

# Documents of the Catholic Church on Mission

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## 1. *Prope Nosti — On the Propagation of the Faith*

- a. Encyclical Letter of Gregory XVI, September 18, 1840
- b. <http://www.papalencyclicals.net/greg16/g16probe.htm>
- c. Summary: "Gregory XVI (1831-1846) is generally regarded as the father of contemporary Catholic mission for his enthusiastic support and energetic direction in the rebirth of missionary organization in the Church both lay and clerical as well as female missionary orders." (Valentine Ugochukwu Iheanacho, MCP. *Maximum Illud and Benedict XV's Missionary Thinking: Prospects of a Local Church in Mission Territories*. Saarbrücken: Scholars' Press, 2015., p. 56.) Encyclical reminds bishops that the propagation of the faith should not be limited to their own diocese but extended to whole world. Gregory XVI invites bishops to be active in missions and to get the laity to also be involved.

## 2. *Maximum Illud — On the Propagation of the Faith Throughout the World*

- a. Apostolic Letter of Benedict XV, November 30, 1919
- b. <http://www.svdcuria.org/public/mission/docs/encycl/mi-en.htm>
- c. Summary: It deals with the Catholic missions after World War I. Pope Benedict XV recalled the great Apostles of the Gospel who contributed much to the Expansion of Missions. He reviewed the recent history of the missions and stated the purpose of the Apostolic letter. The encyclical first turned to the bishops and superiors in charge of the Catholic missions, noting the need to train local clergy. Catholic missionaries are reminded that their goal is a spiritual one, which must be carried out in a self-less way. The Pope underlined the necessity of proper preparation for the work in foreign cultures and the need to acquire language skills before going there. He requests a continued striving for personal sanctity and praises the selfless work of female religious in the missions. Mission is not only for missionaries, all Catholics must participate, through their Apostolate of Prayer, by supporting vocations, and by helping financially. The encyclical concludes by pointing out several organizations which organize and supervise mission activities within the Catholic Church. — <http://www.patheos.com/blogs/mcnamarasblog/2009/11/maximum-illud-1919.html>

## 3. *Revrum Ecclesiae — On Promoting the Sacred Missions*

- a. Encyclical Letter of Pius XI, February 28, 1926
- b. [http://w2.vatican.va/content/pius-xi/en/encyclicals/documents/hf\\_p-xi\\_enc\\_28021926\\_revrum-ecclesiae.html](http://w2.vatican.va/content/pius-xi/en/encyclicals/documents/hf_p-xi_enc_28021926_revrum-ecclesiae.html)
- c. Summary: Its main passages deal with the founding, solidification, and independence of the new churches.<sup>32</sup> Three years earlier, the Congregation for the Propagation of the Faith sent directives to the missionary societies that clearly aimed at the assimilation of the church into the missionary district.<sup>33</sup> The work of the foreigners could be considered concluded as soon as the new foundation had established its own leadership, churches, native clergy, and funds, in short, as soon as it no longer needed the help of others. At that stage its existence would no longer be threatened if the missionaries should be deported or fresh recruits from Europe should be reduced. For the creation of a church, *Revrum Ecclesiae* demanded: an autochthonous clergy that would be compatible with the European clergy; autochthonous orders that would correspond to the expectations and interests of the natives as well as to the regional conditions and circumstances; an autochthonous monastic system because the contemplative monasteries offer irreplaceable contributions to the development of an individual church;<sup>34</sup> autochthonous catechists, and an elite of laymen whose careful training could be of invaluable importance for the future of Church and country.<sup>35</sup>

32] *Sylloge*. 240-58: *De sacris missionibus provehendis Revrum Ecclesiae* (28 February 1926); German: Marmy, *Auf der Maur*, 26-49.

33] "Decree of the Propaganda of 20 May 1923, *Lo sviluppo* (*Sylloge*, 213-17).

34] The Popes rarely discuss this (rather important) concern of monachism. Regarding the numerous native orders and congregations developing in India, see P. Rayanna, *The Indigenous Religious Congregations of India and Ceylon* (Tallakulam, Madura 1948); concerning the contemplative orders in Africa, cf. *Grands Lacs* (Namur, Jan. 1956); I. Auf der Maur, "Werden, Stand und Zukunft des afrikanischen Monchtums," *NZM* 23 (1967), 284-95, 24 (1968), 2 1-35; P. Gordan, "Aufgaben und Probleme des benediktinischen Monchtums in Afrika," *NZM* 16 (1960), 186-92.

35] Pius XI devotes one chapter to the assistance provided by missionary doctors.

— [https://books.google.com/books?id=h5LYAAAAMAAJ&pg=PA564&pg=PA564&dq=rerum+ecclesiae&source=bl&ots=xoSieY-kZW&sig=luQ01ECoc8wUUDqLgEnuAytU&hl=en&sa=X&ved=0ahUKEWizuryo\\_5DVAhXK6YMKHXVYBns4ChDoAQghMAA#v=onepage&q=rerum%20ecclesiae&f=false](https://books.google.com/books?id=h5LYAAAAMAAJ&pg=PA564&pg=PA564&dq=rerum+ecclesiae&source=bl&ots=xoSieY-kZW&sig=luQ01ECoc8wUUDqLgEnuAytU&hl=en&sa=X&ved=0ahUKEWizuryo_5DVAhXK6YMKHXVYBns4ChDoAQghMAA#v=onepage&q=rerum%20ecclesiae&f=false)

## 4. *Evangelii Praecones — On Promoting Catholic Missions*

- a. Encyclical Letter of Pius XII, June 2, 1951
- b. [http://w2.vatican.va/content/pius-xii/en/encyclicals/documents/hf\\_p-xii\\_enc\\_02061951\\_evangelii-praecones.html](http://w2.vatican.va/content/pius-xii/en/encyclicals/documents/hf_p-xii_enc_02061951_evangelii-praecones.html)
- c. Summary: Issued on the 25<sup>th</sup> anniversary of *Revrum Ecclesiae*. Despite the interruption created by the Second World War, the missions had achieved a great deal. These achievements are listed in the encyclical, and include a steady growth in the number

of indigenous clergy and bishops. The letter emphasizes the importance of education, especially at a time when communism was spreading rapidly. An important command contained in the encyclical was that missionaries should respect the culture and customs of the people:

. . . let not the Gospel on being introduced into any new land destroy or extinguish whatever its people possess that is naturally good, just or beautiful. For the Church, when she calls people to a higher culture and a better way of life, under the inspiration of the Christian religion, does not act like one who recklessly cuts down and uproots a thriving forest. No, she grafts a good scion upon the wild stock that it may bear a crop of more delicious fruit. [# 56]

Central themes:

- Bring Christian truth to new peoples and form new Christians
- Establish Church on firm and definite foundations among new peoples
- Choose leaders for the people of the place
- Called upon lay people to cooperate with clergy, to perform catholic action, and to join associations that are in conformity with the Church in bringing social justice
- Missionaries are not to crush good elements of local cultures, destroy fine arts, culture, customs, tradition and local feasts, but to rather sanctify them and alter their meaning to celebrate the mysteries of faith or commemorate martyrs.

— [http://www.academia.edu/26928772/A\\_SHORT\\_SUMMARY\\_OF\\_EVANGELII\\_PRAECONES\\_FIDEI\\_DONUM\\_AND\\_PRINCEPS\\_PASTORUM](http://www.academia.edu/26928772/A_SHORT_SUMMARY_OF_EVANGELII_PRAECONES_FIDEI_DONUM_AND_PRINCEPS_PASTORUM)

## 5. *Fidei Donum — On the Present State of the Catholic Missions Especially in Africa*

- a. Encyclical Letter of Pius XII, April 21, 1957
- b. [http://w2.vatican.va/content/pius-xii/en/encyclicals/documents/hf\\_p-xii\\_enc\\_21041957\\_fidei-donum.html](http://w2.vatican.va/content/pius-xii/en/encyclicals/documents/hf_p-xii_enc_21041957_fidei-donum.html)
- c. **Summary:** Earlier attention of the Church had been focus on the Far East (esp. China), FD focuses its attention to the situation in Africa. 1957 is the year that many countries in Africa gained independence for their former colonial masters. The church had not made as much progress here as the pope had wished. Continental Africa was still European in leadership and ministry, a fact that caused considerable concern. Rome intended to establish a local indigenous clergy, and the encyclical therefore expressed joy at the establishment of hierarchies in many countries. Many African priest were ordained to the priesthood, in conformity with the “ultimate purpose” of missionary labor, which is to establish the Church “firmly and permanently” among new peoples. However, even though hierarchies had been established, missionary efforts in Africa were not coming to an end, but rather just beginning as Africa was beginning to develop. —  
[http://www.academia.edu/26928772/A\\_SHORT\\_SUMMARY\\_OF\\_EVANGELII\\_PRAECONES\\_FIDEI\\_DONUM\\_AND\\_PRINCEPS\\_PASTORUM](http://www.academia.edu/26928772/A_SHORT_SUMMARY_OF_EVANGELII_PRAECONES_FIDEI_DONUM_AND_PRINCEPS_PASTORUM)

## 6. *Princeps Pastorum (Prince of the Shepherds) — On the Missions, Native Clergy, and Lay Participation*

- a. Encyclical of Pope John XXIII, November 28, 1959
- b. [http://w2.vatican.va/content/john-xxiii/en/encyclicals/documents/hf\\_j-xxiii\\_enc\\_28111959\\_princeps.html](http://w2.vatican.va/content/john-xxiii/en/encyclicals/documents/hf_j-xxiii_enc_28111959_princeps.html)
- c. **Summary:** John XXIII takes his encyclical’s starting point as the outcome of the forty years of missionary endeavor: the establishment of the hierarchy and clergy in regions that were confided to missionaries. The pope even provides some statistics regarding the growth of the local clergy and hierarchy (e.g., consecration of the first East Asian bishop in 1923 and the first African bishop in 1939; he adds: ‘By 1959, we count 68 Asian and 25 African bishops.’).

In this context, John XXIII provides directives for the local clergy and the missionaries who remain in the emerging young churches. Some brief items may be noted: fraternal collaboration between local clergy and expatriate missionaries; solid training to priestly holiness; the need that all clergy study missiology; the importance of schools and cultural centers; the employment of modern techniques to spread the faith; the role of the laity and, the avoidance of ultra-nationalism within the young, local churches.

The changes that had taken place in the mission field over a four-decade period (1919-1959) were significant, since they showed the church’s growth toward an adult status. Also, ‘the very change in the political status of the ex-colonies, now independent countries... commands the change in the status of the Church in those countries’ (*De Letter* 1961: 29). Clearly, in the mind of John XXIII the time of any attitudes or approaches reminiscent of ‘colonial mission’ is definitely passed.

— [http://www.ocms.ac.uk/regnum/downloads/A\\_Century\\_of\\_Catholic\\_Mission-Final-WM.pdf](http://www.ocms.ac.uk/regnum/downloads/A_Century_of_Catholic_Mission-Final-WM.pdf)

## 7. *Ecclesiam Suam* — (Paths of the Church)

- a. Encyclical of Pope Paul VI, August 6, 1964
- b. [http://w2.vatican.va/content/paul-vi/en/encyclicals/documents/hf\\_p-vi\\_enc\\_06081964\\_ecclesiam.html](http://w2.vatican.va/content/paul-vi/en/encyclicals/documents/hf_p-vi_enc_06081964_ecclesiam.html)
- c. Summary: *Ecclesiam Suam*, Pope Paul VI's first encyclical, deals with the Church's approach to the modern world and articulates a vision for dialogue with both other religions and the world at large. Released on the eve of the final session of the Second Vatican Council, the encyclical exhorts Christians to develop a strong understanding of their own faith before they move into dialogue with the wider world. He emphasizes the importance of dialogue with other faiths, and, in a gesture to the later Council document, *Dignitatis Humanae*, he points to the inherent dignity of the interlocutor in such conversations. While Paul highlights the need to approach dialogue with an air of humility, patience, and charity, he also insists that the goal must remain to help bring the truth of the Christian faith to others, in addition to finding common ground.  
— <https://berkeleycenter.georgetown.edu/publications/ecclesiam-suam-paths-of-the-church>
  - i. Additional summary: <https://www.ewtn.com/library/CHISTORY/40ECSUP6.HTM>

## 8. *Lumen Gentium*

- a. Dogmatic Constitution On The Church — Second Vatican Council, November 21, 1964
- b. [http://www.vatican.va/archive/hist\\_councils/ii\\_vatican\\_council/documents/vat-ii\\_const\\_19641121\\_lumen-gentium\\_en.html](http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19641121_lumen-gentium_en.html)
- c. Summary: *Lumen Gentium*, the Dogmatic Constitution of the Church, drafted by the members of the Second Vatican Council and promulgated by Pope Paul VI, is one of the foundational texts of the modern Catholic Church. Beginning with an examination of the early Church, the encyclical traces the development of the hierarchy down through the modern period, arriving at a renewed understanding of ecclesiastical structure. In addition to reaffirming the apostolic succession of bishops, the letter articulates the notion of collegiality and portrays the pope not as a ruler of subjects, but as a unifier of equals. The encyclical furthermore insists that the entirety of the people of God constitute the structural Church and lifts up the laity as full co-participants with clergy and religious. It incited considerable debate as to whether it represented a departure from previous delineations of the role of the hierarchy, particularly with respect to governing and guiding the Church on questions of faith and morals. — <https://berkeleycenter.georgetown.edu/publications/lumen-gentium-light-of-the-nations-dogmatic-constitution-of-the-church>
  - i. See also:
    1. <http://www.hprweb.com/2015/04/lumen-gentium/>
    2. <https://www.archkck.org/document.doc?id=1679>
    3. <http://www.arcaneknowledge.org/catholic/councils/comment21-03.htm>

## 9. *Nostra Aetate* — Declaration on the Relation of the Church to Non-Christian Religions

- a. Second Vatican Council, October 28, 1965
- b. [http://www.vatican.va/archive/hist\\_councils/ii\\_vatican\\_council/documents/vat-ii\\_decl\\_19651028\\_nostra-aetate\\_en.html](http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_decl_19651028_nostra-aetate_en.html)
- c. Summary: One of the most important documents to emerge from the Second Vatican Council, *Nostra Aetate* calls Catholics to recognize the value of non-Christian religions and the fellowship among followers of different faiths. Beginning with Hinduism, Buddhism, and Islam, *Nostra Aetate* praises these religions for their shared attempt to liberate the human spirit from the restlessness of the temporal world. Notably, the document explicitly states that the “Catholic Church rejects nothing that is true and holy in these religions.” The final third of the document addresses Judaism, stressing the Jewish roots of the Christian church. The encyclical explicitly repudiates the notion that the Jews are an accursed people and decries all acts of anti-Semitism. The document concludes with an emphatic rejection of discrimination on the basis of religion, race, color, or condition of life, and it calls for a universal respect for human dignity and human rights. — <https://berkeleycenter.georgetown.edu/publications/nostra-aetate-in-our-age-declaration-on-the-relation-of-the-church-to-non-christian-religions>
  - i. See also: <http://www.prchiz.pl/pliki/NoAeAustralia.pdf>

## 10. *Ad gentes* — Decree on the Missionary Activity of the Church

- a. Second Vatican Council, December 7, 1965
- b. [http://www.vatican.va/archive/hist\\_councils/ii\\_vatican\\_council/documents/vat-ii\\_decree\\_19651207\\_ad-gentes\\_en.html](http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_decree_19651207_ad-gentes_en.html)
- c. Summary: *Ad Gentes* (Decree on the Mission Activity of the Church) is a decree released during the Second Vatican Council that announces the Catholic Church's commitment to bringing the Gospel to all people. (The name *Ad Gentes* comes from the Latin translation of Jesus' exhortation of the apostles to "go forth.") It establishes evangelization as one of the fundamental missions of the Catholic Church and reaffirms the tie between evangelization and charity for the less-fortunate. *Ad Gentes* also calls for the formation of strong lay groups, as well as strong relations with other Christians. Finally, it lays out guidelines for the training and actions of the missionaries.  
— Source: <https://berkeleycenter.georgetown.edu/publications/ad-gentes-decree-on-the-mission-activity-of-the-church>
  - i. See also:

1. <http://phillymissions.org/wp-content/uploads/2014/08/Ad-Gentes-Brief-Summary-on-the-Missionary-Doctrine-of-the-Church.pdf>
2. <http://mission.stcdio.org/wp-content/uploads/sites/21/2013/06/Ad-Gentes-Summary.pdf>

### **11. *Evangelii Nuntiandi* — (Evangelization in the Modern World)**

- a. Apostolic Exhortation of Pope Paul VI, December 8, 1975
- b. [http://w2.vatican.va/content/paul-vi/en/apost\\_exhortations/documents/hf\\_p-vi\\_exh\\_19751208\\_evangelii-nuntiandi.html](http://w2.vatican.va/content/paul-vi/en/apost_exhortations/documents/hf_p-vi_exh_19751208_evangelii-nuntiandi.html)
- c. **Summary:** The apostolic exhortation of Pope Paul VI on December 8, 1975, *Evangelii Nuntiandi*, was primarily given to the Church in order to enrich and deepen herself in the understanding of evangelization. It is likely to be an update regarding the state of the Church ten years after the Vatican II Council (No. 76) especially on its call for renewal. In other words, *Evangelii Nuntiandi* is merely telling us how to evangelize or proclaim the message of the gospel in context with the present situation of the society and of the world. It was like re-defining the meaning of evangelization in context. With this general perspective and purpose of the publish of this document, we can then say that the call for renewal is extended not only for the ordained ministers but to all believers in all forms of human society.

On the introduction and first chapter of the document, Pope Paul VI gave a very clear emphasis on the importance of evangelization not as an optional contribution for the Church but rather as one of human's role in its search for the truth. For Pope Paul VI, the call to evangelize is a personal command of our Lord, Jesus Christ and not merely a personal disposition of anybody. ...

The second chapter this time deals with the definition of evangelization. For the Church, evangelizing means bringing the Good News into all strata of humanity and through its influence in transforming humanity from within and making it new. In matters of evangelizing, culture plays an important role. Gospel and evangelization are not identical with culture and are independent in regard to all cultures. (No. 20) If we want to evangelize we must proclaim the gospel and to proclaim the gospel is only by witnessing of life. (No. 21). ...

The third chapter discusses on the content of evangelization especially its essential content and secondary elements. The essential content must first be witness, in a simple and direct way, to God revealed by Jesus Christ in the Holy Spirit. ... And, the secondary elements are likely the sacraments since it completes evangelization. (no. 28).

Chapter four gives us this time the methods and suitable means in evangelizing. ... The first means of evangelization is the witness of authentically Christian life. (no. 41) Second is the emphasis and necessity of preaching. ... The other means are Catechetics, which is a systematic religious instruction of the fundamental teachings of the Church. (no. 44) Mass media, personal contact, sacraments and popular piety are some of the other ways of proclaiming the Good News of our salvation.

Chapter five addresses the question of to whom shall the content and methods be applied to. The first sphere of proclamation is addressed especially to those who have never heard the Good News of Jesus Christ or to Children, non-Christian religions and non-believers. (nos. 52-55) The second sphere of proclamation is that of those who do not practice. (no. 56) One way of helping them is forming "small communities" or ecclesial *communautés de base*, which are communities that come together within the Church.

Chapter six now calls for people who will be responsible in proclaiming the gospel message. In other words, who are the workers for evangelization? In general, it is the Church, who is a missionary by nature. And, first on the line is the successor of Peter, the Pope. Next are the Bishops and priests; religious and most especially the laity. Under the umbrella of laity, we have the family, young people and diversified ministers.

On the final chapter, all these wonderful plan and techniques of evangelization can only be possible without the action of the Holy Spirit. Meaning nothing cannot replace the gentle action of the Holy Spirit. Again the witnessing of life is emphasized as the best way of evangelizing. Coercion or dishonorable or unworthy pressure is now removed since it will not respect the liberty and consciences of our brethren. Thus, there is a complete clarity and with total respect for the free options as it was presented. (no. 80) — <https://www.scribd.com/doc/59102379/Summary-of-Evangelii-Nuntiandi>

### **12. *To the Ends of the Earth: A Pastoral Statement on World Mission***

- a. Pastoral Statement, United States Conference of Catholic Bishops, 1987
- b. <http://www.internationalbulletin.org/issues/1987-02/1987-02-050-the.pdf>
- c. **Summary:** Purpose is two-fold: First, to stimulate interest in and a personal sense of responsibility for the Church's mission to other peoples. ... This mission to the peoples of all nations must involve all of us personally and individually in our parishes and at the diocesan and universal levels of the Church

Second, to affirm missionaries in their efforts to proclaim the Gospel and promote the reign of God. Jesus Christ, the Lord of all, is with them as they go forth in his name. So must the entire Church in the U.S. be with them as they carry out our common mission under difficult and often dangerous circumstances.

Our focus in this pastoral in the proclamation of the Gospel to people outside the United States. While we are acutely conscious of our continuing need to evangelize in our own country, that challenge, as great as it is, must never cause us to forget our responsibility to share the good news of Jesus with the rest of the world. Our concern must be for the whole Church, but especially for "those parts fo the world where the word of God has not yet been proclaimed." — *Catholic Update* (CU 0787), July 1987, "An abbreviated version of 'To the Ends of the Earth': The U.S. bishops pastoral statement on World Mission", St. Anthony Messenger Press.

### **13. *Christifideles Laici* — On the vocation and the mission of the lay faithful in the church and in the world**

- a. Post-Synodal Apostolic Exhortation, Pope John Paul II, December 30, 1988
- b. [http://w2.vatican.va/content/john-paul-ii/en/apost\\_exhortations/documents/hf\\_jp-ii\\_exh\\_30121988\\_christifideles-laici.html](http://w2.vatican.va/content/john-paul-ii/en/apost_exhortations/documents/hf_jp-ii_exh_30121988_christifideles-laici.html)
- c. Summary: ... The pope's document gathers together the reflections from the 1987 Synod of Bishops whose theme was the vocation and mission of the laity in the Church and the world, twenty years after the Second Vatican Council. The biblical text that serves as the basis for the document is the parable of the workers of the vineyard (Matt 20:1-16).  
The owner of the vineyard goes out at dawn to hire laborers, but he goes out again at nine, at mid-day, at three and even one hour before sunset. He needs all the workers and doesn't want any to just sit in the square. To everyone who confesses Jesus as Lord and becomes a disciple, the owner of the vineyard addresses the words: "You too are needed in my vineyard." To be a disciple of Jesus implies a call and a mission; it never is meant to be an exclusively spiritual experience with no reference to service. You are also responsible for the harvest of the vineyard. ... — <https://www.lasalette.org/about-lasalette/reconciliation/spirituality-and-charism/312-laity-in-the-church.html>

### **14. *REDEMPTORIS MISSIO* — On the permanent validity of the Church's missionary mandate**

- a. Encyclical, Pope John Paul II, December 7, 1990 (25<sup>th</sup> Anniversary of *Ad Gentes*)
- b. [http://w2.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf\\_jp-ii\\_enc\\_07121990\\_redemptoris-missio.html](http://w2.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jp-ii_enc_07121990_redemptoris-missio.html)
- c. Summary: *Redemptoris Missio* is an encyclical of Pope John Paul II on the urgency and necessity for missionary activities and endeavors in the world. Upholding the universal importance of missionary activity for all Christians but recognizing its negative connotation in the multicultural and religiously tolerant modern world, the pope attempts to revive the missionary vitality of the Christian community while defending its intention. John Paul elaborates that Christian missionary activity does not detract from human freedom, the diversity of culture, or the good within other religions. However, these worthy goods do not lessen the importance of or mandate for the Christian spreading of the Gospel or work towards the salvation of souls. Approaching a controversial matter in a new age, this encyclical is highly important for understanding the Catholic Church's interaction with other religions and the larger world. — <https://berkeleycenter.georgetown.edu/publications/redemptoris-missio-mission-of-the-redeemer>
  - i. See also: [http://www.ijfm.org/PDFs\\_IJFM/08\\_3\\_PDFs/8\\_3Barrett.pdf](http://www.ijfm.org/PDFs_IJFM/08_3_PDFs/8_3Barrett.pdf)

### **15. *Dialogue and Proclamation: Reflection And Orientations On Interreligious Dialogue And The Proclamation Of The Gospel Of Jesus Christ***

- a. Instruction, Pontifical Council for Inter-Religious Dialogue, May 19, 1991
- b. [http://www.vatican.va/roman\\_curia/pontifical\\_councils/interelg/documents/rc\\_pc\\_interelg\\_doc\\_19051991\\_dialogue-and-proclamatio\\_en.html](http://www.vatican.va/roman_curia/pontifical_councils/interelg/documents/rc_pc_interelg_doc_19051991_dialogue-and-proclamatio_en.html)
- c. Summary: published ... some months after *Redemptoris Missio*, the Missionary Encyclical of Pope John Paul II. Cardinal Arinze said: "(Dialogue and Proclamation) goes into further detail on an important question: how do interreligious dialogue and proclamation—announcing the Gospel in order to invite people to accept it and to be incorporated into the Church through baptism—go together?" While maintaining the permanent priority of proclaiming the Gospel of Jesus Christ, Dialogue and Proclamation declares unequivocally that "despite the difficulties, the Church's commitment to dialogue remains firm and irreversible" (n. 54).  
The necessity to show the clear relation between dialogue and proclamation has been felt ever since the publication of *Nostra aetate*. In this context, *Dialogue and Proclamation* has become a reference point for those who wish to go deeper into this argument. The Holy Father wrote in *Redemptoris Missio*: "Interreligious dialogue is a part of the Church's evangelizing mission. Understood as a method and means of mutual knowledge and enrichment, dialogue is not in opposition to the mission *ad gentes*; indeed, it has special links with that mission and is one of its expressions" — <https://www.ewtn.com/library/CURIA/PCIDDIAL.HTM>

### **16. *Ecclesia in Africa: On the Church in Africa and its Evangelizing Mission Towards the Year 2000***

- a. Post-Synodal Apostolic Exhortation, Pope John Paul II, September 14, 1995
- b. [http://w2.vatican.va/content/john-paul-ii/en/apost\\_exhortations/documents/hf\\_jp-ii\\_exh\\_14091995\\_ecclesia-in-africa.html](http://w2.vatican.va/content/john-paul-ii/en/apost_exhortations/documents/hf_jp-ii_exh_14091995_ecclesia-in-africa.html)
- c. Summary: Writing after the spring 1994 Special Assembly for Africa of the Synod of Bishops, Pope John Paul II notes that the synod "clearly showed that issues in Africa such as increasing poverty, urbanization, the international debt, the arms trade, the problem of refugees and displaced persons, demographic concerns and threats to the family, the liberation of women, the spread of AIDS, the survival of the practice of slavery in some places, ethnocentricity and tribal opposition figure among the fundamental challenges." Christian-Muslim relations, inculturation of faith, formation of the laity, priestly formation and numerous other topics concerning the agents and structures of evangelization are discussed. Returning repeatedly to a human



rights theme, he says “the winds of change are blowing strongly in many parts of Africa, and people are demanding ever more insistently the recognition and promotion of human rights and freedoms.”

— [http://www.piercedhearts.org/jpii/summary\\_writings.htm](http://www.piercedhearts.org/jpii/summary_writings.htm)

### **17. *Ecclesia in America: On the Encounter with the Living Jesus Christ: The Way to Conversion, Communion and Solidarity in America***

- a. Post-Synodal Apostolic Exhortation, Pope John Paul II, January 22, 1999
- b. [http://w2.vatican.va/content/john-paul-ii/en/apost\\_exhortations/documents/hf\\_jp-ii\\_exh\\_22011999\\_ecclesia-in-america.html](http://w2.vatican.va/content/john-paul-ii/en/apost_exhortations/documents/hf_jp-ii_exh_22011999_ecclesia-in-america.html)
- c. **Summary:** *Ecclesia in America* is about radical discipleship as the fruit of a “fresh, authentic,” encounter with Christ, leading to conversion, communion and solidarity with the outcast, the poor, the marginalized, the weakest in society, including the unborn. In the document the Holy Father emphasizes four places where we encounter Christ: 1) through Mary, and for America, especially our Lady of Guadalupe, 2) in Sacred Scripture read in the light of Tradition, the Fathers of the Church and the Magisterium and more deeply understood through meditation and prayer, 3) in the Sacred Liturgy and the Sacraments of the Church 4) in the persons, especially the poor, “in whom Christ is mysteriously present” (Matthew 25). (No. 12). — <http://cid.org/1999/04/01/pope-john-paul-iis-new-america-ecclesia-in-america-fr-neuhaus-should-withdraw-his-book/>

### **18. *Ecclesia in Asia — On Jesus Christ the Savior and his Mission of Love and Service in Asia: “...that they may have life and have it abundantly” (Jn 10:10)***

- a. Post-Synodal Apostolic Exhortation, Pope John Paul II, November 6, 1999
- b. [http://w2.vatican.va/content/john-paul-ii/en/apost\\_exhortations/documents/hf\\_jp-ii\\_exh\\_06111999\\_ecclesia-in-asia.html](http://w2.vatican.va/content/john-paul-ii/en/apost_exhortations/documents/hf_jp-ii_exh_06111999_ecclesia-in-asia.html)
- c. **Summary:** Document issued by Pope John Paul II to serve as a blueprint for the expansion of the Roman Catholic faith in Asia. It summarizes ideas and conclusions of the Special Asian Synod held in Rome from April 18 to May 14, 1998. It was officially promulgated by John Paul II in New Delhi, India on November 6, 1999.

The document stated that “just as in the first millennium the Cross was planted on the soil of Europe, and in the second on that of the Americas and Africa, we can pray that in the Third Christian Millennium a great harvest of faith will be reaped in this vast and vital continent of Asia” (EA 1) (JP II 1999:359).

The Exhortation is composed of seven parts dealing with the following themes: the Asian context, Jesus as Savior, the Holy Spirit as Lord and Giver of life, proclamation of Jesus in Asia (with a focus on inculturation), communion and dialogue for mission (with a focus on ecumenical and interreligious dialogue), the service of human promotion, and Christians as witnesses to the Gospel.

The long document concludes as “The peoples of Asia need Jesus Christ and his Gospel. Asia is thirsting for the Living water that Jesus alone can give (cf. Jn 4:10–15). The disciples of Christ in Asia must therefore be unstinting in their efforts to fulfil the mission they have received from the Lord, who has promised to be with them to the end of the age (cf. Mt 28:20). Trusting in the Lord who will not fail those whom he has called, the Church in Asia joyfully makes her pilgrim way into the Third Millennium.”

— [https://en.wikipedia.org/wiki/Ecclesia\\_in\\_Asia](https://en.wikipedia.org/wiki/Ecclesia_in_Asia)

see also: <https://nelsonmcb.wordpress.com/2012/06/23/ecclesia-in-asia-an-evaluation/> — *Ecclesia in Asia: An Evaluation*

### **19. *Ecclesia in Oceania — On Jesus Christ and the Peoples of Oceania: Walking His Way, Telling His Truth, Living His Life***

- a. Post-Synodal Apostolic Exhortation, Pope John Paul II, November 22, 2001
- b. [http://w2.vatican.va/content/john-paul-ii/en/apost\\_exhortations/documents/hf\\_jp-ii\\_exh\\_20011122\\_ecclesia-in-oceania.html](http://w2.vatican.va/content/john-paul-ii/en/apost_exhortations/documents/hf_jp-ii_exh_20011122_ecclesia-in-oceania.html)
- c. **Summary:** *Ecclesia in Oceania* is mainly composed of four chapters based on the elements in the formulation of the synod theme: “Jesus Christ and the Peoples of Oceania: Walking His Way, Teaching His Truth, Living His Life”. In this regard, the Holy Father states: “the theme is inspired by the words of John’s Gospel where Jesus refers to himself as the Way, the Truth and the Life (Jn 14:6) and it recalls the invitation which he extends to all the peoples of Oceania; they are invited to meet him, to believe in him, and to proclaim him as the Lord of all.  
The Holy Father insists, that “Christ is now calling the Church to share in his mission with new energy and creativity” (3), requiring the Church in the region to search “appropriate ways of presenting to the peoples of Oceania today Jesus Christ as Lord and Savior” (“careful discernment to see what is of the Gospel and what is not, what is essential and what is less so” (7) and a consideration of “the worldwide process of modernization which has effects both positive and negative” (7)).  
. . . The entire group of agents of evangelization is to proclaim the truth of Christ in the particularly challenging areas in Oceania, that is, “traditional religions and cultures and ... the modern process of secularization” (20); “the media of social communications” (21); “catechesis, instruction and formation in the faith” (22); “the work of ecumenism” (23); “fundamentalist

religious groups and movements" (24) and "interreligious dialogue" (25). — <https://zenit.org/articles/summary-of-apostolic-exhortation-ecclesia-in-oceania/>

## 20. *Novo Millennio Ineunte: At the Close of the Great Jubilee of the Year 2000*

- a. Apostolic Letter, Pope John Paul II, January 6, 2001
- b. [http://w2.vatican.va/content/john-paul-ii/en/apost\\_letters/2001/documents/hf\\_jp-ii\\_apl\\_20010106\\_novo-millennio-ineunte.html](http://w2.vatican.va/content/john-paul-ii/en/apost_letters/2001/documents/hf_jp-ii_apl_20010106_novo-millennio-ineunte.html)
- c. **Summary:** The apostolic letter outlines the priorities for the Catholic Church for the third millennium and beyond. The priorities of the Church center on Jesus Christ,

It is not therefore a matter of inventing a "new program". The program already exists: it is the plan found in the Gospel and in the living Tradition, it is the same as ever. Ultimately, it has its center in Christ himself, who is to be known, loved and imitated, so that in him we may live the life of the Trinity, and with him transform history until its fulfilment in the heavenly Jerusalem. This is a program which does not change with shifts of times and cultures, even though it takes account of time and culture for the sake of true dialogue and effective communication. This program for all times is our program for the Third Millennium.

The highest priority is put on holiness or sanctity (no. 30): "First of all, I have no hesitation in saying that all pastoral initiatives must be set in relation to holiness."

The second priority is the basic means to arrive at holiness: "a training in the art of prayer" (no. 32): "This training in holiness calls for a Christian life distinguished above all in the art of prayer."

— [https://en.wikipedia.org/wiki/Novo\\_Millennio\\_Ineunte](https://en.wikipedia.org/wiki/Novo_Millennio_Ineunte)

## 21. *Ecclesia in Europa — On Jesus Christ Alive in his church the source of hope for Europe*

- a. Post-Synodal Apostolic Exhortation, Pope John Paul II, June 28, 2003
- b. [http://w2.vatican.va/content/john-paul-ii/en/apost\\_exhortations/documents/hf\\_jp-ii\\_exh\\_20030628\\_ecclesia-in-europa.html](http://w2.vatican.va/content/john-paul-ii/en/apost_exhortations/documents/hf_jp-ii_exh_20030628_ecclesia-in-europa.html)
- c. **Summary:** ... "The Church has the urgent task of bringing the liberating message of the Gospel to the men and women of Europe," the Pope cries in his exhortation *Ecclesia in Europa*, published at the end of June. This seems an echo, but by now much more pressing, of that shout of joy with which he initiated his pontificate: "Do not be afraid. Open, rather, throw wide the doors to Christ." This is an announcement of hope, the Pope says in his exhortation, that Europe seems to have lost.

The Pope's text sums up the Bishops' Synod held right before the Jubilee of 2000. The Jubilee was also a great media event. But the Pope, in his exhortation, does not use triumphal tones. On the contrary, he harkens back to the book of Revelation, like an ancient prophet who tries to warn his contemporaries in the face of grave peril. There are, he says, "many troubling signs which at the beginning of the third millennium are clouding the horizon of the European continent." First and foremost, "the loss of Europe's Christian memory and heritage," accompanied "by a kind of practical agnosticism and religious indifference whereby many Europeans give the impression of living without spiritual roots and somewhat like heirs who have squandered a patrimony entrusted to them by history." It is this sort of bewilderment that today, paradoxically, prevents the recognition that Christianity is the only ground that over the centuries has provided a unitary idea of Europe. The Pope admits that he is not surprised "then, that there are efforts to create a vision of Europe which ignore its religious heritage, and in particular, its profound Christian soul, asserting the rights of the peoples who make up Europe without grafting those rights onto the trunk which is enlivened by the sap of Christianity." ... — <http://archivio.traces-cl.com/sept03/ecclesiaine.html>

## 22. *Teaching The Spirit Of Mission Ad Gentes: Continuing Pentecost Today*

- a. Pastoral Statement, United States Conference of Catholic Bishops, June 2005
- b. <http://www.usccb.org/beliefs-and-teachings/what-we-believe/teaching-the-spirit-of-mission-ad-gentes-continuing-pentecost-today.cfm>
- c. **Summary:** In order to strengthen this mission effort, we address this letter particularly to all those who fulfill the special role of teaching and forming the Catholics in our dioceses and eparchies. ...

The Church in the United States must do her part in fulfilling God's plan to reach the ends of the earth with Christ's love. It is vitally important that those who are involved in the teaching ministry of the Church spread the Word. There are many ways to accomplish this: forming a network of concern and prayer for missions; inviting others to consider becoming missionaries; encouraging others to support missions with financial contributions. The Holy Spirit has given to those responsible for the formation of the disciples of this age a special grace to enlighten the minds of others. It is our hope that these minds will join more enthusiastically in our mission to the nations. — <http://www.usccb.org/beliefs-and-teachings/what-we-believe/teaching-the-spirit-of-mission-ad-gentes-continuing-pentecost-today.cfm>

### **23. Best Practices To Teach The Spirit Of Mission**

- a. Pastoral Statement, USCCB Committee On World Missions, 2005
- b. <http://www.usccb.org/beliefs-and-teachings/what-we-believe/best-practices-to-teach-the-spirit-of-mission.cfm>
- c. Summary: Practical suggestions for Bishops, Rectors / University and Seminary Professors, Priests and Deacons, Parents, Director of Religious Education / Catechists / Teachers.

### **24. Address of his Holiness Benedict XVI to the Participants of the International Conference on Occasion of the 40th Anniversary of the Conciliar Decree "Ad Gentes"**

- a. Address, Pope Benedict XXXVI, March 11, 2006
- b. [http://w2.vatican.va/content/benedict-xvi/en/speeches/2006/march/documents/hf\\_ben-xvi\\_spe\\_20060311\\_ad-gentes.html](http://w2.vatican.va/content/benedict-xvi/en/speeches/2006/march/documents/hf_ben-xvi_spe_20060311_ad-gentes.html)
- c. Summary: In his address the Holy Father said the "approval of the ad gentes decree on 7 December 1965 gave new impulse to the missionary activity of the Church. It identified the theological foundation of missionary work, its true value and timeliness in the face of a changing world and the challenges modernity poses to the preaching of the Gospel. The Church is now more keenly aware of her innate missionary calling, recognizing it as an constitutive element of her nature".  
Obedient to Christ's command Christians realize they are sent to the men and women of the third millennium, "to share with them the truth of the Gospel message and thus open for them the path to salvation". Mission is not an option the Pope said "on the contrary proclaiming and bearing witness to the Gospel are the first service Christians can render the individual person and the whole human race, called as they are to communicate to all peoples God's love fully revealed in the one Savior of the world Jesus Christ". — [http://www.fides.org/en/attachments/dossier\\_bxvi\\_marzo06.doc](http://www.fides.org/en/attachments/dossier_bxvi_marzo06.doc)

### **25. Nota dottrinale su alcuni aspetti dell'evangelizzazione — Doctrinal Note On Some Aspects Of Evangelization**

- a. Doctrinal Note, Congregation for the Doctrine of the Faith, December 3, 2007
- b. [http://www.vatican.va/roman\\_curia/congregations/cfaith/documents/rc\\_con\\_cfaith\\_doc\\_20071203\\_nota-evangelizzazione\\_en.html](http://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20071203_nota-evangelizzazione_en.html)
- c. Summary: The Doctrinal Note is devoted principally to an exposition of the Catholic Church's understanding of the Christian mission of evangelization, which is to proclaim the Gospel of Jesus Christ; the word "Gospel" translates "evangelion" in the Greek New Testament. ...  
The Doctrinal Note cites Pope John Paul II's Encyclical Letter "The Mission of the Redeemer" in recalling that "'Every person has the right to hear the Good News [Gospel] of the God who reveals and gives himself in Christ, so that each one can live out in its fullness his or her proper calling.' This right implies the corresponding duty to evangelize."  
Today there is "a growing confusion" about the Church's missionary mandate. Some think "that any attempt to convince others on religious matters is a limitation of their freedom," suggesting that it is enough to invite people "to act according to their consciences", or to "become more human or more faithful to their own religion", or "to build communities which strive for justice, freedom, peace and solidarity", without aiming at their conversion to Christ and to the Catholic faith.  
Others have argued that conversion to Christ should not be promoted because it is possible for people to be saved without explicit faith in Christ or formal incorporation in the Church. Because "of these problems, the Congregation for the Doctrine of the Faith has judged it necessary to public the present Note." — <http://www.ewtn.com/library/CURIA/vpoaspevang.HTM>

### **26. Verbum Domini: On the Word of God in the Life and Mission of the Church**

- a. Post-Synodal Apostolic Exhortation, Pope Benedict XVI, September 30, 2010
- b. [http://w2.vatican.va/content/benedict-xvi/en/apost\\_exhortations/documents/hf\\_ben-xvi\\_exh\\_20100930\\_verbum-domini.html](http://w2.vatican.va/content/benedict-xvi/en/apost_exhortations/documents/hf_ben-xvi_exh_20100930_verbum-domini.html)
- c. Summary: This apostolic exhortation calls all the People of God to renewal through the Word of the Lord, and it is eminently practical in the encouragement it offers for laity and pastors.  
Pope Benedict begins his letter of encouragement and call to action with the phrase, "The Word of the Lord abides forever." In this simple phrase the whole of the apostolic exhortation is summarized. With this letter an invitation is extended to the entire Church to return to the animating force of our existence as a Christian people, the Word of the Lord (see Jn 1:1). By entering into history through the Incarnation, the Word of the Lord became a wellspring of grace for all to draw from eternally. It is from this font that the Pope invites us to drink. He writes, "With the synod fathers I express my heartfelt hope for the flowering of a new season of greater love for sacred Scripture on the part of every member of the People of God, so that their prayerful and faith-filled reading of the Bible will, with time, deepen their personal relationship with Jesus."  
Pope Benedict reminds us that each encounter with the Word, in holy Scripture, history, creation and worship, represents a grace-filled opportunity to strengthen and renew our faith. — <https://www.osv.com/TheChurch/Article/TabId/563/ArtMID/13751/ArticleID/10356/What-is-the-Meaning-of-Verbum-Domini.aspx>



- i. See also:
  1. cliff notes for *Verbum Domini* — <http://www.ansh.org/resources/randysoto/Cliff%20notes%20of%20Verbum%20Domini.pdf>
  2. Key themes of *Verbum Domini* — <https://www.osv.com/OSVNewsweekly/Article/TabId/535/ArtMID/13567/ArticleID/5288/Key-themes-of-Verbum-Domini.aspx>

## **27. Instrumentum Laboris: The New Evangelization for the Transmission of the Christian Faith**

- a. Working Document of General Assembly of the Synod of Bishops, February 2, 2011
- b. [http://www.vatican.va/roman\\_curia/synod/documents/rc\\_synod\\_doc\\_20110202\\_lineamenta-xiii-assembly\\_en.html](http://www.vatican.va/roman_curia/synod/documents/rc_synod_doc_20110202_lineamenta-xiii-assembly_en.html)
- c. **Summary:** From the Preface: “Increase our faith!” (Lk 17:5) is the Apostles’ prayer to the Lord Jesus, when they realize that faith which is a gift from God, is the only way of having a personal relationship with him and fulfilling their vocation as disciples. Today, because of a lack of faith, Churches are witnessing a decline in sacramental and Christian practice among the faithful to the point that some members can even be called “non-believers”. Also, many Churches which displayed great enthusiasm are now showing signs of weariness and apprehension in the face of very complex situations in today’s world. Hence, the Holy Father, Pope Benedict XVI decided to celebrate a Year of Faith beginning on 11 October 2012 to commemorate the fiftieth anniversary of the opening of the Second Vatican Council and the twentieth anniversary of the publication of the Catechism of the Catholic Church.  
Hence, the goal of evangelization today is, as always, the transmission of the Christian faith. This task primarily concerns Churches, diocesan and eparchies, whose worshippers gather regularly for liturgical celebration to pass on the treasure of faith to the members of their families, communities and parishes. They accomplish this task by proclaiming and bearing witness to the Christian life through the catechumenate, catechesis and works of charity. New methods and new forms of expression are needed to convey to the people of today the perennial truth of Jesus Christ. This renewed dynamism in the Christian community will lead to renewed missionary activity, now more urgent than ever. — <https://cbcvietnam.org/church-documents/summary-of-the-instrumentum-laboris-for-the-synod-on-the-new-evangelization.html>

## **28. Evangelii Gaudium: On the Proclamation of the Gospel in Today’s World**

- a. Apostolic Exhortation, Pope Francis, November 24, 2013
- b. [http://w2.vatican.va/content/francesco/en/apost\\_exhortations/documents/papa-francesco\\_esortazione-ap\\_20131124\\_evangelii-gaudium.html](http://w2.vatican.va/content/francesco/en/apost_exhortations/documents/papa-francesco_esortazione-ap_20131124_evangelii-gaudium.html)
- c. **Summary:** Pope Francis opens the document like this: “The Joy of the Gospel fills the hearts and lives of all who encounter Jesus. Those who accept his offer of salvation are set free from sin, sorrow, inner emptiness and loneliness. With Christ joy is constantly born anew. In this Exhortation I wish to encourage the Christian faithful to embark upon a new chapter of evangelization marked by this joy, while pointing out new paths for the Church’s journey in years to come” (#1) (italics mine).  
What is this new chapter? My best guess would be the quote below which I believe sums up the document well: “I dream of a ‘missionary option’, that is, a missionary impulse capable of transforming everything, so that the Church’s customs, ways of doing things, times and schedules, language and structures can be suitably channeled for the evangelization of today’s world rather than for her self-preservation” (#27).  
This is a huge statement. As a Church, we have been in self-preservation mode. We have hid ourselves in bunkers and hoped to survive. Pope Francis is calling for our Church to thrive by choosing the missionary option in everything that we do.  
How do we do this? That’s what the rest of the document is all about.  
— <https://focusoncampus.org/content/a-summary-of-evangelii-gaudium-joy-of-the-gospel-pope-francis-first-apostolic-exhortation-30b0228c-cce4-4191-b13b-53b887212459>  
i. See also: *Understanding the Holy Father’s Apostolic Exhortation—Evangelii Gaudium* by Joe Paprocki, DMin, — <https://elcatholics.org/documents/Evangelii%20Gaudium%20Summary%20by%20Joe%20Paprocki.pdf>

## **29. Misericordiae Vultus: Bull of Indiction of the Extraordinary Jubilee of Mercy**

- a. Papal Bull, Pope Francis, April 11, 2015
- b. [https://w2.vatican.va/content/francesco/en/apost\\_letters/documents/papa-francesco\\_bolla\\_20150411\\_misericordiae-vultus.html](https://w2.vatican.va/content/francesco/en/apost_letters/documents/papa-francesco_bolla_20150411_misericordiae-vultus.html)
- c. **Summary:** ... a beautiful meditation on the meaning, nature, and calling of mercy – the word that best describes the scope, mission, and substance of his pontificate. By proclaiming the Jubilee of Mercy, Francis wants to invite the entire Church into a special time when “the witness of believers might grow stronger and more effective,” and his invitation to convert and renew our faith starts from these few precious pages.

“Jesus Christ is the face of the Father’s mercy.” With these opening words, Francis sets the tone for the entire document and identifies the core of “the mystery of the Christian faith.” When Christians speak of mercy, they are not merely advocating for gentleness, compassion, generosity, and understanding. Mercy certainly entails all of these things, but mercy is first and foremost a description of God’s nature. The call to become merciful (Mt. 5:7) is not simply an invitation to a more non-judgmental way of looking at others and ourselves; it is the invitation to “be merciful as your Father is merciful,” (Lk. 6:36) that is, to participate in the very way in which God loves his creatures.

This is the Christian program of life, one that is “as demanding as it is rich with joy and peace.” What it means to be merciful is not left to our imagination, though. Mercy is not an ideal that we try to reach through our own ethical efforts. Mercy is a “concrete reality through which he [God] reveals his love as that of a father or a mother, moved to the very depths out of love for their child.” It is not an abstract idea, for “mercy has become living and visible in Jesus of Nazareth.” Mercy is a person. To encounter mercy we need to encounter a person, Jesus of Nazareth. ... —<https://millennialjournal.com/2015/04/20/mercy-is-a-person-reflections-on-the-papal-bull-misericordiae-vultus/>

i. See also: *The papal bull: Misericordiae Vultus* by Michael Sean Winters

1. <https://www.ncronline.org/blogs/distinctly-catholic/papal-bull-misericordiae-vultus>

### **30. *Misericordia et misera: at the Conclusion of the Extraordinary Jubilee of Mercy***

a. Apostolic Letter, Pope Francis, November 20, 2016

b. [https://w2.vatican.va/content/francesco/en/apost\\_letters/documents/papa-francesco-lettera-ap\\_20161120\\_misericordia-et-misera.html](https://w2.vatican.va/content/francesco/en/apost_letters/documents/papa-francesco-lettera-ap_20161120_misericordia-et-misera.html)

c. **Summary:** The title refers to the mercy with misery Jesus grants the woman caught in adultery. ...

He gets to his thesis fast: “Mercy cannot become a mere parenthesis in the life of the Church; it constitutes her very existence, through which the profound truths of the Gospel are made manifest and tangible. Everything is revealed in mercy; everything is resolved in the merciful love of the Father.”

... Pope Francis says, “We are called to celebrate mercy,” and follows with four ways to do this.

First, “From the beginning to the end of the Eucharistic celebration, mercy constantly appears in the dialogue between the assembly at prayer and the heart of the Father.”

Second, “Hearing the word of God” celebrates mercy because, “In the biblical readings, we retrace the history of our salvation through the proclamation of God’s tireless work of mercy.”

Third, “The Bible is the great story of the marvels of God’s mercy.” In this context he suggests a “Bible Sunday” every year without further details.

Fourth, “The celebration of mercy takes place in a very particular way in the Sacrament of Penance and Reconciliation.” Here, “God shows us the way to turn back to him and invites us to experience his closeness anew.” —

<https://cruxnow.com/vatican/2016/11/21/quick-summary-popes-letter-ending-year-mercy/>

### **31. *With the Gospel in your pocket — Mass at Santa Marta***

a. Morning Meditation in the Chapel of the Domus Sanctae Marthae, Pope Francis, January 9, 2017

b. [http://w2.vatican.va/content/francesco/en/cotidie/2017/documents/papa-francesco-cotidie\\_20170109\\_with-the-gospel-in-your-pocket.html](http://w2.vatican.va/content/francesco/en/cotidie/2017/documents/papa-francesco-cotidie_20170109_with-the-gospel-in-your-pocket.html)

c. **Summary:** Three tasks, to assure ourselves that Jesus is at the center of our life:

The first approach is to know and recognize Jesus; to seek how Jesus was: does this interest me? It is, Francis stated, “a question that all of us must ask ourselves: does it interest me to know Jesus or perhaps am I more interested in soap operas or gossip or ambitions or knowing about other people’s lives?”

Second task is found “at the beginning of the liturgy, before the collect prayer, and then in the Psalm” from the day’s reading: “adore Jesus, he is God!”. It is important to “adore Jesus”, Pope Francis said, adding: “In the Psalm we prayed: “Let us adore the Lord with the angels” (cf. Psalm 96). And if “the angels adore him” truly, then we should ask ourselves “if we adore him as well”. Most often we pray to Jesus, the Pontiff said, to ask or thank him for something, which is all well and good. However, he continued, the real question is whether we adore Jesus.

Third task ... is what today’s Gospel reading tells us: follow Jesus. When the Lord “saw Simon and Andrew working - they were fishermen - he said to them, “Follow me”. We must therefore “follow Jesus, the things he taught us, the things we find each day when we read that piece of the Gospel”. And we must ask: “Lord, what do you want me to do? Show me the way”. —

<http://www.osservatoreromano.va/en/news/gospel-your-pocket-eng>

## **Other Documents for Mission Education**

- **Mission Education Guidelines for Religious Educators and Catechists**
  - Pontifical Mission Societies in the United States
  - <https://www.hbgdiocese.org/wp-content/uploads/2012/10/Mission-Education-Guidelines-Sept-2012.pdf>
  - **Summary:** These Guidelines have been prepared to assist catechists and religious educators in their preparation of classes related to World Mission, with topics of specific interest under these three domains: Sacraments and Liturgy, Prayer, and Christian Living. Basic concepts are listed under each to supplement lesson preparation. Activities are included to help make the learning concrete and to stimulate the personal creativity of individual catechists and educators. Throughout, there are references to support the goals and objectives of particular lesson plans.