

Pastoral Project

Being and Doing of SAES

Document
2020

ENGLISH EDITION



This English edition is a work carried out by the National Directorate for the Saint Andrew Schools in the United States with the collaboration of several people.

The 2020 Spanish edition published by the international office was taken as the basis.

We are here to help you establish a St. Andrew School in your community in the United States.

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With the joy of evangelizing

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PRESENTATION

These pages are the cover letter of who we are and what we do. They highlight the pastoral vision, which is the source of our motivation to respond to the Lord's call who has sent us to evangelize to the ends of the earth and until the end of time giving abundant and permanent fruit.

- **Project:** Because it is not static nor finished. It adapts to the time and place where it is put in place.
- **Pastoral:** Because its essence is the work of the Shepherd (Pastor) who shows a moving-forward vision by motivating and pointing out the different elements of the vision.
- **Saint Andrew:** Because it unites all the Evangelization Schools that have the Apostle's name, searching for new Peters who can preach, serve, and love the Lord Jesus more and better than ourselves.

Objective: Be like the apostles who *"evangelized with great power"*.

Soul: The Gospel itself, or better said, Jesus himself who is God's Good News (the Gospel) for the world and who has entrusted to us his mission in his Name.

Heart: The Kingdom of God.

Motivation: The fire of the Holy Spirit, who makes us witnesses of the risen Jesus.

Hope: Preparing the Lord's glorious second coming.

Charism: Love, respect, and veneration for the Word of God.

*The vision itself does not exist,
but rather men and women with a vision*

Why do Saint Andrew Evangelization Schools (SAES) are growing at such a rapid pace?

In 1980, in a small town in the state of Guerrero, Mexico, the seed of the first Evangelization School sprouted and has now become a leafy tree with more than 2,000 branches in more than 70 countries in six continents. It was like a gush of water that little by little created its own didactic course with its own organization and logistics. This gush of water was not conditioned to follow a prefabricated path, but rather it outlined and deepened its own course.

Over these four decades we have learned to do our task better. This experience has been tested and refined with successes and failures both in the courses and in the Evangelization Schools, and we have achieved giving our project its own identity.

Nowadays, these Saint Andrew Evangelization Schools share:

- A vision expressed in this *Saint Andrew Pastoral Project*.
- A methodology within the workshop *Andrew* and the Lab *Joseph Barnabas*.
- An operational manual expressed in “*The Compass*”.
- A Formation Program with 21 courses, workshops, and retreats.
- A logistic that can be compared to what the railroad is to the train.

*The fruits surpass our limits,
but not our dreams*

How happy I am when I evangelize
José H. Prado Flores
International Director

HISTORY

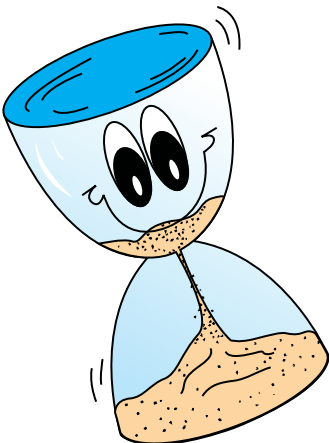
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Everything began like a mustard seed that has grown and extended its branches in more than 70 countries with more than 2,000 Evangelization Schools that share the same Vision, Formation Program, and Methodology.

The Saint Andrew Pastoral Project responds to the call and commissioning of the Lord Jesus to evangelize to the ends of the earth and until the end of time:

***Go into the whole world
and proclaim the gospel to every creature: Mc 16:15.***

It is also a response to the exhortation of Pope John Paul II to carry out a New Evangelization, new in ardor, new in method, and new in expression.



1980

The Evangelization School begins in Chilpancingo, México, with José H. Prado, Pastor Bill Finke, and Fr. Salvador Carrillo Alday, MSpS as speakers. They taught the course “*Formation for Evangelizers* (now called Paul/Titus).”

1983

The Evangelization School is moved to Guadalajara, Mexico and named “*School of Apostles*” with the objective of forming preachers of the Gospel. The team of servers is formed and consequently the evangelization activity increases noticeably.

1986

The School assimilates to the Evangelization 2000 project with which it reaches a Latin American scope and approximately 200 schools are created. The vision is broadened, and a better strategy and methodology is formed. The Schools gain an ecclesial dimension.

1993

The evangelization project “Kerygma•Karisma•Koinonia” is born with the collaboration of Fr. Emiliano Tardif, M.S.C. and Fr. Ricardo Argañaraz.

1995

The School takes on its own identity and is named “Saint Andrew Evangelization School”. It obtains ecclesial approval from the archbishop of Guadalajara and the formation program is established with 21 courses divided into three stages.

The vision is deepened and broadened with the multiplier factor: Not only to evangelize, but also to form evangelizers.

1999

The International Office is established in Guadalajara, México.

The first International Seminar is held with participants from different continents in order to train teachers who train teachers of evangelizers.

2000-2008

The National Office in Mexico, Colombia, Italy, Brazil, the United States, Hungary, Canada, and Argentina are established. The outline for the first level for the Formation Program is completed.

2010-2013

The International Counsel is created, and the National Office in Poland and Ukraine are established.

The International Counsel participates in the First Congress for the New Evangelization in the Vatican.

José (Pepe) Prado participates in the XIII Meeting of the Synod for Bishops that addressed the topic of the New Evangelization.

The International Counsel establishes the *logistics* that becomes the *modus operandi* of all the national offices around the world.

2014

The National Office in Rumania is opened.

2015

The International Council has a private audience with Pope Francis at the Vatican.

2016

SAES Online is inaugurated with the course “Certification for Preachers” taught by José H. Prado and Salvador Gómez.

2017

SAES is invited by the Charismatic Renewal in the Spirit World Council to share its richness in the context of the 50th anniversary of this movement in the Church.

The Dicastery for laity, family, and life is instituted, an itinerary of recognition by the Holy See of SAES.

2018

José H. Prado is invited by the Dicastery for laity, family, and life and assigned as a member of “Charis”, a new ecclesial body for the service of all charismatic expressions around the world.

VISION, OBJECTIVE AND GOAL

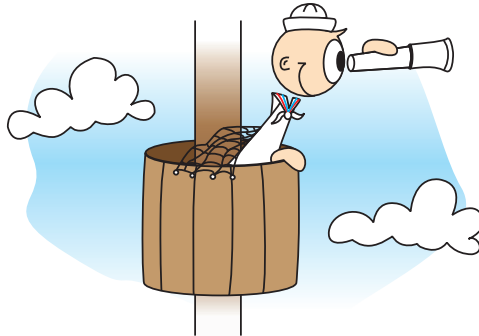
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A. VISION

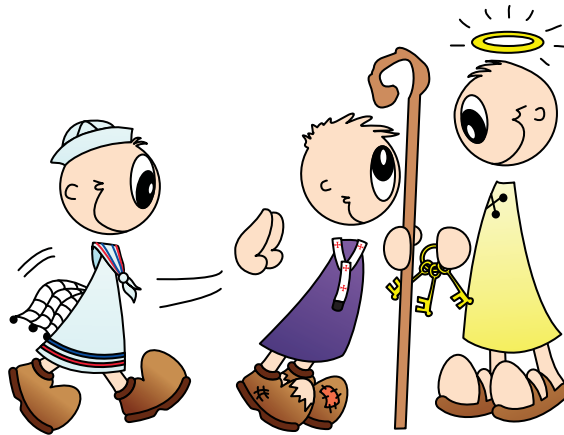
What defines the quality of a Project is the clarity of its vision.

We want to train New Evangelizers for the New Evangelization.

We draw our inspiration from Saint Andrew, the Apostle, who searches for Peters that preach, serve, and love the Lord more and better than himself.



Andrew, the brother of Simon Peter, was one of the two who heard John [the Baptist] and followed Jesus. He first found his own brother Simon and told him, "We have found the Messiah"* (which is translated Anointed). Then he brought him to Jesus. Jesus looked at him and said, "You are Simon the son of John; you will be called Cephas" (which is translated "Peter"). Jn 1: 40-42.



*“The Church lives to evangelize.”
Pope Paul VI. Evangelii Nuntiandi 14*

B. OBJECTIVE

An evangelized and evangelizing Church that evangelizes with great power, with the strength of the Gospel and with the Dynamism and Parrhesia of the Holy Spirit. Responding, therefore, to Jesus’ call of evangelizing to the ends of the earth.

“Go into the whole world and proclaim the Gospel to every creature.” Mk 16:15.



C. GOAL

That parishes are not only worship spaces, but also banquet tables where the Word of God is distributed so that they become an evangelized and evangelizing Church.

Our dream: Having an Evangelization School in each parish of the Catholic Church.



*“The evangelized person evangelizes.”
Pope Paul VI. Evangelii nuntiandi 24*

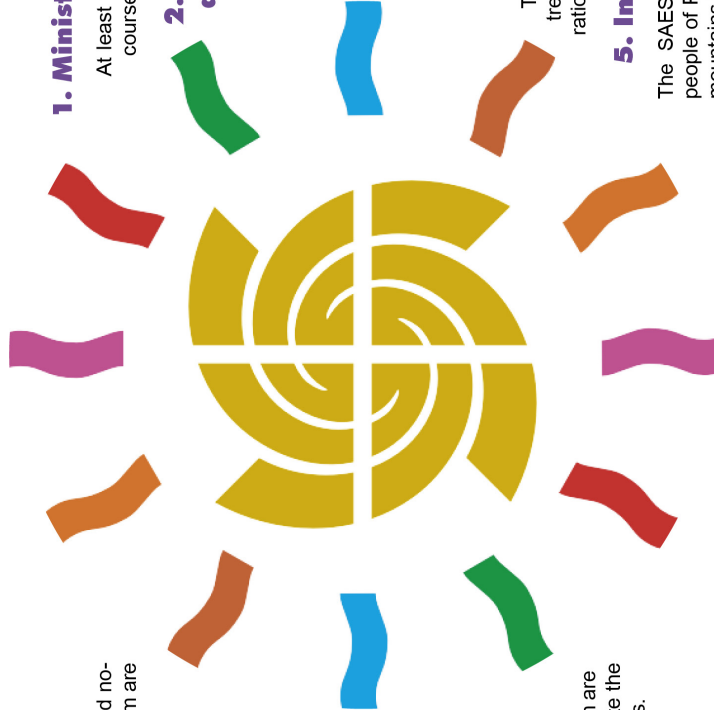
TWELVE AREOPAGI AND THREE PRIORITIES

3

The SAES Formation Program is very flexible and is applied in different Church and evangelization scenarios

12. Online Courses

Various courses have been already developed and offered through digital media in order to reach people who cannot receive the courses in person.



11. Seminaries

In many priestly formation seminaries and novitiates, courses of our Formation Program are taught.

10. Radio and TV

We have taught SAES courses via radio in Bogota, Colombia and Toluca, Mexico as well as in the Maria Vision television program in Mexico.

9. Other Cultures

In cultures as different as in Ukraine, Japan, and Uganda the SAES is evangelizing and training evangelizers that in turn replicate the Formation Program Courses.

8. Prison Ministry

Courses of the SAES Formation Program are taught in prisons. Some inmates replicate the Courses in their own and in other prisons.

7. People with Special Needs

Formation Program courses have been offered to blind, deaf, and mute people.

6. Family Ministry

Married couples teach the SAES Formation Program courses to other couples.

1. Ministry with Bishops

At least 17 Bishops and 2 Cardinals have taken courses of the SAES Formation Program.

2. Prevention and freedom from drug addiction

There are abundant fruits from these people who have been.

3. Religious Sisters

Have taken courses behind bars in their cloisters.

4. People in dire spiritual poverty

The course New Life for people with extreme moral poverty is offered in the Liberation Center in Cuernavaca, Mexico.

5. Indigenous Communities

The SAES Program is given to the indigenous people of Parintin in Brazil and in the Tarahumara mountains in México.

B. Three Priorities

1. Children Ministry

We now have two “Benjamin” courses for children. If we evangelize children today, we will have many “Timothies” who will be evangelizing tomorrow. They are taught in many countries.

We now offer the course “Formula 1” for teens.



2. Youth/Young-Adult Ministry

The International SAES Youth Team has done a fantastic job with the same SAES Formation Program among youth, so that once they have been evangelized, they can become evangelizers and teachers of evangelizers.

This experience has already transcended international boundaries.



3. Priestly Ministry

Seminaries and priestly formation novitiates teach courses of our Formation Program.

We have served in eight courses at presbyteries in different countries around the world.

In Mexico Formation Program Courses have been given in 10 entire presbyteries.



WHAT THE PROJECT IS AND WHAT IT IS NOT

4

We collaborate with all those who God has entrusted the task to evangelize (Bishops).

A. WHAT IT IS NOT

- It is Not a movement

It has the richness of many Church Movements. It cannot be limited by any of them, but rather it serves all of them. It is not a part of any other project or ministry.

- It is Not a doctrinal school

We do not attend to all the fields of ministry, but we do train evangelizers in the kerygmatic route for any of those fields.

It is neither better nor worse than other evangelization systems and methods. It is simply different, like a diverse part of the same body that serves the other parts precisely because it has its own charism.

We are neither a Catechetical Center nor a Biblical Institute.



B. WHAT IT IS

A Local SASE is like a station that is supplied by the SASE office to provide service in its ecclesial community.

- **A Vision**

To form New Kerygmatic Evangelizers for the New Evangelization.

- **An Identity**

With a clearly defined role, expressed in the analogy of “*The train that goes to Florence*”.¹

- **A Methodology**

Supported by a pedagogy and teaching-learning techniques. Workshop *Andrew* and lab *Joseph Barnabas*.

- **A Strategy**

We work with the Multiplier Factor.

- **A PEPSI Formation Program:**

PErmanent, **P**rogressive, **S**ystematic, and **I**ntegral

With a system that is **KE**rygmatic, **KA**rismatic, and **KO**mmunal. Composed of 21 courses divided into three stages.

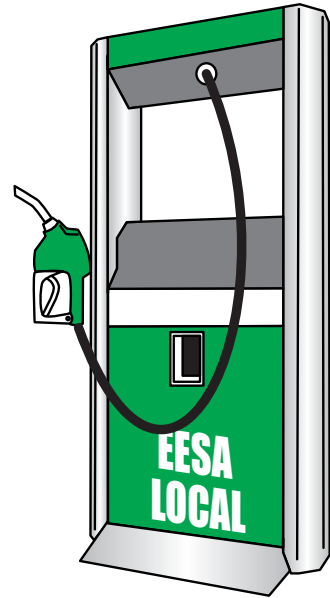
- **An evangelized and evangelizing family.**

Integrating a network of local Schools around the world in communion. The corresponding SAES Office organizes, connects, and certifies them.

- **A logistic**

It is the *modus operandi* of the Schools in the entire world. **The Being (identity) and Doing (mission)** is defined by the triptych 2012.

(See www.evangelizacion.com).



¹ An analogy that describes the being (essence) of SAES

PEDAGOGY & METHODOLOGY; MENTALITY & TECHNIQUES

5

*We train New Evangelizers
for the New Evangelization*

The Saint Andrew Evangelization School (SAES) responds to the call of Pope John Paul II to a New Evangelization; that is in a special manner new in its methods.

The New Evangelization's net is formed by an active-participative methodology (in which the participant learns by relating to others and expressing his or her experiences) and by various pedagogical principles that imply the knowledge of the person in relationship with the learning perspective.

A. WITH A NEW PEDAGOGY

Using philosophy and anthropology to lay the foundations for the teaching-learning principles. Based on the great educators of the 20th century (Montesori, Piaget, Mounier, Trifone, Freire), we have created the didactic reasonings that come from the life and ministry of the Teacher: Jesus of Nazareth.

1. Philosophic Principle

Nothing exists in our understanding that has not been experienced first by our senses.

2. Epistemological Principle

What is received depends on the receptor's way of receiving.

3. Paul of Tarsus' Theological Principle

"I planted, Apollos watered, but God caused the growth." (1Cor 3:6).

4. Jeremiah's Prophetic Principle

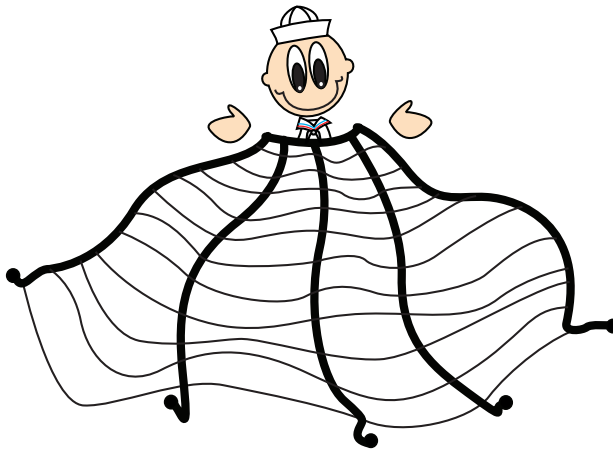
They will no longer teach each other because everyone shall know me (Cf. Jer 31:34).

5. Pedagogical Principle

Educate (*ex ducere*). Moving from didactics (the science of teaching) to mathletics (the science of learning).

6. Principio evangélico de Jesús

Learn from me (Cf. Mt. 11:29). Jesus is the Teacher as well as the teaching.



The Church does not fail because of the message she proclaims,
but she can fail because of the way she communicates it

B. WITH A NEW METHODOLOGY

One of the original contributions, as well as the proliferation of the Evangelization Schools can be summarized in one word: Methodology.

The message must not be changed, but we can find a better way of communicating it. Five teaching-learning methods:

1. Active-Participative

There are no students, but participants.

2. Meaningful Learning

Starting with what the participant already knows, the learning castle can be built (Piaget's constructivism).

3. Personalized-Communal

Both the personal formation as well as the communal dimension are emphasized (María Montessori & Pierre Faure).

4. Implosion-Explosion

Synthesizing and summarizing to have the learned material at hand.

5. From practice to theory

One learns to evangelize by evangelizing.

C. WITH ONE MENTALITY

- There are no new evangelizers without a new mentality
- Throw the nets to the other side.
- New wine in new wineskins.

D. WITH NEW TEACHING-LEARNING TECHNIQUES

*It's not enough to know what to preach,
it's necessary to know how to teach evangelizers*

STRETEGY: THE MULTIPLIER FACTOR



The strategy of the Saint Andrew Pastoral Project is to work with the multiplier (X) factor:

It represents both Saint Andrew's Cross and the testament that Saint Paul gave his beloved disciple Timothy:



So, you, my child, what you heard from me through many witnesses, entrust to faithful people who will have the ability to teach others as well. 2Tim 2:1-2.

- Evangelizing is not enough. One must teach evangelizers; or better, teach teachers of evangelizers.
- Talks and courses that the participants can easily replicate after having received them.
- Each evangelizer must prepare a successor; just as Moses prepared Joshua and Paul prepared Timothy.

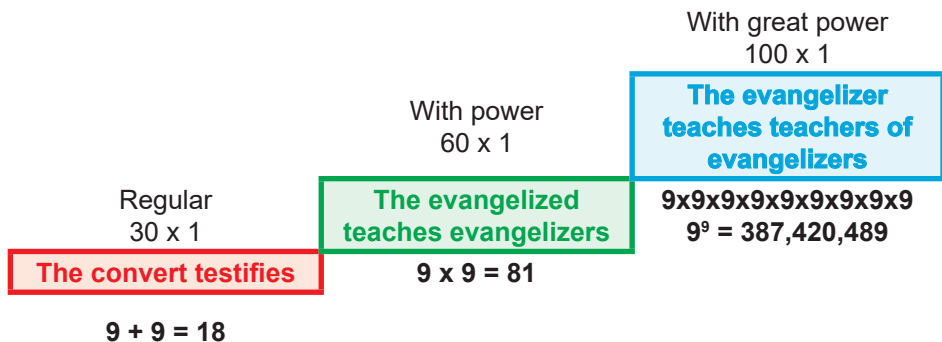
In the Gospel Passage of the Sower (Mt. 13:3-8), the seed produces thirty, sixty or a hundredfold. But what is the reason since it was the same sower, the same seed, and the same field?



It depends on how the seed, which is the Word of God, is sown:

- 30 x 1 = Evangelizing.
- 60 x 1 = Teaching Evangelizers.
- 100 x 1 = Teaching Teachers of Evangelizers.

The Saint Andrew Project is a catalyst that helps to produce fruit a hundredfold.



KE KA KO SYSTEM

7

The backbone of the Saint Andrew Evangelization Schools is based on three dimensions that are intimately united and correlated.

The evangelization fire is formed by three flames:



- **KErygma:**

The evangelization's heart and source from all times. Jesus himself is introduced.

- **KARism:**

Signs of fidelity to the Lord that make us experience that Jesus is alive.

- **KOinonia:**

The evangelization's fruit and the environment where the Reign of God is lived out.

In the Saint Andrew Pastoral Project these three elements of the Gospel are united and integrated.

Their interrelation (not only their addition) is what creates the essence of the project: To proclaim Jesus as Lord and Savior (Kerygma), with the power of the Holy Spirit and the use of the Karisms to build up the Body of Christ in the Koinonia that establishes the Kingdom of God here on Earth.

This interrelation occurred in the early Church as we can see in Acts of the Apostles:

The apostles bore witness to the resurrection of the Lord Jesus with great power. (Acts 4:33a).

The Apostles...

The evangelization work is not accomplished by one person, not even one apostle, but rather it's attained by an apostolic community, united to Peter.

...bore witness to the resurrection of the Lord Jesus...

The evangelization work is not accomplished by one person, not even one apostle, but rather it's attained by an apostolic community, united to Peter.

... with great power

Along with the "Parresia" of the Holy Spirit (anointing of the Word) and "Dynamis" (power of the Charisms).

When the isolated elements become factors, the result is a powerful evangelization, but when they are connected in an exponential manner, evangelization with great power occurs and the Kingdom of God is established.

A. KERYGMATIC DIMENSION

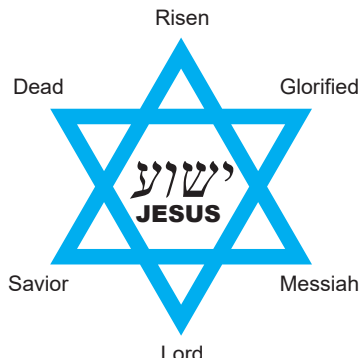
a. What is the Kerygma?

It is the shout of the witnesses who announce the death of the Lord Jesus and proclaim his resurrection, which is the first step in the pedagogy of our faith. By this simple proclamation, salvation becomes real and effective.

That's why St. Paul exclaims:

*For I am not ashamed of the gospel.
It is the power of God for the salvation of everyone who believes: For it was the will of God through the foolishness of the proclamation to save those who have faith.
Rom 1,16; 1Cor 1,21.*

b. Content of the Kerygma: JESUS



c. Objective of the Kerygma

Personal and communal salvation as well as liberation from everything that oppresses human beings, brought about through a personal encounter with the risen Jesus, who fills us with the Holy Spirit and his Charisms to make us into witnesses that proclaim the Good News with power to establish the Kingdom of God in this world.

B. KARISMATIC DIMENSION

a. What are the Karisms?

Manifestations of the Holy Spirit, that along with the proclamation of the Gospel, build up Christ's Body for the common good.

*These signs will accompany those who believe:
in my name they will drive out demons,
they will speak new languages.
They will pick up serpents [with their hands],
and if they drink any deadly thing, it will not harm them.
They will lay hands on the sick, and they will recover...
So they went forth and preached everywhere,
while the Lord worked with them and confirmed the word
through accompanying signs. (Mc 16:17-20).*

Nevertheless, the main gift of the Holy Spirit is the Spirit himself, protagonist of the evangelization and source of the charisms.

b. Objective of the Karisms

To build up the Church of all ages by showing God's power, love, and fidelity.

c. How are the Karisms used?

In connection always with the preaching of Jesus' Gospel culminating in the sacramental life.

When Jesus sends his disciples to proclaim the Gospel (Evangelization), he highlights the need to believe and be baptized (Sacraments) and concludes with the signs that accompany this process (Charisms).

C. KOMUNAL DIMENSION

God is a community: Father, Son, and Holy Spirit in a love communion.

- God did not want to save men individually; but rather, He called a people with whom he made a covenant and whom he formed through the prophets.

- Jesus established a new people with no division of race, language, nor boundaries, but rather united through one faith on a journey to the promised land.
- Thanks to the Holy Spirit, the Israel of God is born on Pentecost.

The Church is born to evangelize and evangelizes to establish God's Kingdom, so that everyone has Jesus as the head. (Cf. Eph 1:10).

a. Two important poles of the community

- The small community of the family and/or group where one's life and apostolate is shared.
- The great community of the Church: Universal (Catholic) dimension.

b. Ecumenism

This Evangelization Project was born in ecumenism and attempts to fulfill Jesus' desire:

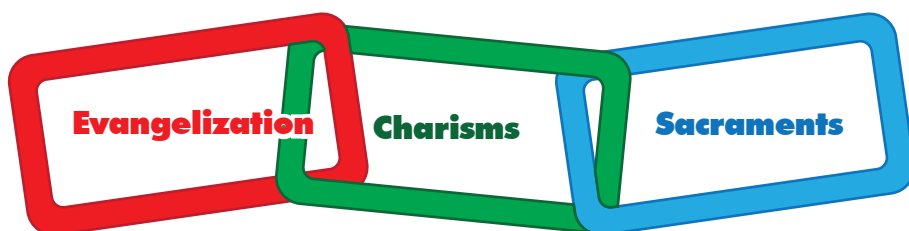
Father, ... that they all may be one, so that the world may believe. Jn 17:21.

When Christ's Body is united, there is great power to evangelize.

Praying and conversing is not enough to have a real ecumenism. It's necessary to evangelize together and give all the caught fish to Jesus.

D. INTERRELATION OF THE THREE FACTORS

Each of the three elements of the Saint Andrew Project has its value. Together they bring effective Evangelization. However, united, they have great power.



Three links of the same chain

FORMATION PROGRAM

8

We have a Formation Program, Courses, Workshops, and Retreats that together conform our patrimony as SAES.

We do not offer isolated courses, but rather a Formation Program in two modalities: in person and virtual-digital.

A. PROGRAM



PEmanent
Progressive
Systematic
Integral

a. Permanent

Two modalities:

- Permanent schools established at 70 countries in six continents.
- Itinerant service teams that can travel to any country and start new schools. Currently, we can offer courses in Spanish, French, English, Italian, Polish, Hungarian, and Portuguese.

b. Progressive

Three dimensions:

- First dimension: 21 courses in three stages
 - 1^a Stage: Basic Level: Foundations of the Christian Life.
 - 2^a Stage: Intermediate Level: How to evangelize.
 - 3^a (Complementary) Stage: Advanced Level: How to form evangeli-

zers.

- Second Dimension: Forming Service Teams.

Forming Service Teams and Teachers for the Formation Program to oversee Schools.

Updating with action guidelines, training in methodology, and forming local overseers.

To teach each person and train evangelizers we have:

- Workshop Andrew. Teach each person how to fulfill his or her evangelization mission in the Saint Andrew Evangelization Project.
- Pedagogical Lab Joseph Barnabas: Train evangelizers.
- Third Dimension: Saint Andrew Seminars.

International: Every four years. Regional for neighboring countries (European, Centro-American). National for a specific country. Zonal, when the country is very vast either geographically or linguistically.

c. Systematic

It adjusts itself to a set of ordered and interrelated elements that form together a formation system:

- *Biblical Aspect*: Studying our faith using the original source: The Word of God, which is the first evangelizer's manual.
- *Historical Dimension*: Studying the development of history in the people of Israel and in the Church.
- *Pastoral Scope*: Responding to today's world and building up a civilization of love.

d. Integral

In the prophetic area of the Church's evangelization, the project looks after the kerygmatic dimension in a preferential manner. Linking and combining the different elements for an integral formation of each person and his or

her relationship with others in the community and in society in general.

B. SAINT ANDREW'S SHOWCASE

ST. ANDREW'S SHOWCASE 2020

I. FORMATION PROGRAM

Stage 1: Fundamentals of the christian life

1. 1. New Life: First Announcement
1. 2. Emmaus: Encounter with the Word
1. 3. John: Formation of Missionary Disciples
1. 4. Jesus in the Four Gospels
1. 5. History of Salvation, Our own history
1. 6. Moses: Formation of liberators
1. 7. Blessed are You: The road to happiness

Stage 2:

How to evangelize

2. 1. Paul / Titus: Formation of evangelizers
2. 2. Dynamis: Evangelizing with power
2. 3. Timothy: How to read, mark and memorize the Bible
2. 4. Paul's Secret
2. 5. Apollo: Formation of Proclaimers
2. 6. Damascus: My life in Christ
2. 7. Mary: Christ's letter

Stage 3:

How to Formate Evangelizers

3. 1. Maranatha: Witnesses of hope
3. 2. Village of God: Church
3. 3. Saint Jerome: Interpretation of the Bible
3. 4. Introduction to the Bible
3. 5. Biblical Theology: Great biblical themes
3. 6. The Rive of Life: Liturgy
3. 7. Ezra and Nehemiah: Leadership Training

II. FORMATION OF TEAMS

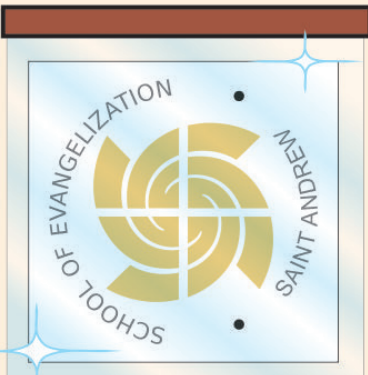
1. Andrew: Vision and Methodology
2. Joseph Barnabas: Pedagogical Principles

III. OPTIONAL

1. Benjamin 1 y 2: New Life for kids
2. Formula 1: New Life for teenagers
3. Seven Youth of the Gospel
4. Teletestai: Easter of Jesus
5. Joseph the Dreamer: Inner Healing
6. Community of Missionary Disciples

IV. RETRAITES

1. The good news of Jesus
2. Siloé: My second encounter with Jesus
3. Bethlehem: The childhood of Jesus
4. Be merciful: Ten animals
5. Cry and cry
6. The 18 miracles of Jesus in Mark
7. The Dream of God



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STRUCTURE



All of God's works have a structure which allows them to grow and become stronger. The Church herself is hierarchical and charismatic. That is, caused, driven, sustained, and carried by the Holy Spirit in an institutional and organized manner.

The SAES, based on these principles, has a structure that permits it to safeguard its charism and its objectives.

A. INTERNATIONAL OFFICE

a. There is only one **International Office** that has the following main characteristics and functions:

- It is the International Center for Planning, Communication, Promotion, and Coordination of the SAES Project
- It promotes and supervises the SAES Patrimony as manifested above in "Formation Program" and "Methodology", as well as the respect, application, and goals of the National Offices and the local SAES that exist where there is no National Office.
- It creates, organizes, and potentiates a structure of local schools that develop the work of SAES in those places where there is no National Office.
- It convenes, trains, forms, and guides the National Teams and the local SAES by providing International and National Seminars, Assemblies, and Conferences.
- It has an International Team of trained and formed evangelizers that teach the courses, workshops, and retreats of the SAES Formation Program.
- It connects and certifies by different levels each local School that may request certification and that may fulfill the requirements for it where there is no National Office.

b. International Director

- Manages and coordinates the International Office.
- Is the link that communicates and fosters communion between the International Office and the National Offices and Directors.
- Is the spokesperson and represents SAES and the International Council before ecclesial and civil agencies at the international level.
- Convenes, organizes, and carries out International Seminars.
- Promotes the creation of new National Offices.
- Creates and/or promotes the creation of courses, workshops, retreats that integrate the patrimony of the Formation Program.

c. International Council

- Represents the various countries and National Offices and helps the International Director to discern God's will.

d. International Ecclesial Assistant

- Is assigned in written form by the local Bishop.
 - <http://evangelizacion.com/cartas/asesor.html>
- Represents the local Bishop before the International Office.
- Connects and fosters communication between the International Office and the Church.
- Belongs to the International Council.

B. NACIONAL OFFICES

National Offices throughout the world promote and potentiate the SAES effectively. Their organization, purpose, and structure is similar and according to what is referred before for the International Office, but for a specific country or region.



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C. SCHOOL AND LOCAL TEAMS

There is only one SAES in the world with many local schools integrated in different dioceses, parishes, movements, groups, etc.

- The basic unit of SAES is the local school which is constituted by a team called the “Local Service Team”.
- This Local Service Team is assigned in written format by the ecclesial authority and then confirmed by the corresponding National or International Office accordingly.
- The objective of the Local School is, in first place, to form new evangelizers for the ecclesial reality to which they belong (a parish, a movement, etc.). It also has the task of establishing new Local Schools in other parishes or ecclesial realities that request it.
- The Local Service Team receives from the corresponding SAES accredited office the courses of the formation Program. The objective is to bring about the SAES mission by being faithful to its identity, vision, and methodology.
- A Local Service Team is constituted by faithful brothers and sisters capable of carrying out the following ministries and services.
 - Head of the Local SAES
 - Preaching (To teach the courses, workshops, and retreats).
 - Coordinator for the course, workshop, or retreat
 - Design (Pictures, posters, and graphic synthesizers)
 - Music
 - Economy.
 - Secretary
 - Educational / pedagogical materials
 - Ecclesial Assistant.

- No Local School is independent; it has to seek connection and certification, always and in all cases, with the National or international Office accordingly, on time and in form according to the specific requirements of that particular office.
- The members of the Local Service Team commit themselves to serve for a specific period that starts the moment they make the commitment.
- It is recommended that the ministries of the Service Team be rotative according to the capabilities and charismas of each member.
- The Ministry of Local Head is carried out for a period of three years and can be renewed for a determined time that may not exceed another three-year period; under the petition of the corresponding ecclesial authority.

CONCLUSION

The Saint Andrew Pastoral Project is the cover letter of our evangelization work, since it shows both our BEING (essence) as well as our DOING (mission), manifesting the general guidelines of the VISION we have of how to fulfill the mission God has entrusted us.

Vision and action feed off each other over time; therefore it is necessary to attend to the updates that arise from the international office of the St. Andrew Schools of Evangelization.

However, the best way of presenting what we are and what we do is by taking a course from the Evangelization School, in this way, what might be perceived as just theory and lifeless ideas can be tested and experienced.

We can help you initiate your own evangelization school

Any person interested in starting a Saint Andrew Evangelization School, please contact us:



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