

## Extraordinary Missionary Month—October 2019

Theme: “Baptized and sent: the Church of Christ on mission in the world.”

### Pope Francis – BAPTIZED AND SENT

Date	Document's title	Quotations	Document's link
June 29, 2013	<p style="text-align: center;">ENCYCLICAL LETTER <i>LUMEN FIDEI</i> OF THE SUPREME PONTIFF FRANCIS TO THE BISHOPS PRIESTS AND DEACONS CONSECRATED PERSONS AND THE LAY FAITHFUL ON FAITH</p>	<p>42. What are the elements of baptism which introduce us into this new "standard of teaching"? First, the name of the Trinity — the Father, the Son and the Holy Spirit — is invoked upon the catechumen. Thus, from the outset, a synthesis of the journey of faith is provided. The God who called Abraham and wished to be called his God, the God who revealed his name to Moses, the God who, in giving us his Son, revealed fully the mystery of his Name, now bestows upon the baptized a new filial identity. This is clearly seen in the act of baptism itself: immersion in water. Water is at once a symbol of death, inviting us to pass through self-conversion to a new and greater identity, and a symbol of life, <b>of a womb in which we are reborn by following Christ in his new life. In this way, through immersion in water, baptism speaks to us of the incarnational structure of faith. Christ's work penetrates the depths of our being and transforms us radically, making us adopted children of God and sharers in the divine nature. It thus modifies all our relationships, our place in this world and in the universe, and opens them to God's own life of communion. This change which takes place in baptism helps us to appreciate the singular importance of the catechumenate — whereby growing numbers of adults, even in societies with ancient Christian roots, now approach the sacrament of baptism — for the new evangelization. It is the road of preparation for baptism, for the transformation of our whole life in Christ.</b></p>	<p><a href="http://w2.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20130629_encidica-lumen-fidei.html">http://w2.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20130629_encidica-lumen-fidei.html</a></p>
November 13, 2013	<p style="text-align: center;">POPE FRANCIS  GENERAL AUDIENCE  SAINT PETER'S  SQUARE</p>	<p>In the <i>Creed</i>, through which we make our Profession of Faith every Sunday, we state: “I confess one Baptism for the forgiveness of sins”. It is the only explicit reference to a Sacrament contained in the <i>Creed</i>. <b>Indeed, Baptism is the “door” of faith and of Christian life. The Risen Jesus left the Apostles with this charge: “Go into all the world and preach the Gospel to the whole of creation. He who believes and is baptized will be saved” (Mk 16:15-16). The Church's mission is to evangelize and remit sins through the Sacrament of Baptism.</b> But let us return to the words of the <i>Creed</i>. The expression can be divided into three points: “<i>I confess</i>”; “<i>one Baptism</i>”; “<i>for the remission of sins</i>”.</p>	<p><a href="https://w2.vatican.va/content/francesco/en/audiences/2013/documents/papa-francesco_20131113_udienza-generale.html">https://w2.vatican.va/content/francesco/en/audiences/2013/documents/papa-francesco_20131113_udienza-generale.html</a></p>
November 13, 2013	<p style="text-align: center;">IDEM</p>	<p>1. “<i>I profess</i>”. What does this mean? It is a solemn term that indicates the great importance of the object, that is, of Baptism. In fact, by pronouncing these words we affirm our true identity as children of God. <b>Baptism is in a certain sense the identity card of the Christian, his birth certificate, and the act of his birth into the Church.</b></p>	<p><a href="https://w2.vatican.va/content/francesco/en/audiences/2013/documents/papa-francesco_20131113_udienza-generale.html">https://w2.vatican.va/content/francesco/en/audiences/2013/documents/papa-francesco_20131113_udienza-generale.html</a></p>

November 13, 2013	IDEM	<p>The word “Baptism” literally means “immersion”, and in fact this Sacrament constitutes a true spiritual immersion in the death of Christ, from which one rises with Him like a new creation (cf. Rom 6:4). <b>It is the washing of regeneration and of illumination. Regeneration because it actuates that birth by water and the Spirit without which no one may enter the Kingdom of Heaven (cf. Jn 3:5). Illumination because through Baptism the human person becomes filled with the grace of Christ, “the true light that enlightens every man” (Jn 1:9) and dispels the shadows of sin.</b> That is why in the ceremony of Baptism the parents are given a lit candle, to signify this illumination; <b>Baptism illuminates us from within with the light of Jesus.</b> In virtue of this gift the baptized are called to become themselves “light” — the light of the faith they have received — for their brothers, especially for those who are in darkness and see no glimmer of light on the horizon of their lives.</p>	<a href="https://w2.vatican.va/content/francesco/en/audiences/2013/documents/papa-francesco_20131113_udienza-generale.html">https://w2.vatican.va/content/francesco/en/audiences/2013/documents/papa-francesco_20131113_udienza-generale.html</a>
November 24, 2013	<p>APOSTOLIC EXHORTATION <i>EVANGELII GAUDIUM</i> OF THE HOLY FATHER FRANCIS TO THE BISHOPS, CLERGY, CONSECRATED PERSONS AND THE LAY FAITHFUL ON THE PROCLAMATION OF THE GOSPEL IN TODAY’S WORLD</p>	<p>A people for everyone</p> <p>112. The salvation which God offers us is the work of his mercy. No human efforts, however good they may be, can enable us to merit so great a gift. God, by his sheer grace, draws us to himself and makes us one with him.<sup>[79]</sup> He sends his Spirit into our hearts to make us his children, transforming us and enabling us to respond to his love by our lives. <b>The Church is sent by Jesus Christ as the sacrament of the salvation offered by God.</b><sup>[80]</sup> <b>Through her evangelizing activity, she cooperates as an instrument of that divine grace which works unceasingly and inscrutably.</b> <i>Benedict XVI</i> put it nicely at the beginning of the Synod’s reflections: “It is important always to know that the first word, the true initiative, the true activity comes from God and only by inserting ourselves into the divine initiative, <b>only begging for this divine initiative, shall we too be able to become – with him and in him – evangelizers</b>”.<sup>[81]</sup> This principle of the primacy of grace must be a beacon which constantly illuminates our reflections on evangelization.</p>	<a href="http://w2.vatican.va/content/francesco/en/apost_exhortations/documents/papa-francesco_esortazione_20131124_evangelii-gaudium.html">http://w2.vatican.va/content/francesco/en/apost_exhortations/documents/papa-francesco_esortazione_20131124_evangelii-gaudium.html</a>
November 24, 2013	IDEM	<p><b>We are all missionary disciples</b></p> <p>119. <b>In all the baptized, from first to last, the sanctifying power of the Spirit is at work, impelling us to evangelization.</b> The people of God is holy thanks to this anointing, which makes it infallible in credendo. This means that it does not err in faith, even though it may not find words to explain that faith. The Spirit guides it in truth and leads it to salvation.<sup>[96]</sup> As part of his mysterious love for humanity, God furnishes the totality of the faithful with an instinct of faith – <i>sensus fidei</i> – which helps them to discern what is truly of God. The presence of the Spirit gives Christians a certain connaturality with divine realities, and a wisdom which enables them to grasp those realities intuitively, even when they lack the wherewithal to give them precise expression.</p> <p>120. In virtue of their baptism, all the members of the People of God have become missionary disciples (cf. <i>Mt</i> 28:19). All the baptized, whatever their position in the Church or</p>	<a href="http://w2.vatican.va/content/francesco/en/apost_exhortations/documents/papa-francesco_esortazione_20131124_evangelii-gaudium.html">http://w2.vatican.va/content/francesco/en/apost_exhortations/documents/papa-francesco_esortazione_20131124_evangelii-gaudium.html</a>

		<p>their level of instruction in the faith, are agents of evangelization, and it would be insufficient to envisage a plan of evangelization to be carried out by professionals while the rest of the faithful would simply be passive recipients. The new evangelization calls for personal involvement on the part of each of the baptized. Every Christian is challenged, here and now, to be actively engaged in evangelization; indeed, anyone who has truly experienced God's saving love does not need much time or lengthy training to go out and proclaim that love. Every Christian is a missionary to the extent that he or she has encountered the love of God in Christ Jesus: we no longer say that we are "disciples" and "missionaries", but rather that we are always "missionary disciples". If we are not convinced, let us look at those first disciples, who, immediately after encountering the gaze of Jesus, went forth to proclaim him joyfully: "We have found the Messiah!" (<i>Jn</i> 1:41). The Samaritan woman became a missionary immediately after speaking with Jesus and many Samaritans come to believe in him "because of the woman's testimony" (<i>Jn</i> 4:39). So too, Saint Paul, after his encounter with Jesus Christ, "immediately proclaimed Jesus" (<i>Acts</i> 9:20; cf. 22:6-21). So what are we waiting for?</p>	
January 15, 2014	<p>POPE FRANCIS GENERAL AUDIENCE  SAINT PETER'S  SQUARE</p>	<p><b>In virtue of Baptism we become <i>missionary disciples</i>, called to bring the Gospel to the world (cf. Apostolic Exhortation <i>Evangeli Gaudium</i>, n. 120). "All the baptized, whatever their position in the Church or their level of instruction in the faith, are agents of evangelization.... The new evangelization calls for personal involvement" (<i>ibid.</i>) from everyone, the whole of the People of God, a new kind of personal involvement on the part of each of the baptized. The People of God is a <i>disciple People</i> — because it receives the faith — and a <i>missionary People</i> — because it transmits the faith. And this is what Baptism works in us: it gives us Grace and hands on the faith to us. All of us in the Church are disciples, and this we are forever, our whole lifelong; and we are all missionaries, each in the place the Lord has assigned to him or her. Everyone: the littlest one is also a missionary; and the one who seems to be the greatest is a disciple</b></p>	<p><a href="http://w2.vatican.va/content/francesco/en/audiences/2014/documents/papa-francesco_20140115_udienza-generale.html">http://w2.vatican.va/content/francesco/en/audiences/2014/documents/papa-francesco_20140115_udienza-generale.html</a></p>
January 15, 2014	IDEM	<p>There exists an indissoluble bond between the <i>mystical</i> and the <i>missionary</i> dimension of the Christian vocation, both rooted in Baptism. "Upon receiving faith and Baptism, we Christians accept the action of the Holy Spirit who leads to confessing Jesus as Son of God and calling God 'Abba', Father.... All of us who are baptized ... are called to live and transmit communion with the Trinity, for evangelization is a calling to participate in the communion of the Trinity" (<i>Final Document of Aparecida</i>, n. 157).</p>	<p><a href="http://w2.vatican.va/content/francesco/en/audiences/2014/documents/papa-francesco_20140115_udienza-generale.html">http://w2.vatican.va/content/francesco/en/audiences/2014/documents/papa-francesco_20140115_udienza-generale.html</a></p>
October 24, 2014	<p>MESSAGE OF HIS HOLINESS POPE FRANCIS TO FRENCH SEMINARIANS ON THE OCCASION OF THEIR MEETING AT THE MARIAN SHRINE</p>	<p>May your life of prayer be an appeal to the Spirit! It is He who builds up the Church, who guides the disciples and who instills pastoral charity. <b>It is in the power of the Spirit that you will reach those to whom you will be sent, with the awareness that they expect you to be witnesses to Jesus, "Men of God", so as to lead them to the Father.</b> This brings me to my third word: <i>Mission</i>. Through <b>your Baptism you were rendered proclaimers of the Gospel</b>. With the priestly ordination, you will be assigned to proclaim the Word, under the responsibility of your bishops. As you prepare for this mission, you will</p>	<p><a href="https://w2.vatican.va/content/francesco/en/messages/pont-messages/2014/documents/papa-francesco_20141024_messaggio-seminaristi-francesi.html">https://w2.vatican.va/content/francesco/en/messages/pont-messages/2014/documents/papa-francesco_20141024_messaggio-seminaristi-francesi.html</a></p>

	<p>OF LOURDES [8-10 NOVEMBER 2014]</p>	<p>recall that it is the Lord's final Commandment: "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you" (Mt 28:19-20). <b>All that you are doing during your formation has but one purpose: to become humble missionary-disciples in order to be disciples.</b></p> <p>I encourage you to <b>get to know the world you will be sent into</b> and to make visible your effective self-emptying to encounter the other. The preference for people who are the farthest is a response to the call of the Risen One who precedes you and who awaits you in the Galilee of the Gentiles. By going to the peripheries one also reaches the centre.</p> <p>The mission is inseparable from prayer for prayer opens you to the Spirit and the Spirit guides you in the mission. And the mission, the soul of which is charity, consists in leading those you meet to feel the tenderness with which the Lord embraces them, to receive Baptism, to praise God, to live by the Eucharist, to participate in the mission of the Church in their turn.</p>	
<p>November 9, 2014</p>	<p>POPE FRANCIS  ANGELUS  SAINT PETER'S  SQUARE</p>	<p><b>Through the power of Baptism, every Christian takes part in "God's building" (1 Cor 3:9), indeed they become the Church of God.</b> The spiritual structure, the Church community of mankind sanctified by the Blood of Christ and by Spirit of the Risen Lord, asks each one of us to be consistent with the gift of the faith and to undertake a journey of Christian witness. And we all know that in life it is not easy to maintain consistency between faith and testimony; but we must carry on and be coherent in our daily life. "This is a Christian!", not so much in what he says, but in what he does, and the way in which he behaves. This coherence, which gives us life, is a grace of the Holy Spirit which we must ask for. <b>The Church, at the beginning of her life and of her mission in the world, was but a community constituted to confess faith in Jesus Christ the Son of God and Redeemer of Man, a faith which operates through love. They go together! In today's world too, the Church is called to be the community in the world which, rooted in Christ through Baptism, humbly and courageously professes faith in Him, witnessing to it in love.</b> The institutional elements, the structures and the pastoral entities must also be directed toward this goal, <b>this essential goal of bearing witness to the faith in love.</b> Love is the very expression of faith and also, faith is the explanation and the foundation of love.</p>	<p><a href="http://w2.vatican.va/content/francesco/en/angelus/2014/documents/papa-francesco_angelus_20141109.html">http://w2.vatican.va/content/francesco/en/angelus/2014/documents/papa-francesco_angelus_20141109.html</a></p>
<p>December 1, 2014</p>	<p>ADDRESS OF HIS HOLINESS FRANCIS TO THE BISHOPS OF THE EPISCOPAL CONFERENCE OF SWITZERLAND ON THEIR "AD LIMINA" VISIT</p>	<p>The mission of the laity in the Church is, indeed, of considerable importance, for the laity contributes to the life of the parishes and Christian communities, both in the professional field and as volunteers. It is important to acknowledge and support their commitment, while maintaining the clear distinction between the common priesthood of the faithful and the ministerial priesthood. On this point, I encourage you to <b>continue the formation of the baptized, with regard to the truths of faith and to their meaning for liturgical, parish, family and social life and to choose formation staff with care. In this way you will enable lay people to truly integrate themselves into the Church, to take the place that awaits</b></p>	<p><a href="http://w2.vatican.va/content/francesco/en/speeches/2014/december/documents/papa-francesco_20141201_ad-limina-svizzera.html">http://w2.vatican.va/content/francesco/en/speeches/2014/december/documents/papa-francesco_20141201_ad-limina-svizzera.html</a></p>

		<p>them there and to render fruitful the baptismal grace received, in order journey together towards holiness for the good of all.</p> <p>The mission received from the Lord, also invites us to go to meet those with whom we come into contact, even if they differ from us in their culture, their religious confession or their belief. If we believe in the free and generous action of the Spirit, we are able to understand one another well and work together to serve society better, and to contribute to peace in a decisive way.</p>	
December 1, 2014	IDEM	<p>Dear Brothers, you have the great and beautiful responsibility of keeping the faith alive in your land. Without a living faith in the Risen Christ, the beautiful churches and monasteries would gradually become museums; all the laudable works and institutions would lose their spirit, leaving only empty places and abandoned people. <b>The mission entrusted to you is to tend the flock, walking, according to circumstances, in front, in the middle or behind. The People of God cannot subsist without its Shepherds, Bishops and Priests; the Lord gave the Church the gift of apostolic succession “as a service to the unity of faith and its integral transmission” (<i>Lumen Fidei</i>, n. 49).</b> It is a precious gift, with the collegiality which derives from it, if we know how to make it effective, to enhance it in order to support one another, to live by it and to lead those to whom <b>the Lord sends us toward the encounter with the One who is “the way, and the truth, and the life” (cf. Jn 14:6).</b> This way these people, especially the young generations, will be able to more easily find reasons to believe and to hope.</p>	<a href="http://w2.vatican.va/content/francesco/en/speeches/2014/december/documents/papa-francesco_20141201_ad-limina-svizzera.html">http://w2.vatican.va/content/francesco/en/speeches/2014/december/documents/papa-francesco_20141201_ad-limina-svizzera.html</a>
January 11, 2015	POPE FRANCIS ANGELUS SAINT PETER'S SQUARE	<p>The Holy Spirit who has wholly animated the life and mystery of Jesus, is the same Spirit who today guides Christian existence, the existence of men and women who call themselves and want to be Christians. <b>To subject our Christian life and mission, which we have all received in Baptism,</b> to the action of the Holy Spirit means finding the apostolic courage necessary to overcome easy worldly accommodations. Christians and communities who are instead “deaf” to the voice of the Holy Spirit, <b>who urges us to bring the Gospel to the ends of the earth and of society,</b> also become “mutes” who do not speak and do not evangelize.</p>	<a href="http://w2.vatican.va/content/francesco/en/angelus/2015/documents/papa-francesco_angelus_20150111.html">http://w2.vatican.va/content/francesco/en/angelus/2015/documents/papa-francesco_angelus_20150111.html</a>
March 20, 2015	ADDRESS OF HIS HOLINESS POPE FRANCIS TO THE BISHOPS OF THE EPISCOPAL CONFERENCE OF JAPAN ON THEIR "AD LIMINA" VISIT	<p>The work of evangelization, however, is not the sole responsibility of those who leave their homes and go to distant lands to preach the Gospel. In fact, <b>by our baptism, we are all called to be evangelizers and to witness to the Good News of Jesus wherever we are (Mt 28:19-20). We are called to go forth, to be an evangelizing community, even if that simply means opening the front door of our homes and stepping out into our own neighborhoods.</b> “An evangelizing community gets involved by word and deed in people’s daily lives; it bridges distances, it is willing to abase itself if necessary and it embraces human life, touching the suffering flesh of Christ in others. <b>Evangelizers thus take on the ‘smell of the sheep’ and the sheep are willing to hear their voice” (<i>Evangelii Gaudium</i>, 24).</b></p>	<a href="http://w2.vatican.va/content/francesco/en/speeches/2015/march/documents/papa-francesco_20150320_ad-limina-giappone.html">http://w2.vatican.va/content/francesco/en/speeches/2015/march/documents/papa-francesco_20150320_ad-limina-giappone.html</a>

August 4, 2015	MEETING OF POPE FRANCIS WITH THE GERMAN ALTAR SERVERS SAINT PETER'S SQUARE	<p>Like Isaiah, you too have experienced that it is always God who takes the initiative, because it is he who created you and willed you into being. <b>It is he who, in your baptism, has made you into a new creation; he is always patiently waiting for your response to his initiative, offering forgiveness to whoever asks him with humility.</b></p> <p>4. If we do not resist him, Jesus will touch our lips with the flame of his merciful love, as he did the prophet Isaiah. This will make us worthy to receive him and to take him to our brothers and sisters. Like Isaiah, <b>we too are invited not to stay closed within ourselves, protecting our faith in a cellar to which we withdraw in difficult moments. Rather, we are called to share the joy of knowing we are chosen and saved by God's mercy, the joy of being witnesses to the fact that faith gives new direction to our steps, that it makes us free and strong so as to be ready and prepared for the mission.</b></p>	<a href="https://w2.vatican.va/content/francesco/en/speeches/2015/august/documents/papa-francesco_20150804_ministranti.html">https://w2.vatican.va/content/francesco/en/speeches/2015/august/documents/papa-francesco_20150804_ministranti.html</a>
December 3, 2015	ADDRESS OF HIS HOLINESS POPE FRANCIS TO PARTICIPANTS IN THE PLENARY ASSEMBLY OF THE CONGREGATION FOR THE EVANGELIZATION OF PEOPLES CLEMENTINE HALL	<p>Throughout the world let us be 'permanently in a state of mission'" (Apostolic Exhortation <i>Evangelii Gaudium</i>, n. 25): it is a paradigm. St John Paul II specified the modality of it, affirming: "All renewal in the Church must have mission as its goal if it is not to fall prey to a kind of ecclesial introversion" (Post- Synodal Apostolic Exhortation <i>Ecclesia in Oceania</i>, n. 19). "Going" is inherent in Baptism, and its boundaries are those of the world. Therefore, continue to commit yourselves so that the spirit of the <i>Missio ad Gentes</i> may animate the path of the Church, and that she may always be able to hear the cry of the poor and of those who are distant, to encounter all and to proclaim the joy of the Gospel.</p>	<a href="https://w2.vatican.va/content/francesco/en/speeches/2015/december/documents/papa-francesco_20151203_plenaria-propaganda-fide.html">https://w2.vatican.va/content/francesco/en/speeches/2015/december/documents/papa-francesco_20151203_plenaria-propaganda-fide.html</a>
January 20, 2016	POPE FRANCIS GENERAL AUDIENCE PAUL VI AUDIENCE HALL	<p><b>The sharing of this grace creates an indissoluble bond between us as Christians, such that, by virtue of Baptism, we can consider ourselves truly brothers and sisters. We are truly the holy people of God, even if, due to our sins, we are not yet a fully united people. The mercy of God, who acts in Baptism, is stronger than our divisions. To the extent that we accept the grace of mercy, we become ever more fully the people of God, and we also become better able to proclaim to all his marvelous deeds, starting with a simple and fraternal testimony of unity. We Christians can proclaim to all people the power of the Gospel by committing ourselves to sharing in the corporal and spiritual works of mercy. This is a concrete testimony of unity among us Christians: Protestant, Orthodox and Catholic.</b> In conclusion, dear brothers and sisters, we Christians have all, by the grace of Baptism, been shown mercy by God and been welcomed into his people. <b>We, Catholics, Orthodox and Protestants, form one royal priesthood and one holy nation. This means that we have one common mission, which is to pass the mercy we have received on to others, beginning with the poor and abandoned.</b> During this Week of Prayer, let us pray that all of us, disciples of Christ, may find a way to cooperate with one another to bring the mercy of the Father to every part of the earth.</p>	<a href="https://w2.vatican.va/content/francesco/en/audiences/2016/documents/papa-francesco_20160120_udienza-generale.html">https://w2.vatican.va/content/francesco/en/audiences/2016/documents/papa-francesco_20160120_udienza-generale.html</a>

<p>March 18, 2016</p>	<p>ADDRESS OF HIS HOLINESS POPE FRANCIS TO MEMBERS OF THE NEOCATECHUMENAL WAY PAUL VI AUDIENCE HALL</p>	<p>I emphasize this point: the Church is our Mother. Just as children bear, imprinted on their faces, resemblance to their mother, likewise, we all resemble our Mother, the Church. <b>After Baptism we no longer live as isolated individuals, but we have become men and women of communion, and we are called to be operators of communion in the world.</b> Because Jesus not only <i>founded the Church for us</i>, but he <i>founded us as Church</i>. The Church is not an instrument for us: we are the Church. <b>From her we are reborn</b>, from her we are nourished with the Bread of Life, from her we receive words of life, and we are forgiven and accompanied home. This is the fruitfulness of the Church, who is Mother: she is not an organization that seeks followers, or a group that goes forth following the logic of its ideas, but a Mother who passes on the life received from Jesus.</p>	<p><a href="https://w2.vatican.va/content/francesco/en/speeches/2016/march/documents/papa-francesco_20160318_movimento-neocatecumenale.html">https://w2.vatican.va/content/francesco/en/speeches/2016/march/documents/papa-francesco_20160318_movimento-neocatecumenale.html</a></p>
<p>June 17, 2016</p>	<p>ADDRESS OF HIS HOLINESS POPE FRANCIS TO PARTICIPANTS IN THE PLENARY ASSEMBLY OF THE PONTIFICAL COUNCIL FOR THE LAITY</p>	<p>We can say, therefore, that the mandate you have received from the Council was precisely to “push” the lay faithful to increased involvement, and in a better way, in the evangelizing mission of the Church, not through a “delegation” of the hierarchy, but because their apostolate “is a participation in the salvific mission of the Church itself. Through their baptism and confirmation all are commissioned to that apostolate by the Lord Himself” (Dogmatic Constitution <i>Lumen Gentium</i>, 33). This is “the door”! We enter the Church through Baptism, not through priestly or episcopal ordination, we enter through Baptism! And we have all entered through the same door. It is Baptism that makes every lay faithful a missionary disciple of the Lord, the salt of the earth, the light of the world, the leaven that transforms reality from within.</p>	<p><a href="https://w2.vatican.va/content/francesco/en/speeches/2016/june/documents/papa-francesco_20160617_plenaria-pc-laici.html">https://w2.vatican.va/content/francesco/en/speeches/2016/june/documents/papa-francesco_20160617_plenaria-pc-laici.html</a></p>
<p>November 27, 2016</p>	<p>MESSAGE OF HIS HOLINESS POPE FRANCIS FOR THE 54TH WORLD DAY OF PRAYER FOR VOCATIONS LED BY THE SPIRIT FOR MISSION</p>	<p>Commitment to mission is not something added on to the Christian life as a kind of decoration, but is instead an essential element of faith itself. <b>A relationship with the Lord entails being sent out into the world as prophets of his word and witnesses of his love.</b> Even if at times we are conscious of our weaknesses and tempted to discouragement, we need to turn with God with confidence. We must overcome a sense of our own inadequacy and not yield to pessimism, which merely turns us into passive spectators of a dreary and monotonous life. There is no room for fear! God himself comes to cleanse our “unclean lips” and <b>equip us for the mission</b>: “Your guilt has departed and your sin is blotted out. Then I heard the voice of the Lord saying, ‘Whom shall I send and who will go for us?’ And I said, ‘<b>Here am I, send me</b>’” (Is 6:6-8).</p>	<p><a href="https://w2.vatican.va/content/francesco/en/messages/vocations/documents/papa-francesco_20161127_54-messaggio-giornata-mondiale-vocazioni.html">https://w2.vatican.va/content/francesco/en/messages/vocations/documents/papa-francesco_20161127_54-messaggio-giornata-mondiale-vocazioni.html</a></p>

November 27, 2016	IDEM	<p>In the depths of their heart, all missionary disciples hear this divine voice bidding them to “go about”, as Jesus did, “doing good and healing all” (cf. Acts 10:38). I have mentioned that, <b>by virtue of baptism, every Christian is a “Christopher”, a bearer of Christ, to his brothers and sisters</b> (cf. <i>Catechesis</i>, 30 January 2016). This is particularly the case with those called to a life of special consecration and with priests, who have generously responded, “Here I am, Lord, send me!” <b>With renewed missionary enthusiasm, priests are called to go forth from the sacred precincts of the temple and to let God’s tender love overflow for the sake of humanity</b> (cf. <i>Homily at the Chrism Mass</i>, 24 March 2016). <b>The Church needs such priests: serenely confident because they have discovered the true treasure, anxious to go out and joyfully to make it known to all</b> (cf. <i>Mt 13:44</i>).</p>	<a href="https://w2.vatican.va/content/francesco/en/messages/vocations/documents/papa-francesco_20161127_54-messaggio-giornata-mondiale-vocazioni.html">https://w2.vatican.va/content/francesco/en/messages/vocations/documents/papa-francesco_20161127_54-messaggio-giornata-mondiale-vocazioni.html</a>
November 27, 2016	IDEM	<p><b>Jesus is anointed by the Spirit and sent. To be a missionary disciple means to share actively in the mission of Christ.</b> Jesus himself described that mission in the synagogue of Nazareth in these words: “The Spirit of the Lord is upon me, because he has anointed to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, and to proclaim the year of the Lord’s favour” (Lk 4:18-19). <b>This is also our mission: to be anointed by the Spirit, and to go out to our brothers and sisters in order to proclaim the word and to be for them a means of salvation.</b></p>	<a href="https://w2.vatican.va/content/francesco/en/messages/vocations/documents/papa-francesco_20161127_54-messaggio-giornata-mondiale-vocazioni.html">https://w2.vatican.va/content/francesco/en/messages/vocations/documents/papa-francesco_20161127_54-messaggio-giornata-mondiale-vocazioni.html</a>
January 8, 2017	FEAST OF THE BAPTISM OF THE LORD POPE FRANCIS ANGELUS SAINT PETER'S SQUARE	<p>A humble and gentle servant. This is Jesus’ way, as well as <b>the manner of Christ’s disciples’ missionary work: To proclaim the Gospel with gentleness, but also firmness, without shouting, without reprimanding anyone, but gently and firmly, without arrogance or imposition. The true mission is never proselytism, but drawing people to Christ.</b> But how? How is this attraction to Christ achieved? With one’s own witness, starting from the unwavering union with him in prayer, in adoration and in concrete works of charity, which is service to Jesus present in the least of his brothers and sisters. In imitation of Jesus, the good and merciful Shepherd, and moved by his grace, we are called to make our life a joyous testimony that illuminates the way, that brings hope and love. This feast makes us rediscover the gift and the beauty of being <b>a community of baptized, that is, of sinners</b> — we all are sinners — saved by the grace of Christ, truly integrated, by the work of the Holy Spirit, in the filial relationship of Jesus with the Father, welcomed into the bosom of Mother Church, making possible a brotherhood that knows no barriers or borders. May the Virgin Mary help all of us Christians <b>to maintain an ever keen and grateful awareness of our own Baptism and to faithfully follow the path opened by this Sacrament of our rebirth.</b> Ever with humility, gentleness and firmness.</p>	<a href="https://w2.vatican.va/content/francesco/en/angelus/2017/documents/papa-francesco_angelus_20170108.html">https://w2.vatican.va/content/francesco/en/angelus/2017/documents/papa-francesco_angelus_20170108.html</a>
April 28, 2017	APOSTOLIC JOURNEY OF HIS HOLINESS POPE FRANCIS TO EGYPT	<p><b>we realized that, because we belong to him, we can no longer think that each can go his own way, for that would betray his will that his disciples “all be one... so that the world may believe” (Jn 17:21).</b> In the sight of God, who wishes us to be “perfectly one” (v. 23), it is no longer possible to take refuge behind the pretext of differing interpretations, much less of those centuries of history and traditions that estranged us one from the other.</p>	<a href="http://w2.vatican.va/content/francesco/en/speeches/2017/april/documents/papa-francesco_20170428_egitto-tawadros-ii.html">http://w2.vatican.va/content/francesco/en/speeches/2017/april/documents/papa-francesco_20170428_egitto-tawadros-ii.html</a>

	(28-29 APRIL 2017) COURTESY VISIT TO H.H. POPE TAWADROS II ADDRESS OF HIS HOLINESS POPE FRANCIS COPTIC ORTHODOX PATRIARCHATE, CAIRO	In the words of <a href="#">His Holiness John Paul II</a> , “there is no time to lose in this regard! <b>Our communion in the one Lord Jesus Christ, in the one Holy Spirit and in one baptism already represents a deep and fundamental reality</b> ” ( <a href="#">Address at the Ecumenical Meeting</a> , 25 February 2000). Consequently, not only is there an ecumenism of gestures, words and commitment, but <i>an already effective communion</i> that grows daily in living relation with the Lord Jesus, is rooted in the faith we profess and is truly grounded on our baptism and <b>our being made a “new creation” (cf. 2 Cor 5:17) in him. In a word, there is “one Lord, one faith, one baptism” (Eph 4:5)</b> . Hence, we constantly set out anew, in order to hasten that eagerly awaited day when we will be in full and visible communion around the altar of the Lord.	
March 19, 2018	APOSTOLIC EXHORTATION <b>GAUDETE ET EXSULTATE</b> OF THE HOLY FATHER FRANCIS ON THE CALL TO HOLINESS IN TODAY’S WORLD	33. To the extent that each Christian grows in holiness, he or she will bear greater fruit for our world. The bishops of West Africa have observed that <b>“we are being called in the spirit of the New Evangelization to be evangelized and to evangelize through the empowering of all you, the baptized,</b> to take up your roles as salt of the earth and light of the world wherever you find yourselves”. <a href="#">[31]</a> 34. Do not be afraid to set your sights higher, to allow yourself to be loved and liberated by God. Do not be afraid to let yourself be guided by the Holy Spirit. Holiness does not make you less human, since it is an encounter between your weakness and the power of God’s grace. For in the words of León Bloy, when all is said and done, “the only great tragedy in life, is not to become a saint”. <a href="#">[32]</a>	<a href="http://w2.vatican.va/content/francesco/en/apost_exhortations/documents/papa-francesco_esortazione-ap_20180319_gaude-te-et-exsultate.html">http://w2.vatican.va/content/francesco/en/apost_exhortations/documents/papa-francesco_esortazione-ap_20180319_gaude-te-et-exsultate.html</a>
March 19, 2018	IDEM	<i>The logic of gift and of the cross</i> 174. An essential condition for progress in discernment is a growing understanding of God’s patience and his timetable, which are never our own. God does not pour down fire upon those who are unfaithful (cf. <i>Lk</i> 9:54), or allow the zealous to uproot the tares growing among the wheat (cf. <i>Mt</i> 13:29). Generosity too is demanded, for “it is more blessed to give than to receive” ( <i>Acts</i> 20:35). <b>Discernment is not about discovering what more we can get out of this life, but about recognizing how we can better accomplish the mission entrusted to us at our baptism. This entails a readiness to make sacrifices, even to sacrificing everything.</b> For happiness is a paradox. We experience it most when we accept the mysterious logic that is not of this world	<a href="http://w2.vatican.va/content/francesco/en/apost_exhortations/documents/papa-francesco_esortazione-ap_20180319_gaude-te-et-exsultate.html">http://w2.vatican.va/content/francesco/en/apost_exhortations/documents/papa-francesco_esortazione-ap_20180319_gaude-te-et-exsultate.html</a>
March 28, 2018	POPE FRANCIS  GENERAL AUDIENCE  ST. PETER’S SQUARE	“Christ has risen”. In these words — “Christ has risen” — of moving exultation, the Triduum culminates. They contain not only an announcement of joy and hope, but also <b>an appeal to responsibility and mission</b> . And it does not end with <i>colomba</i> [traditional Easter cake], eggs, celebrations — even if this is beautiful because it is the family celebration — but it does not end this way. <b>This is where the journey begins, that of the mission, of the announcement: Christ has risen. And this announcement, to which the Triduum leads, preparing us to welcome him, is the centre of our faith and of our hope; it is the core; it is the message; it is — a difficult word, but it says it all — it is the <i>kerygma</i> which continually evangelizes the Church and which she in her turn is invited to evangelize.</b>	<a href="http://w2.vatican.va/content/francesco/en/audiences/2018/documents/papa-francesco_20180328_udienza-generale.html">http://w2.vatican.va/content/francesco/en/audiences/2018/documents/papa-francesco_20180328_udienza-generale.html</a>

<p>March 28, 2018</p>	<p>IDEM</p>	<p>...here in Saint Peter's too, I will baptize eight adults who are beginning their Christian life. <b>And everything will begin because they will be born anew.</b> And with another concise formula Saint Paul explains that Christ "was put to death for our trespasses and raised for our justification" (Rom 4:25). The only one, the only one who justifies us; the only one who makes us born anew is Jesus Christ. No one else. And for this reason there is nothing to be paid, because justification — becoming just — is free. This is the greatness of Jesus' love: he gives life freely in order to make us holy, to renew us, to forgive us. And this is the very core of this Easter Triduum.</p> <p><b>In the Easter Triduum the remembrance of this fundamental event is celebrated with full appreciation and, at the same time, renews in the baptized the meaning of their new condition, which the Apostle Paul always expresses in this way: "If then you have been raised with Christ, seek the things that are above ... not things that are on earth" (cf. Col 3:1-3).</b> Look on high, look to the horizon, broaden the horizons: this is our faith; this is our justification; this is our state of grace! <b>Through Baptism, indeed, we have risen with Jesus and we have died to the things and logic of the world; we are reborn as new creatures: a reality that seeks to become true life day by day.</b></p>	<p><a href="http://w2.vatican.va/content/francesco/en/audiences/2018/documents/papa-francesco_20180328_udienza-generale.html">http://w2.vatican.va/content/francesco/en/audiences/2018/documents/papa-francesco_20180328_udienza-generale.html</a></p>
<p>April 11, 2018</p>	<p>POPE FRANCIS GENERAL AUDIENCE ST PETER'S SQUARE</p>	<p>The 50 days of the liturgical Easter Time are propitious for reflecting on Christian life, which, by its nature, is the life which comes from Christ himself. <b>We are, in fact, Christians to the extent that we allow Jesus Christ to live in us. Where then do we begin to rekindle this awareness if not from the beginning, from the <i>Sacrament which ignited Christian life within us?</i> This is <i>Baptism</i>.</b> Christ's Passover, charged with newness, reaches us <b>through Baptism in order to transform us into his image: the baptized belong to Jesus Christ. He is the Lord of their existence. "Baptism is the basis of the whole Christian life" (Catechism of the Catholic Church, 1213).</b> It is the first of the Sacraments, inasmuch as it is <i>the door</i> which allows Christ the Lord to dwell in our person and allows us to be immersed in his Mystery.</p>	<p><a href="http://w2.vatican.va/content/francesco/en/audiences/2018/documents/papa-francesco_20180411_udienza-generale.html">http://w2.vatican.va/content/francesco/en/audiences/2018/documents/papa-francesco_20180411_udienza-generale.html</a></p>
<p>April 11, 2018</p>	<p>IDEM</p>	<p>Indeed, the water of Baptism is not just any water, but the water upon which <i>the Spirit</i>, the "giver of life" (Creed) is invoked. Let us consider what Jesus said to Nicodemus in order to explain to him birth into divine life: "unless one is born of water and the Spirit, he cannot enter the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit" (Jn 3:5-6). Thus Baptism is also called '<i>regeneration</i>': we believe that God has saved us "in virtue of his own mercy, by the washing of regeneration and renewal in the Holy Spirit" (Tit 3:5).</p>	<p><a href="http://w2.vatican.va/content/francesco/en/audiences/2018/documents/papa-francesco_20180411_udienza-generale.html">http://w2.vatican.va/content/francesco/en/audiences/2018/documents/papa-francesco_20180411_udienza-generale.html</a></p>
<p>April 11, 2018</p>	<p>IDEM</p>	<p><b>Baptism is therefore an effective sign of rebirth, in order to walk in the newness of life. Saint Paul reminds the Christians of Rome about this: "Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? We were buried therefore with him by baptism into death, so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life" (Rom 6:3-4).</b> By immersing us in Christ, Baptism also makes us <i>members of his Body, which is the Church</i>, and sharers</p>	<p><a href="http://w2.vatican.va/content/francesco/en/audiences/2018/documents/papa-francesco_20180411_udienza-generale.html">http://w2.vatican.va/content/francesco/en/audiences/2018/documents/papa-francesco_20180411_udienza-generale.html</a></p>

		<p><b>in her mission in the world (cf. ccc, 1213).</b> We baptized are not isolated: we are members of the Body of Christ. The vitality which springs forth from the baptismal font is illustrated by these words of Jesus: "I am the vine, you are the branches. He who abides in me, and I in him, he it is that bears much fruit" (Jn 15:5). A selfsame life, that of the Holy Spirit, flows from Christ to the baptized, uniting them in one Body (cf. 1 Cor 12:13), anointed by the holy unction and nourished at the Eucharistic table.</p>	<a href="http://w2.vatican.va/content/francesco/en/audiences/2018/documents/papa-francesco_20180411_udienza-generale.html">http://w2.vatican.va/content/francesco/en/audiences/2018/documents/papa-francesco_20180411_udienza-generale.html</a>
April 11, 2018	IDEM	<p>Baptism allows Christ to live in us and allows us to live united with him, to cooperate in the Church, each according to his or her condition, for the transformation of the world. Received only once, the baptismal bath illuminates our whole life, guiding our steps all the way to the Heavenly Jerusalem. There is a before and an after to Baptism. The Sacrament presumes a journey of faith, which we call <i>catechumenate</i>, evident when it is an adult requesting Baptism. But from antiquity, children, too, have been baptized in the faith of their parents (cf. <i>Rite of Baptism for children</i>, Introduction, 2)</p>	<a href="http://w2.vatican.va/content/francesco/en/audiences/2018/documents/papa-francesco_20180411_udienza-generale.html">http://w2.vatican.va/content/francesco/en/audiences/2018/documents/papa-francesco_20180411_udienza-generale.html</a>
May 5, 2018	<p>MEETING OF THE NEOCATECHUMENAL WAY IN THE ROMAN NEIGHBOURHOOD OF TOR VERGATA, ON THE OCCASION OF THE FIFTIETH ANNIVERSARY OF THE "WAY" IN ROME ADDRESS OF HIS HOLINESS POPE FRANCIS TOR VERGATA</p>	<p>...to those who are about to go on mission. I would like to tell you something heartfelt precisely regarding mission, on evangelization, which is the Church's priority today. <b>Because mission is giving voice to the faithful love of God; it is proclaiming that the Lord loves us and that he will never tire of me, of you, of us and of this world of ours, of which perhaps we tire. Mission is giving what we have received. Mission is fulfilling Jesus' mandate which we have heard and on which I would like to focus with you: "Go therefore and make disciples of all peoples" (cf. Mt 28:19).</b></p> <p><b>Go. Mission calls for departure.</b> But in life there is a strong temptation to linger, to avoid risks, to be content to have the situation under control. <b>It is easier to stay home, surrounded by those who love us, but this is not Jesus' way. He sends forth: "Go".</b> He does not use half measures. He does not authorize short transfers or reimbursed travel, but tells his disciples, <i>all</i> his disciples just one word: "Go!". Go: a powerful call that resonates in every cranny of Christian life; a clear invitation to always go out, pilgrims in the world in search of the brother or sister who does not yet know the joy of God's love.</p> <p>But what can you do in order to go? You need to be agile; you cannot bring all your home furnishings. The Bible teaches this: when God freed the chosen people, he sent them into the desert with only the baggage of trust in him. And by becoming man, he himself journeyed in poverty, with nowhere to lay his head (cf. Lk 9:58). He asks the same manner of his own. <b>Going requires being light. To announce you must renounce. Only a Church that renounces the world announces the Lord well.</b> Only a Church free from power and money, free from triumphalism and clericalism bears witness in a credible way that Christ frees mankind. <b>And those who, through his love, learn to renounce passing things, embrace this great treasure: freedom.</b> They are no longer bridled by their own attachments, which always demand something more but never bring peace; and they feel their heart expand, without concerns, open for God and for brothers and sisters.</p>	<a href="http://w2.vatican.va/content/francesco/en/speeches/2018/may/documents/papa-francesco_20180505_50anniversario-camminoneocat.html">http://w2.vatican.va/content/francesco/en/speeches/2018/may/documents/papa-francesco_20180505_50anniversario-camminoneocat.html</a>

May 5, 2018	IDEM	<p><b>“Go” is the verb of mission and it tells us one more thing: that it is conjugated in the plural. The Lord does not say “you go, then you, then you...”, but rather, a collective “go”, together!</b> Being fully missionary does not mean one who goes alone, but those who journey together. Journeying together is an art to be learned, always, every day. One must be careful, for example, not to dictate the pace to others. Rather, it is important to accompany and wait, remembering that the other person’s journey is not identical to mine. As in life no one has exactly the same pace as another, so it is in faith and in mission: we go forward together, without closing off and without imposing our own direction; we go forward united, as a Church, with the Pastors, with all brothers and sisters, without fleeing ahead and without complaining about those who have a slower pace.</p>	<a href="http://w2.vatican.va/content/francesco/en/speeches/2018/may/documents/papa-francesco_20180505_50anniversario-camminoneocat.html">http://w2.vatican.va/content/francesco/en/speeches/2018/may/documents/papa-francesco_20180505_50anniversario-camminoneocat.html</a>
May 5, 2018	IDEM	<p>Herein lies the strength of the message, so the world may believe. What counts is not arguments that convince but life that attracts; not the capacity to impose but the courage to serve. <b>And you have it in your ‘dna’, this vocation to proclaim by living as family, after the example of the Holy Family: in humility, simplicity and praise. You carry this familial atmosphere in many places that are desolate and devoid of love. Make yourselves known as friends of Jesus. Call everyone friends and be a friend to everyone.</b></p> <p><b>The Risen Jesus says: “make disciples”. This is the mission.</b> He does not say: conquer, capture, but rather, “make disciples”, that is, share with others the gift you have received, the encounter of love that has changed your life. It is the heart of the mission: to bear witness that God loves us and that with him true love is possible, the love which leads to the offering of life everywhere, in the family, at work, by consecrated and married people. Mission is becoming disciples once again with Jesus’ new disciples. It is rediscovering oneself part of a Church that is a disciple. Of course, the Church is a teacher, but she cannot be a teacher if she is not first a disciple, just as she cannot be a mother if she is not first a daughter. This is our Mother: a humble Church, daughter of the Father and disciple of the Teacher, happy to be <i>sister of humanity</i>. And this dynamic of discipleship — the disciple who creates disciples — is totally different from the dynamic of proselytism.</p>	<a href="http://w2.vatican.va/content/francesco/en/speeches/2018/may/documents/papa-francesco_20180505_50anniversario-camminoneocat.html">http://w2.vatican.va/content/francesco/en/speeches/2018/may/documents/papa-francesco_20180505_50anniversario-camminoneocat.html</a>
May 5, 2018	IDEM	<p><b>“Go and make disciples of all peoples”. And when Jesus says all, he apparently wishes to emphasize that there is room for all people in his heart. No one is excluded.</b> As children for a father and mother: even if there are many, big ones and little ones, each one of them is loved wholeheartedly. Because by giving oneself, love does not diminish; it grows. And it is always hopeful. Like parents, who see first and foremost not all the defects and shortcomings of their children, but the children themselves, and in this light they accept their problems and their difficulties, as do missionaries with the peoples beloved by God. They do not put the negative aspects and things to be changed at the forefront, but “see with the heart”, with a gaze that appreciates, an approach that respects, a faith that waits patiently. <b>Go on mission in this way, with the idea of “playing on home turf”. Because the Lord is at home with each people and his Spirit has already sown the seeds before your</b></p>	<a href="http://w2.vatican.va/content/francesco/en/speeches/2018/may/documents/papa-francesco_20180505_50anniversario-camminoneocat.html">http://w2.vatican.va/content/francesco/en/speeches/2018/may/documents/papa-francesco_20180505_50anniversario-camminoneocat.html</a>

		<p><b>arrival.</b> And thinking of our Father, who so loves the world (cf. 3:16), may you be inspired by humanity, working together for the joy of all (cf. 2 Cor 1:24), respected because you are neighbours, listened to because you are close. May you love the cultures and traditions of the peoples, without applying pre-established models. Do not begin from theories and strategies, but from concrete situations: <b>thus the Spirit will shape the message according to his times and his ways. And the Church will grow in his image: united in the diversity of peoples, of gifts and of charisms.</b></p>	
May 9, 2018	<p>POPE FRANCIS</p> <p>GENERAL AUDIENCE</p> <p>ST PETER'S SQUARE</p>	<p>...the Church has regenerated us to eternal life in Baptism. We have become children in her Son Jesus (cf. Rom 8:15; Gal 4:5-7). Upon each one of us too, born anew through the water and through the Holy Spirit, the heavenly Father makes his voice resonate with infinite love, saying “You are my beloved son” (cf. Mt 3:17). This paternal voice, imperceptible to the ear but well audible to the heart of those who believe, accompanies us throughout our life, never abandoning us. Throughout our life the Father tells us: “You are my beloved son; you are my beloved daughter”. God loves us so much, as a Father, and never forsakes us. It is so from the moment of Baptism. We are reborn as children of God for ever! Indeed, Baptism is not repeated, because it imprints an indelible spiritual seal: “No sin can erase this mark, even if sin prevents Baptism from bearing the fruits of salvation” (ccc, n. 1272).</p>	<p><a href="http://w2.vatican.va/content/francesco/en/audiences/2018/documents/papa-francesco_20180509_udienza-generale.html">http://w2.vatican.va/content/francesco/en/audiences/2018/documents/papa-francesco_20180509_udienza-generale.html</a></p>
May 9, 2018	<p>IDEM</p>	<p>Incorporated in Christ through Baptism, the baptized are thus conformed to him, “the first-born son among many brethren” (Rom 8:29). Through the action of the Holy Spirit, Baptism purifies, sanctifies, justifies, to form in Christ, of many, one single body (1 Cor 6:11, 12, 13). The <i>crismal anointing</i> “signifies the royal priesthood of the baptized and enrollment into the company of the people of God” (<i>Rite of Baptism for Children</i>, n. 18:3). Hence the priest anoints the head of every baptized person with the sacred chrism after pronouncing these words which explain the significance: God himself “anoints you with the chrism of salvation, so that, united with his people, you may remain for ever a member of Christ who is Priest, Prophet, and King” (<i>ibid.</i>, n. 62). Brothers and sisters, here lies the entire Christian vocation: to live united to Christ in the holy Church, participants in the same consecration in order to carry out the same mission, in this world, bearing fruits that endure for ever. Enlivened by the One Spirit, in fact, the whole People of God participates in the offices of Jesus Christ, “Priest, Prophet and King”, and “bears the responsibilities for mission and service that flow from them”. (ccc, nn. 783-386).</p> <p>What does it mean to participate in the royal and prophetic priesthood of Christ? It means making of oneself an offering acceptable to God (cf. Rom 12:1), bearing witness to him through a life of faith and charity (cf. <i>Lumen Gentium</i>, n. 12), placing it at the service of others, after the example of the Lord Jesus (cf. Mt 20:25-28; Jn 13:13-17)</p>	<p><a href="http://w2.vatican.va/content/francesco/en/audiences/2018/documents/papa-francesco_20180509_udienza-generale.html">http://w2.vatican.va/content/francesco/en/audiences/2018/documents/papa-francesco_20180509_udienza-generale.html</a></p>

<p>May 13, 2018</p>	<p>POPE FRANCIS REGINA CÆLI SAINT PETER'S SQUARE</p>	<p>But this plan of God can be accomplished only with the strength that God himself grants to the Apostles. In this sense, Jesus assures them that their mission will be supported by the Holy Spirit. And he says this: “you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth” (Acts 1:8). <b>This is how this mission was able to be accomplished, and the Apostles began this work which was then continued by their successors.</b> The mission that Jesus entrusted to the Apostles has continued through the centuries, and continues still today: it requires the cooperation of all of us. <b>Each one, in fact, by the power of the Baptism that he or she received,</b> is qualified in turn to proclaim the Gospel. <b>Baptism is precisely what qualifies us and also spurs us to be missionaries, to proclaim the Gospel.</b></p>	<p><a href="http://w2.vatican.va/content/francesco/en/angelus/2018/documents/papa-francesco_regina-coeli_20180513.html">http://w2.vatican.va/content/francesco/en/angelus/2018/documents/papa-francesco_regina-coeli_20180513.html</a></p>
<p>May 20, 2018</p>	<p>MESSAGE OF HIS HOLINESS FRANCIS FOR WORLD MISSION DAY 2018 TOGETHER WITH YOUNG PEOPLE, LET US BRING THE GOSPEL TO ALL</p>	<p><b>Transmitting the faith to the ends of the earth</b> You too, young friends, <b>by your baptism have become living members of the Church; together we have received the mission to bring the Gospel to everyone.</b> You are at the threshold of life. To grow in the grace of the faith bestowed on us by the Church’s sacraments plunges us into that great stream of witnesses who, generation after generation, enable the wisdom and experience of older persons to become testimony and encouragement for those looking to the future. And the freshness and enthusiasm of the young makes them a source of support and hope for those nearing the end of their journey. In this blend of different stages in life, <b>the mission of the Church bridges the generations;</b> our faith in God and our love of neighbor are a source of profound unity. This transmission of the faith, the heart of the Church’s mission, comes about by the infectiousness of love, where joy and enthusiasm become the expression of a newfound meaning and fulfilment in life. The spread of the faith “by attraction” calls for hearts that are open and expanded by love. It is not possible to place limits on love, for love is strong as death (cf. <i>Song</i> 8:6). And that expansion generates encounter, witness, proclamation; it generates sharing in charity with all those far from the faith, indifferent to it and perhaps even hostile and opposed to it. Human, cultural and religious settings still foreign to the Gospel of Jesus and to the sacramental presence of the Church represent the extreme peripheries, the “ends of the earth”, to which, ever since the first Easter, Jesus’ missionary disciples have been sent, with the certainty that their Lord is always with them (cf. <i>Mt</i> 28:20; <i>Acts</i> 1:8). This is what we call the <i>missio ad gentes</i>. The most desolate periphery of all is where mankind, in need of Christ, remains indifferent to the faith or shows hatred for the fullness of life in God. All material and spiritual poverty, every form of discrimination against our brothers and sisters, is always a consequence of the rejection of God and his love.</p>	<p><a href="http://w2.vatican.va/content/francesco/en/messages/missions/documents/papa-francesco_20180520_giornata-missionaria2018.html">http://w2.vatican.va/content/francesco/en/messages/missions/documents/papa-francesco_20180520_giornata-missionaria2018.html</a></p>

May 23, 2018	POPE FRANCIS  GENERAL AUDIENCE  ST PETER'S SQUARE	Dear Brothers and Sisters, these days which follow the Solemnity of Pentecost invite us to reflect on the witness that the Spirit inspires in the baptized, setting their life in motion, opening it to the good of others. Jesus entrusted a great mission to his disciples: "You are the salt of the earth; You are the light of the world". And this is the gift we receive in the Sacrament of Confirmation. The first step is being reborn to divine life in Baptism; it is important to behave as children of God, or to conform ourselves to Christ who works in the Holy Church, allowing us to engage in his mission in the world. This is what the anointing of the Holy Spirit foresees. Conceived by the Blessed Virgin by the power of the Holy Spirit, Jesus is filled with the Holy Spirit and is the source of the Spirit promised by the Father. The "Breath" of the Risen Christ fills the Church's lungs with life; and in effect the mouths of the disciples, are opened in order to proclaim to all the great works of God. If in Baptism it is the Holy Spirit who immerses us in Christ, then in Confirmation it is Christ who fills us with his Spirit, consecrating us as his witnesses, participants in the same principle of life and of mission. Christian witness consists in doing only and all that the Spirit of Christ asks of us, giving us the strength to accomplish it.	<a href="http://w2.vatican.va/content/francesco/fr/audiences/2018/documents/papa-francesco_20180523_udienza-generale.html">http://w2.vatican.va/content/francesco/fr/audiences/2018/documents/papa-francesco_20180523_udienza-generale.html</a>
-----------------	---	--	---