisioned a continuing education program for all religious educators through the SBC-FCRE initiatives. This became a real commitment that is challenged by surging ideological liberalism along with cutting-edge technologies which shaped the world with various paradigms in understanding our Christian faith. As such there is really the need of having the Christian view of the world and being able to live with it.

For more than two years now, the formation center provided formation and enrichment opportunities for religious educators, catechists, and lay leaders of parish religious organizations with an ecumenical and interdisciplinary approach. It already offered series of seminars designed at forming qualified and motivated religious educators who are committed to their vocation of giving Christian education to the youth. They were freely given by the department capitalizing on the rich expertise of the faculty members and some invited credible resource persons. The minimum amount asked from the participants were used to pay for their food and seminar kit.

In this context, this paper was written primarily to appreciate the initiatives SBCM had undertaken as far as the call for evangelization is concerned and its initial community impact through the San Beda College's theological communitarian service embodied by the San Beda College – Formation Center for Religious Educators or SBC-FCRE, an innovation of the Department of Theology within the College of Arts and Sciences. Using as lens the essential ideals of Venerable Pope Paul VI's apostolic exhortation, *Evangelii Nuntiandi*, this paper provides an assessment and recommendations to improve SBC-FCRE evangelization initiatives and help live up to its very reason of existence.

## **METHOD**

For the initial community impact assessment, a ready-made survey-evaluation form issued by the College of Arts and Sciences was used. A simple statistical treatment was employed in order to get the mean-average of the results ( $\text{Mean} = \frac{\text{Sum of all the set elements}}{\text{Number of elements}}$ ). A descriptive kind of evaluation was also used which came from the comments and suggestions section of the survey-evaluation form.

In the survey-evaluation form, a seminar participant was asked to give their reaction-evaluation on the following three areas: Reaction to Session Process; Reaction to Resource Person; and Reaction to Logistics. Within the first area of evaluation there were six items needed to be considered by a seminar participant. These were: Clarity of Presentation; Organizational/Sequence flow of topics; Relevance of topics presented; Applicability



of the information/data presented to your present situation, Helpfulness/Appropriateness of methodology on learning process; and Effectiveness of the overall conduct of the session. On the second area of evaluation, three items were to contemplate on: Knowledge and grasp of subject matter; Facilitation competence of resource person; and Ability to hold interest and encourage participation. There were also three items to reflect on in the last area of evaluation, they were: Registration/Attendance; Program organization; and Physical facilities offered an atmosphere conducive to learning.

To express the reaction/evaluation on workshop-seminar, the participant needed to encircle the number which corresponds to his or her rating on each item within the three areas of evaluation. The numbers have the following value, 5 = Excellent, 4 = Very Good, 3 = Good, 2 = Fair, and 1 = Poor.

For further and deeper assessment of the SBC-FCRE program as evangelization initiative of SBC-Department of Theology in response to the call for mission of evangelization, the researcher used the ideals of *Evangelii Nuntiandi* as framework of assessment. The ideals were translated into several areas of assessment. They were as follows:

- Evangelization as Mission and vocation
- Content of Evangelization
- Methods and means of evangelization
- Beneficiaries of evangelization
- Workers of Evangelization
- Spirit of Evangelization and the Blessed Virgin Mary

## **RESULTS**

### **Survey – Evaluation on the Initial Community Impact**

#### **On Quantitative Evaluation**

The quantitative aspect of evaluation was reflected on the numerical value given by the participants on the twelve (12) items within the three (3) areas of reaction of the participants (See Table 1). An overall quantitative evaluation on the initial

community impact of the SBC-FCRE series of seminar-workshops was reflected on the sum average.

**Table 1. Results of Survey-Evaluation**

Areas/Items to be Evaluated	Ratings
<b>1. Reaction to Session Process</b>	
Clarity of Presentation	4.67
Organizational/Sequence flow of topics	4.64
Relevance of topics presented	4.8
Applicability of the information/data presented to your present situation	4.76
Helpfulness/Appropriateness of methodology on learning process	4.8
Effectiveness of the overall conduct of the session	4.71
<b>2. Reaction to Resource Person</b>	
Knowledge and grasp of subject matter	4.76
Facilitation competence of resource person	4.75
Ability to hold interest and encourage participation	4.69
<b>3. Reaction to Logistics</b>	
Registration/Attendance	4.73
Program organization	4.69
Physical facilities offered an atmosphere conducive to learning	4.82
<b>Sum Average</b>	<b>4.73</b>

The item that received the highest evaluation was on the area of logistics, The physical facilities offered an atmosphere conducive to learning, with mean average of 4.82 which is more than very good and near excellent rating. This is to say that participants highly appreciated the venues used for the series of seminar-workshops (Pamanang Bedista, Multimedia room, 34 Q room, mezzanine conference room, Sabater court, and Abbey

Church) as helpful in learning something. Items that garnered both 4.8 rating, also more than very good and near excellent, were next and both within the area of session process, they were Relevance of topics presented and Helpfulness/Appropriateness of methodology on learning process. This may imply the idea that the department did quite right decision in choosing the topics for the series of seminar-workshops, topics that will benefit the participants. The third highest rated items belonged to the resource person area with 4.76 rating, Knowledge and grasp of subject matter. This perhaps suggest that SBC-FCRE managed to designate credible people as speakers. The same rating was shared by item Applicability of the information/data presented to your present situation which belonged to area on session process once again and may mean that materials disseminated were very much appropriate to the participants needs as religious educators. The lowest rating received by an item was 4.64, Organizational/Sequence flow of topics, from session process area. Maybe the participants had better idea on the order of topics to be shared by the resource persons. Nevertheless, still the rating was more than very good. Still the SBC-FCRE was right in the sequence flow of topics. Items Ability to hold interest and encourage participation from the area of resource person, and Program organization of logistics area, maybe sharing second to the lowest rating with 4.69 do not necessarily mean they really needed special attention because their ratings were still high. Over all, basing from the sum average rating of 4.73, the series of seminar-workshops SBC-FCRE initiated were evaluated more than very good and near excellent. This implies that SBC-FCRE was being successful of holding these initiatives having received very positive reactions from the participants.

### **On Qualitative Evaluation**

The qualitative aspect of evaluation of the initial community impact of the series of seminar-workshops were lifted from the comments and suggestions section of the same survey-evaluation form used. The following were the verbatim transcriptions of the comments and suggestions:

- Very good and more free seminars to come
- Hope next time marami po participants, topics are good
- Topics are enriching
- The resource speakers delivered the assigned topic reflectively, timely, and full of wisdom and expertise. God bless to all of you! Good job!
- All the topics are relevant
- Please continue this program. May this program be quarterly held.
- Subjects very well given and clear. The speakers are okay.
- Thank you so much for the speakers who shared with us their expertise in today's seminar in the role of the laity. God bless! More seminars to come.
- Congratulations and may God Continue to use you as His instruments in educating and inspiring religious teachers so that we can also educate and inspire our students. See you
- Keep up the good work! Congratulations!
- More!
- I hope the talk will also be shared to a larger group of people especially to those who have not heard any of the talk or to laity who are not active in the church.
- Hope for more seminars like this. Thank you very much
- Thank you for the informative and inspiring seminar-workshop regarding innovative and effective ways of evangelizing the students.
- I am so blessed and thankful for having the opportunity, I've gained knowledge. Thank you, and may God bless us always!
- Hope it will continue and shared to other ministry in our Diocese, Antipolo. Thanks for the relevant topics much appreciated.
- Very good and informative.
- Thank you very much.
- I am happy to know that this is a continuous. Can we have formalize the organization of religious educators
- It's ok. Keep up the good work.
- Please invite other schools. (CEAP members).
- Maybe the topic on role of the laity on Phil. Politics first,

then the topic on CST in the context of good governance to highlight the response of the church to what is happening in society.

- Highly recommendable
- Expecting more relevant topics to be discussed next
- It was a very good, well organized and well planned. Thank you for organizing this seminar. God bless your ministry!
- Hope to have more series of seminars as such.
- Excellent speakers/Excellent organizing. Please invite us again
- Thank you very much for imparting your knowledge and uplifting our spirit to become a better servant of God. Ad majorem de gloriam!
- I am very thankful and happy to attend in this very informative conference. Hope to attend next time. I've learned a lot
- The seminar is a great inspiration to all of us.
- More power to this formation center. Kindly give more topics on social teachings and political awareness. Thanks!
- Thanks! It was indeed fruitful and great importance in our field of specialization. More please.
- I hope that these will be more sessions on religious educators.

### **Interpretation:**

Apparently, there was an overwhelming positive reception of the participants on the series of seminar-workshops they have attended initiated by SBC-FCRE. This was reflected on the many comments saying “thank you”, “congratulations”, and “Keep up the good work” by the participants themselves for reasons like maybe they have learned something because the series were said to be informative and relevant. They were happy and inspired to become better servants of God, to educate and inspire in turn their students. They were expectant of similar enriching and timely seminars in the future which they were eager to attend. Seemingly, the participants were impressed by the conduct of the seminar-workshops. It was well organized and well planned, and the resource persons were very good, and they were hoping

more people will be able to participate. Because of what they have experienced, the participants were sort of highly recommending the series of seminar-workshops to other people to listen and learn more, and then be inspired.

## **Evaluation using Evangelii Nuntiandi Ideals**

### ***On Mission and Vocation***

SBC-FCRE was convinced from the moment of its conception till today, the cause of its existence is to respond to the call of evangelization. All the seminars that the formation center had provided to people were intended to share in the evangelizing mission of the universal Church. It provided formation and enrichment opportunities for religious educators, catechists, and lay leaders of parish religious organizations with an ecumenical and interdisciplinary approach. It was also a commitment of the center to the world to have the right Christian view of the world and being able to live with it.

### ***On Content of Evangelization***

Through the initiatives of the Department of Theology, SBC-FCRE managed to hold four series of seminar-workshops with the following specific topics:

- a. Biotechnology and Morality
- b. Marrying Social Science and Theology: A Pastoral Option
- c. The Human Person: Basic Foundation on Christian Anthropology
- d. Teaching the Church and Sacraments with Visuals
- e. Catholic Social Teachings in the Context of Good Governance
- f. The Role of Laity in Philippine Politics
- g. Role of the Laity in Mariology
- h. Role of Laity in the Church Various Ministries
- i. Introduction: The Anawim of Yahweh
- j. The Anthropological Perspective of the Dignity of the Poor

- k. The Eucharist: The Spirituality of Hope For the Youth
- l. Educating the Youth on the Presence of Jesus in the Eucharist
- m. The Year of the Eucharist and the Family in the Jubilee Year of Mercy

These seminars were intended primarily to form qualified and motivated religious educators who are committed to their vocation of giving Christian education to the youth. These series of seminars have three major components: Christian Anthropology; Church and Sacraments, and Christian Morality.

### ***On Method and Means of Evangelization***

All initiatives of the formation center were given in a form of seminar or forum, where resource speakers were sharing their prepared talks to the attendees with the help of their power point presentations aided by the available modern equipment of San Beda. The SBC-FCRE basically considered the very culture of the attendees. The resource speakers delivered their messages using either English or Filipino language. The attendees were encouraged to ask questions to the speakers during the open forum, which they openly did. Some of the attendees managed to get e-copies of the talks shared by the invited speakers.

### ***On Beneficiaries of Evangelization***

In those four occasions that SBC-FCRE staged seminar-workshops, the formation center already had more or less a hundred of attendees considered recipients of evangelization. Most of whom were religious educators in basic education and some were in college, all connected to religious administered learning institutions located in Metro Manila and neighboring provinces of Rizal, Cavite, and Batangas. There were also parish/community lay catechists who participated in the series of seminar-workshop, and the others were religious nuns who were into giving catechetical instructions too. There was greater number of female attendees than males.

## On *Workers of Evangelization*

All of the resource speakers in seminars staged by the formation center were faculty members of the College of Arts and Sciences if not former members (three of them were no longer connected with San Beda). Majority of them were theology professors, one belonged to the Department of Social Sciences, and the other was a freelance Marian-spiritual advocate (formerly part of the then Department of Philosophy and Human Resource).

## On *Spirit of Evangelization and Blessed Virgin Mary*

The inspiration of the entire series of seminars was no less the Holy Spirit. Right from the very start of every series the Holy Spirit was invoked to inspire wholly the series that includes the resource persons and the participants. There were two Marian talks that were included in the series: Role of the Laity in Mariology, and The Year of the Eucharist and the Family in the Jubilee Year of Mercy.

## DISCUSSION

The summarized results of the survey-evaluation (quantitative and qualitative) of the participants on the series of seminars initiated by SBC-FCRE may seem very encouraging, because it was overwhelmingly positive. Interpreting the results of the survey-evaluation may mean only one thing that, SBC-FCRE have been successful in staging their programs, and therefore motivated to continue its program.

Regarding the evaluation of the SBC-FCRE using the ideals of the apostolic exhortation on evangelization, apparently the initiatives taken by the formation center subscribes to the ideals of *Evangelii Nuntiandi*, “the greatest pastoral document that has ever been written to this day” according to Pope Francis. One of the best features of the initiatives done by the center are the people themselves that served as resource persons, all of them are catholic lay educators, most of them belonged to the department of theology. Their involvement signifies literal response to the call of evangelization which is the vocation and mission of any church members. It was fulfilling in a certain degree the mandate of the



second Vatican Council, that is, “to strengthen whatever can help to call the whole of mankind into the household of the Church.”

The topics shared by the resource persons were all aligned to what the document was telling as to the content of evangelization, “the name, the teaching, the life, the promises, the Kingdom and the mystery of Jesus of Nazareth, the Son of God” (no. 22). Aside from this, the sharing also constitute a proclamation about the Church’s commitment to human promotion and social justice. Some of the topics shared had focused also on the important role played by the Holy Spirit and the Blessed Virgin Mary in our contemporary times. Modesty aside, it was an evangelization in a broad sense for it includes the proclamation of the Gospel that leads individuals to re-conversion, renewal of baptism, and also contributing in the inauguration of the Kingdom of God today. Only the formation center needs to be more creative in thinking of topics to be offered to people and sustain it that way in order to really help in the propagation of the Gospel of Salvation in Jesus.

Beneficiaries of the evangelization in this case were religious educators mostly immersed in basic education, and parish workers involved in giving catechism and in the formation of Basic Ecclesial Communities (BEC). SBC-FCRE managed to hit its intended audience. This is one sector in the workers of evangelization that needs great support and assistance because of their usual disadvantage economic, cultural, and political situations, and yet, they express so much joy and commitment in their missionary task of evangelization. It is for them this formation center was primarily formed. So far, the number of beneficiaries of evangelization through the series of seminars held is still insignificant considering the multitude of people in our society awaiting to be evangelized. Though very few still the people being shared with the Gospel, SBC-FCRE must continue what it has started, given with the limited material and human resources the center has, relying more on God’s providence and holy inspiration, everything will turn out smoothly.

SBC-FCRE maybe just starting and successfully lodged its small initiatives that hopefully contributed in the evangelization of the modern world today. It deserves continued support not just by the theology department but by the entire college as well. Let the entire institution find spiritual fervor in doing this from the

great heroes of the faith and most especially from the Holy Spirit. As the document *Ad Gentes* says,

*... the Holy Spirit is the principal agent of evangelization: it is He who impels each individual to proclaim the Gospel, and it is He who in the depths of consciences causes the word of salvation to be accepted and understood (Vatican Council II, 1965, 4).*

## CONCLUSION

Evangelization means bringing the Good News into all the strata of humanity, and through its influence transforming humanity from within and making it new (Paul VI, 1975, 18). This is where SBC-FCRE is striving to contribute through its initiatives. In its smallness, the formation center and the people that comprised it tried to respond to the call of evangelization as enunciated in *Evangelii Nuntiandi*. Thus, it becomes a tool in articulating and developing the evangelizing commitment. And as for the members of the formation center, they do not just become members of the church, instead, they become now disciples of the church.

Nonetheless, SBC-FCRE and the people within need to do some upgrading to sustain itself and become efficacious in doing the mission of evangelization in today's world of rampant secularism, materialism, individualism, and atheistic scientism. First, there is a need to inspire more the people that constitute the center who are Catholics and let them fully embrace as part of their fundamental identity, without a fog of doubt, confusion, and reservation, that they are to share in the mission of Christ 'to seek and save those who are lost.' As learned men and women, they have to indulge themselves in constant research and be more creative in sharing them, for *Evangelii Nuntiandi* says,

*"the work of evangelization needs your tireless work of research, and also care and tact in transmitting the truth to which your studies lead you but which is always greater than the heart of man, being the very truth of God" (78).*

Let them undergo liberating spiritual formation to sustain spiritual fervor, so that the formation center will continue its initiatives and it will last as a small organization of religiously

motivated people doing the tasks of evangelization. SBC-FCRE is only good as its people.

Second, the formation center needs to do organizational innovation and if necessary an organizational restructuring, to have more order and efficiency in pursuing its programs. For the past two years of existence, the formation center had been banking on individual assertiveness, creativity, and commitment that tends to subsist at times due to some personal reasons, in a way affecting to certain extent the delivery and success of the initiatives. There must be a more permanent dependable committees and to be filled in by all the faculty members of the department of theology. This is beneficial to the formation center at its present status.

Third, the center must have a well calibrated programs or initiatives to ensure success and guarantee that it is working within the ideals of the call for evangelization. Most importantly, the center must take seriously the challenge of inculturation in all its evangelization initiatives. Inculturation is an essential consideration in evangelization to warrant forceful and effective sharing of good news as emphasized in *Evangelii Nuntiandi*, to the beneficiaries of continuing Christian education in the case of the SBC-FCRE.

Fourth, SBC-FCRE is a communitarian theological service of the department of theology of the college of Arts and sciences. It is the concrete outreach program or apostolate of the department. It will serve the good intentions of the formation center if the department will continue its financial, material, and moral support to it. Better, if it receives official blessing from the local archdiocese.

Fifth, so that many people will benefit from the programs, the center should bring their continuing education initiatives to people. This can be realized by way of making tie ups with local parishes or dioceses, religious influenced organizations, associations and educational institutions. In this manner recipients will not be limited only to the attendees of the Christian education seminar-workshops initiated by the center.

Lastly, the center may consider venturing more on the “action on behalf of justice and participation in the transformation of the world,” as a constitutive dimension of evangelization (Synod of Bishops, 1971). Remember what Philippine Bishops echoed in the

Second Plenary Council of the Philippines (p. 166), quoting from *Evangelii Nuntiandi*,

This is evangelization: the proclamation above all, of salvation from sin; the liberation from everything oppressive to man; the development of man in all his dimensions, personal and communitarian; and, ultimately, the renewal of society in all its strata the interplay of the Gospel truths and man's concrete total life (9, 29).

This may help the center to be more of great help in the mission of evangelization of the Church, of bringing salvation to people. Only, the center needs to be more creative this time to realize it.

SBC-FCRE initiatives may have been well appreciated by its beneficiaries, but this should not be what instigates them to continue. SBC-FCRE just like any similar religious organizations striving to respond to the call of evangelization, must preserve the delightful and comforting joy of evangelizing which they have experienced through their continuing Christian education initiatives. Let it remain as an interior enthusiasm that nobody and nothing can quench. As Pope Paul VI said in his apostolic exhortation, *Evangelii Nuntiandi*,

“Let the world of our time, be enabled to receive the Good News from ministers of the Gospel whose lives glow with fervor, who have first received the joy of Christ, and who are willing to risk their lives so that the kingdom may be proclaimed and the Church established in the midst of the world” (80).

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