

Extraordinary Missionary Month—October 2019

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

Pope Francis – THE CHURCH OF CHRIST ON MISSION IN THE WORLD

Date	Document's title	Quotations	Document's link
July 27, 2013	<p style="text-align: center;">APOSTOLIC JOURNEY TO RIO DE JANEIRO ON THE OCCASION OF THE XXVIII WORLD YOUTH DAY MEETING WITH THE BISHOPS OF BRAZIL ADDRESS OF POPE FRANCIS ARCHBISHOP'S HOUSE, RIO DE JANEIRO</p>	<p>Dear brothers, the results of our pastoral work do not depend on a wealth of resources, but on the creativity of love. To be sure, perseverance, effort, hard work, planning and organization all have their place, but first and foremost we need to realize that the Church's power does not reside in herself; it is hidden in the deep waters of God, into which she is called to cast her nets.</p> <p>Another lesson which the Church must constantly recall is that she cannot leave simplicity behind; otherwise she forgets how to speak the language of Mystery, and she herself remains outside the door of the mystery, and obviously, she proves incapable of approaching those who look to the Church for something which they themselves cannot provide, namely, God himself. At times we lose people because they don't understand what we are saying, because we have forgotten the language of simplicity and import an intellectualism foreign to our people. Without the grammar of simplicity, the Church loses the very conditions which make it possible “to fish” for God in the deep waters of his Mystery.</p>	<p>http://w2.vatican.va/content/francesco/en/speeches/2013/july/documents/papa-francesco_20130727_gmg-episcopato-brasile.html</p>
July 27, 2013	<p style="text-align: center;">IDEM</p>	<p>The task of the Church in society</p> <p>In the context of society, there is only one thing which the Church quite clearly demands: the freedom to proclaim the Gospel in its entirety, even when it runs counter to the world, even when it goes against the tide. In so doing, she defends treasures of which she is merely the custodian, and values which she does not create but rather receives, to which she must remain faithful.</p> <p>The Church affirms the right to serve man in his wholeness, and to speak of what God has revealed about human beings and their fulfilment. The Church wants to make present that spiritual patrimony without which society falls apart and cities are overwhelmed by their own walls, pits and barriers. The Church has the right and the duty to keep alive the flame of human freedom and unity.</p> <p>Education, health, social harmony are pressing concerns in Brazil. The Church has a word to say on these issues, because any adequate response to these challenges calls for more than merely technical solutions; there has to be an underlying view of man, his freedom, his value, his openness to the transcendent. Dear brother Bishops, do not be afraid to offer this contribution of the Church, which benefits society as a whole and to offer this word “incarnate” also through witness.</p>	<p>http://w2.vatican.va/content/francesco/en/speeches/2013/july/documents/papa-francesco_20130727_gmg-episcopato-brasile.html</p>

<p>November 16, 2013</p>	<p>VIDEO-MESSAGE OF POPE FRANCIS TO PARTICIPANTS IN THE PILGRIMAGE-MEETING AT THE SHRINE OF OUR LADY OF GUADALUPE [MEXICO CITY, 16-19 NOVEMBER 2013]</p>	<p>Aparecida proposes putting the Church in a permanent state of mission, carrying out acts of a missionary nature, within the broader context of a common mission: that all of the regular activities of the particular Churches may have a missionary character. And this in the certainty that missionary outreach, more than one activity among others, is a paradigm; that is, it is the paradigm for all pastoral work. The Church’s intimacy with Jesus is an itinerant intimacy, it presumes that we step out of ourselves, that we walk and sow again and again, in an ever wider radius. The Lord said, “Let us go to the nearby villages to preach, for this is why I have come”. It is vital for the Church not to close in on herself, not to feel satisfied and secure with what she has achieved. If this were to happen the Church would fall ill, ill of an imaginary abundance, of superfluous abundance; in a certain way, she would “get indigestion” and be weakened. We need to go forth from our own communities and be bold enough to go to the existential outskirts that need to feel the closeness of God. He abandons no one, and he always shows his unfailing tenderness and mercy; this, therefore, is what we need to take to all people. A second point: the goal of all pastoral work is always oriented by the missionary impetus to reach out to all, without exception, keeping carefully in mind the circumstances of each person. We must reach out to everyone and we will share the joy of having encountered Christ. It is not a matter of going out as someone who imposes a new obligation, as someone who merely reproaches or laments what he considers imperfect or insufficient. The missionary task demands much patience, much patience; to tend the grain and not to feel annoyed by the presence of the weeds. It also knows how to present the Christian message calmly and gradually with the scent of the Gospel, as the Lord did. It knows how to give pride of place to what is essential and most necessary; that is, the beauty of the love of God that speaks to us in the Crucified and Risen Christ. On the other hand, it must strive to be creative in its methods, we cannot be limited by the commonplace of “this is how it has always been done.”</p>	<p>https://w2.vatican.va/content/francesco/en/messages/pont-messages/2013/documents/papa-francesco_20131116_videomessaggio-guadalupe.html</p>
<p>November 24, 2013</p>	<p>APOSTOLIC EXHORTATION EVANGELII GAUDIUM 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>121. Of course, all of us are called to mature in our work as evangelizers. We want to have better training, a deepening love and a clearer witness to the Gospel. In this sense, we ought to let others be constantly evangelizing us. But this does not mean that we should postpone the evangelizing mission; rather, each of us should find ways to communicate Jesus wherever we are. All of us are called to offer others an explicit witness to the saving love of the Lord, who despite our imperfections offers us his closeness, his word and his strength, and gives meaning to our lives. In your heart you know that it is not the same to live without him; what you have come to realize, what has helped you to live and given you hope, is what you also need to communicate to others. Our falling short of perfection should be no excuse; on the contrary, mission is a constant stimulus not to remain mired in mediocrity but to continue growing. The witness of faith that each Christian is called to offer leads us to say with Saint Paul: “Not that I have already obtained this, or am already perfect; but I press on to make it my own, because Christ Jesus has made me his own” (Phil 3:12-13).</p>	<p>http://w2.vatican.va/content/francesco/en/apost_exhortations/documents/papa-francesco_esortazione_20131124_evangelii-gaudium.html</p>

November 24, 2013	IDEM	<p>124. The Aparecida Document describes the riches which the Holy Spirit pours forth in popular piety by his gratuitous initiative. On that beloved continent, where many Christians express their faith through popular piety, the bishops also refer to it as “popular spirituality” or “the people’s mysticism”.^[103] It is truly “a spirituality incarnated in the culture of the lowly”.^[104] Nor is it devoid of content; rather it discovers and expresses that content more by way of symbols than by discursive reasoning, and in the act of faith greater accent is placed on <i>credere in Deum</i> than on <i>credere Deum</i>.^[105] It is “a legitimate way of living the faith, a way of feeling part of the Church and a manner of being missionaries”;^[106] it brings with itself the grace of being a missionary, of coming out of oneself and setting out on pilgrimage: “Journeying together to shrines and taking part in other manifestations of popular piety, also by taking one’s children or inviting others, is in itself an evangelizing gesture”.^[107] Let us not stifle or presume to control this missionary power!</p>	http://w2.vatican.va/content/francesco/en/apost_exhortations/documents/papa-francesco_esortazione_20131124_evangelii-gaudium.html
November 24, 2013	IDEM	<p>Person to person</p> <p>127. Today, as the Church seeks to experience a profound missionary renewal, there is a kind of preaching which falls to each of us as a daily responsibility. It has to do with bringing the Gospel to the people we meet, whether they be our neighbours or complete strangers. This is the informal preaching which takes place in the middle of a conversation, something along the lines of what a missionary does when visiting a home. Being a disciple means being constantly ready to bring the love of Jesus to others, and this can happen unexpectedly and in any place: on the street, in a city square, during work, on a journey.</p>	http://w2.vatican.va/content/francesco/en/apost_exhortations/documents/papa-francesco_esortazione_20131124_evangelii-gaudium.html
November 24, 2013	IDEM	<p>IV. Evangelization and the deeper understanding of the <i>kerygma</i></p> <p>160. The Lord’s missionary mandate includes a call to growth in faith: “Teach them to observe all that I have commanded you” (Mt28:20). Hence it is clear that that the first proclamation also calls for ongoing formation and maturation. Evangelization aims at a process of growth which entails taking seriously each person and God’s plan for his or her life. All of us need to grow in Christ. Evangelization should stimulate a desire for this growth, so that each of us can say wholeheartedly: “It is no longer I who live, but Christ who lives in me” (<i>Gal 2:20</i>).</p> <p>161. It would not be right to see this call to growth exclusively or primarily in terms of doctrinal formation. It has to do with “observing” all that the Lord has shown us as the way of responding to his love. Along with the virtues, this means above all the new commandment, the first and the greatest of the commandments, and the one that best identifies us as Christ’s disciples: “This is my commandment, that you love one another as I have loved you” (Jn 15:12). Clearly, whenever the New Testament authors want to present the heart of the Christian moral message, they present the essential requirement of love for one’s neighbour: “The one who loves <i>his neighbour</i> has fulfilled the whole law... therefore love of neighbour is the fulfilling of the law” (Rom 13:8, 10).</p>	http://w2.vatican.va/content/francesco/en/apost_exhortations/documents/papa-francesco_esortazione_20131124_evangelii-gaudium.html

November 24, 2013	IDEM	<p>Give, and it will be given to you... For the measure you give will be the measure you get back” (<i>Lk 6:36-38</i>). What these passages make clear is the absolute priority of “going forth from ourselves towards our brothers and sisters” as one of the two great commandments which ground every moral norm and as the clearest sign for discerning spiritual growth in response to God’s completely free gift. For this reason, “the service of charity is also a constituent element of the Church’s mission and an indispensable expression of her very being”.[144] By her very nature the Church is missionary; she abounds in effective charity and a compassion which understands, assists and promotes.</p>	http://w2.vatican.va/content/francesco/en/apost_exhortations/documents/papa-francesco_esortazione-ap_20131124_evangelii-gaudium.html
November 24, 2013	IDEM	<p>Our mandate is to “go into all the world and proclaim the good news to the whole creation” (<i>Mk 16:15</i>), for “the creation waits with eager longing for the revealing of the children of God” (<i>Rom 8:19</i>). Here, “the creation” refers to every aspect of human life; consequently, “the mission of proclaiming the good news of Jesus Christ has a universal destination. Its mandate of charity encompasses all dimensions of existence, all individuals, all areas of community life, and all peoples. Nothing human can be alien to it”.[147] True Christian hope, which seeks the eschatological kingdom, always generates history.</p>	http://w2.vatican.va/content/francesco/en/apost_exhortations/documents/papa-francesco_esortazione-ap_20131124_evangelii-gaudium.html
November 24, 2013	IDEM	<p>... it is not a question of a mission reserved only to a few: “The Church, guided by the Gospel of mercy and by love for mankind, hears the cry for justice and intends to respond to it with all her might”.[153] In this context we can understand Jesus’ command to his disciples: “You yourselves give them something to eat!” (<i>Mk 6:37</i>): it means working to eliminate the structural causes of poverty and to promote the integral development of the poor, as well as small daily acts of solidarity in meeting the real needs which we encounter. The word “solidarity” is a little worn and at times poorly understood, but it refers to something more than a few sporadic acts of generosity. It presumes the creation of a new mindset which thinks in terms of community and the priority of the life of all over the appropriation of goods by a few.</p>	http://w2.vatican.va/content/francesco/en/apost_exhortations/documents/papa-francesco_esortazione-ap_20131124_evangelii-gaudium.html
November 24, 2013	IDEM	<p>273. My mission of being in the heart of the people is not just a part of my life or a badge I can take off; it is not an “extra” or just another moment in life. Instead, it is something I cannot uproot from my being without destroying my very self. I am a mission on this earth; that is the reason why I am here in this world. We have to regard ourselves as sealed, even branded, by this mission of bringing light, blessing, enlivening, raising up, healing and freeing. All around us we begin to see nurses with soul, teachers with soul, politicians with soul, people who have chosen deep down to be with others and for others. But once we separate our work from our private lives, everything turns grey and we will always be seeking recognition or asserting our needs. We stop being a people.</p>	http://w2.vatican.va/content/francesco/en/apost_exhortations/documents/papa-francesco_esortazione-ap_20131124_evangelii-gaudium.html

November 24, 2013	IDEM	<p>Sometimes it seems that our work is fruitless, but mission is not like a business transaction or investment, or even a humanitarian activity. It is not a show where we count how many people come as a result of our publicity; it is something much deeper, which escapes all measurement. It may be that the Lord uses our sacrifices to shower blessings in another part of the world which we will never visit. The Holy Spirit works as he wills, when he wills and where he wills; we entrust ourselves without pretending to see striking results. We know only that our commitment is necessary. Let us learn to rest in the tenderness of the arms of the Father amid our creative and generous commitment. Let us keep marching forward; let us give him everything, allowing him to make our efforts bear fruit in his good time.</p> <p>280. Keeping our missionary fervour alive calls for firm trust in the Holy Spirit, for it is he who “helps us in our weakness” (Rom 8:26)</p>	http://w2.vatican.va/content/francesco/en/apost_exhortations/documents/papa-francesco_esortazione-ap_20131124_evangelii-gaudium.html
November 24, 2013	IDEM	<p>The missionary power of intercessory prayer</p> <p>281. One form of prayer moves us particularly to take up the task of evangelization and to seek the good of others: it is the prayer of intercession. Let us peer for a moment into the heart of Saint Paul, to see what his prayer was like. It was full of people: “...I constantly pray with you in every one of my prayers for all of you... because I hold you in my heart” (Phil 1:4, 7). Here we see that intercessory prayer does not divert us from true contemplation, since authentic contemplation always has a place for others.</p>	http://w2.vatican.va/content/francesco/en/apost_exhortations/documents/papa-francesco_esortazione-ap_20131124_evangelii-gaudium.html
August 17, 2014	<p>APOSTOLIC JOURNEY OF HIS HOLINESS POPE FRANCIS TO THE REPUBLIC OF KOREA ON THE OCCASION OF THE 6TH ASIAN YOUTH DAY (13-18 AUGUST 2014) MEETING WITH THE BISHOPS OF ASIA ADDRESS OF POPE FRANCIS SHRINE OF HAEMI</p>	<p>Without a grounding in Christ, the truths by which we live our lives can gradually recede, the practice of the virtues can become formalistic, and dialogue can be reduced to a form of negotiation or an agreement to disagree. An agreement to disagree... so as not to make waves... This sort of superficiality does us great harm.</p> <p>Then too, there is a third temptation: that of the apparent security to be found in hiding behind easy answers, ready formulas, rules and regulations. Jesus clashed with people who would hide behind laws, regulations and easy answers... He called them hypocrites. Faith by nature is not self-absorbed; it “goes out”. It seeks understanding; it gives rise to testimony; it generates mission. In this sense, faith enables us to be both fearless and unassuming in our witness of hope and love. Saint Peter tells us that we should be ever ready to respond to all who ask the reason for the hope within us (cf. <i>1 Pet</i> 3:15). Our identity as Christians is ultimately seen in our quiet efforts to worship God alone, to love one another, to serve one another, and to show by our example not only what we believe, but also what we hope for, and the One in whom we put our trust (cf. <i>2 Tim</i> 1:12).</p>	http://w2.vatican.va/content/francesco/en/speeches/2014/august/documents/papa-francesco_20140817_corea-vescovi-asia.html

October 31, 2014	ADDRESS OF HIS HOLINESS POPE FRANCIS TO MEMBERS OF THE "CATHOLIC FRATERNITY OF CHARISMATIC COVENANT COMMUNITIES AND FELLOWSHIPS" PAUL VI AUDIENCE HALL	Praise is the "breath" which gives us life, because it is intimacy with God, an intimacy that grows through daily praise. Some time ago I heard an example of this which seems very appropriate: the way that people breathe. Breathing is made up of two stages: inhaling, the intake of air, and exhaling, the letting out of this air. The spiritual life is fed, nourished, by prayer and is expressed outwardly through mission: inhaling - prayer - and then exhaling. When we inhale, by prayer, we receive the fresh air of the Holy Spirit. When exhaling this air, we announce Jesus Christ risen by the same Spirit. No one can live without breathing. It is the same for the Christian: without praise and mission there is no Christian life. Praise, adoration are needed. When speaking of adoration, little is said. What do we do when praying? We ask something from God, we thank him, we intercede. But adoration, adoring God is part of a Christian's breathing: praise and adoration.	http://w2.vatican.va/content/francesco/en/speeches/2014/october/documents/papa-francesco_20141031_catholic-fraternity.html
April 11, 2015	MISERICORDIAE VULTUS BULL OF INDICTION OF THE EXTRAORDINARY JUBILEE OF MERCY FRANCIS BISHOP OF ROME SERVANT OF THE SERVANTS OF GOD TO ALL WHO READ THIS LETTER GRACE, MERCY, AND PEACE	The Church feels the urgent need to proclaim God's mercy. Her life is authentic and credible only when she becomes a convincing herald of mercy. She knows that her primary task, especially at a moment full of great hopes and signs of contradiction, is to introduce everyone to the great mystery of God's mercy by contemplating the face of Christ. The Church is called above all to be a credible witness to mercy, professing it and living it as the core of the revelation of Jesus Christ. From the heart of the Trinity, from the depths of the mystery of God, the great river of mercy wells up and overflows unceasingly. It is a spring that will never run dry, no matter how many people draw from it. Every time someone is in need, he or she can approach it, because the mercy of God never ends. The profundity of the mystery surrounding it is as inexhaustible as the richness which springs up from it.	http://w2.vatican.va/content/francesco/en/bulls/documents/papa-francesco_bolla_20150411_misericordiae-vultus.html
April 19, 2015	POPE FRANCIS REGINA CAELI SAINT PETER'S SQUARE	The Apostles, who saw the Risen Christ with their own eyes, could not keep silent about their extraordinary experience. He had shown himself to them so that the truth of his Resurrection would reach everyone by way of their witness. The Church has the duty to continue this mission over time. Every baptized person is called to bear witness, with their life and words, that Jesus is Risen, that Jesus is alive and present among us. We are all called to testify that Jesus is alive. We may ask ourselves: who is a witness? A witness is a person who has seen, who recalls and tells. See, recall and tell: these are three verbs which describe the identity and mission. A witness is a person who <i>has seen</i> with an objective eye, has seen reality, but not with an indifferent eye; he has seen and has let himself become involved in the event. For this reason, one <i>recalls</i> , not only because she knows how to reconstruct the events exactly but also because those facts spoke to her and she grasped their profound meaning. Then a witness <i>tells</i> , not in a cold and detached way but as one who has allowed himself to be	http://w2.vatican.va/content/francesco/en/angelus/2015/documents/papa-francesco_regina-coeli_20150419.html

		<p>called into question and from that day changed the way of life. A witness is someone who has changed his or her life.</p> <p>The content of Christian witness is not a theory, it's not an ideology or a complex system of precepts and prohibitions or a moralist theory, but a message of salvation, a real event, rather a Person: it is the Risen Christ, the living and only Saviour of all. He can be testified to by those who have personal experience of Him, in prayer and in the Church, through a journey that has its foundation in Baptism, its nourishment in the Eucharist, its seal in Confirmation, its continual conversion in Penitence.</p>	
May 24, 2015	MESSAGE OF POPE FRANCIS FOR WORLD MISSION DAY 2015	<p>For if every baptized person is called to bear witness to the Lord Jesus by proclaiming the faith received as a gift, this is especially so for each consecrated man and woman. There is a clear connection between consecrated life and mission. The desire to follow Jesus closely, which led to the emergence of consecrated life in the Church, responds to his call to take up the cross and follow him, to imitate his dedication to the Father and his service and love, to lose our life so as to gain it. Since Christ's entire existence had a missionary character, so too, all those who follow him closely must possess this missionary quality.</p>	http://w2.vatican.va/content/francesco/en/messages/missions/documents/papa-francesco_20150524_giornata-missionaria2015.html
May 24, 2015	IDEM	<p>The missionary dimension, which belongs to the very nature of the Church, is also intrinsic to all forms of consecrated life, and cannot be neglected without detracting from and disfiguring its charism. Being a missionary is not about proselytizing or mere strategy; mission is part of the "grammar" of faith, something essential for those who listen to the voice of the Spirit who whispers "Come" and "Go forth". Those who follow Christ cannot fail to be missionaries, for they know that Jesus "walks with them, speaks to them, breathes with them. They sense Jesus alive with them in the midst of the missionary enterprise" (Evangelii Gaudium, 266).</p>	http://w2.vatican.va/content/francesco/en/messages/missions/documents/papa-francesco_20150524_giornata-missionaria2015.html
May 24, 2015	IDEM	<p>... a true missionary is passionate for the Gospel. Saint Paul said: "Woe to me if I do not preach the Gospel!" (1 Cor 9:16). The Gospel is the source of joy, liberation and salvation for all men and women. The Church is aware of this gift, and therefore she ceaselessly proclaims to everyone "what was from the beginning, what we have heard, what we have seen with our eyes" (1 Jn 1:1). The mission of the servants of the Word – bishops, priests, religious and laity – is to allow everyone, without exception, to enter into a personal relationship with Christ. In the full range of the Church's missionary activity, all the faithful are called to live their baptismal commitment to the fullest, in accordance with the personal situation of each. A generous response to this universal vocation can be offered by consecrated men and women through an intense life of prayer and union with the Lord and his redeeming sacrifice.</p>	http://w2.vatican.va/content/francesco/en/messages/missions/documents/papa-francesco_20150524_giornata-missionaria2015.html
October 1 st , 2015	ADDRESS OF HIS HOLINESS POPE FRANCIS TO PARTICIPANTS	<p>It is in this space of prayer that one finds the true "treasure" (Lk 12:34) to give to our brothers through proclamation. The missionary makes himself a servant of the God-who-speaks, the God who wants to speak to the men and women of today, as Jesus spoke to those of his time and won the hearts of people who came from every quarter to hear him (cf. Mk 1:45), and were astonished at hearing his teaching (cf. Mk 6:2).</p>	http://w2.vatican.va/content/francesco/en/speeches/2015/october/documents/papa-francesco_20151001_comboniani.html

	IN THE GENERAL CHAPTER OF THE COMBONI MISSIONARIES OF THE HEART OF JESUS CLEMENTINE HALL	This relationship between the mission <i>ad gentes</i> and the Word of God does not fall so much under the category of “doing” as under that of “being”. The mission, in order to be authentic, must refer to and have at its centre Christ’s grace which flows from the Cross: through believing in him one can transmit the Word of God that enlivens, supports and makes a missionary’s commitment flourish. For this reason, dear brothers, we must always nourish ourselves with the Word of God, in order to echo it faithfully; to welcome it with the joy of the Spirit, internalize it and make it become the flesh of our flesh as Mary did (cf. Lk 2:19). In the Word of God there is the wisdom that comes from above, allowing one to find ways of expression, attitudes and tools to face the changing challenges of humanity.	
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	An evangelizer by nature, the Church always begins by evangelizing herself. A disciple of the Lord Jesus, she listens to his Word, from which she draws the reasons for the hope that does not disappoint, because it is founded on the grace of the Holy Spirit (cf. Rom 5:5). Only in this way is she able to preserve her freshness and apostolic impetus. The Conciliar Decree <i>Ad Gentes</i> and the Encyclical <i>Redemptoris Missio</i> , from which your plenary drew inspiration, state that “it is from the mission of the Son and from the mission of the Holy Spirit that [the Church] draws her origin, in accordance with the decree of God the Father” (Ad Gentes, n. 2). The mission does not respond, in the first place, to human initiatives; the principal agent is the Holy Spirit, this project is his (cf. Redemptoris Missio, n. 21). The Church is servant of the mission. It is not the Church that makes the mission, but the mission that makes the Church. Therefore, the mission is not the instrument, but the point of departure and the goal.	http://w2.vatican.va/content/francesco/en/speeches/2015/december/documents/pa-pa-francesco_20151203_plenaria-propaganda-fide.html
December 3, 2015	IDEM	In recent months, your Dicastery has carried out an inquiry on the vitality of the young Churches, to understand how to render the work of the <i>Missio ad Gentes</i> more effective, also considering the ambiguity to which the experience of faith is exposed sometimes today. The secularized world, in fact, even when it is receptive to the Gospel values of love, justice, peace and sobriety, does not show the same willingness to the person of Jesus: it neither regards him as Messiah nor as Son of God. At most it considers him an enlightened man. Therefore, it separates the message from the Messenger and the gift from the Donor. In this situation of detachment, the <i>Missio ad Gentes</i> acts as engine and horizon of the faith. It is vital at the present moment for the Church “to go forth and preach the Gospel to all; to all places, on all occasions, without hesitation, reluctance or fear” (Apostolic Exhortation <i>Evangelii Gaudium</i>, n. 23). In fact, the mission is a force capable of transforming the interior of the Church even before the life of peoples and cultures. Therefore, every parish should make its own the style of the <i>Missio ad Gentes</i>. In this way, the Holy Spirit will transform habitual faithful into disciples, dissatisfied disciples into missionaries, drawing them out of fears and closures and propelling them in every direction, to the ends of the earth (cf. Acts 1:8). May the kerygmatic approach to the faith, so familiar among the young Churches, also find space among those of ancient tradition.	http://w2.vatican.va/content/francesco/en/speeches/2015/december/documents/pa-pa-francesco_20151203_plenaria-propaganda-fide.html

January 30, 2016	EXTRAORDINARY JUBILEE OF MERCY POPE FRANCIS JUBILEE AUDIENCE	Today I wish to speak to you about the close relationship between mercy and mission . As St John Paul II reminds us: “The Church lives an authentic life when she professes and proclaims mercy... and when she brings people close to the sources of the Savior’s mercy” (<i>Dives in Misericordia</i> , n. 13). As Christians, we are called to be missionaries of the Gospel . When we receive good news, or when we experience beautiful moments, we naturally seek to share them with others. We feel inside that we cannot hold back the joy that we have been given; and we want to spread it. The joy that stirs within is such that it drives us to share it.	http://w2.vatican.va/content/francesco/en/audiences/2016/documents/papa-francesco_20160130_udienza-giubilare.html
January 30, 2016	IDEM	The mercy that we receive from the Father is not given as a private consolation, but makes us instruments that others too might receive the same gift. There is a wonderful interplay between mercy and mission. Experiencing mercy renders us missionaries of mercy, and to be missionaries allows us to grow ever more in the mercy of God . Therefore, let us take our Christian calling seriously and commit to live as believers, because only then can the Gospel touch a person’s heart and open it to receive the grace of love, to receive this great, all-welcoming mercy of God.	http://w2.vatican.va/content/francesco/en/audiences/2016/documents/papa-francesco_20160130_udienza-giubilare.html
March 19, 2016	POST-SYNODAL APOSTOLIC EXHORTATION AMORIS LAETITIA OF THE HOLY FATHER FRANCIS TO BISHOPS, PRIESTS AND DEACONS CONSECRATED PERSONS CHRISTIAN MARRIED COUPLES AND ALL THE LAY FAITHFUL ON LOVE IN THE FAMILY	Enabling families to take up their role as active agents of the family apostolate calls for “an effort at evangelization and catechesis inside the family”. (228) 201. “This effort calls for missionary conversion by everyone in the Church, that is, one that is not content to proclaim a merely theoretical message without connection to people’s real problems”. (229) Pastoral care for families “needs to make it clear that the Gospel of the family responds to the deepest expectations of the human person: a response to each one’s dignity and fulfilment in reciprocity, communion and fruitfulness. This consists not merely in presenting a set of rules, but in proposing values that are clearly needed today, even in the most secularized of countries”. (230) The Synod Fathers also “highlighted the fact that evangelization needs unambiguously to denounce cultural, social, political and economic factors – such as the excessive importance given to market logic – that prevent authentic family life and lead to discrimination, poverty, exclusion, and violence. Consequently, dialogue and cooperation need to be fostered with societal structures and encouragement given to lay people who are involved, as Christians, in the cultural and socio-political fields”. (231)	http://w2.vatican.va/content/francesco/en/apost_exhortations/documents/papa-francesco_esortazione_20160319_amoris-laetitia.html
March 19, 2016	IDEM	Nowadays, pastoral care for families has to be fundamentally missionary, going out to where people are. We can no longer be like a factory, churning out courses that for the most part are poorly attended.	http://w2.vatican.va/content/francesco/en/apost_exhortations/documents/papa-francesco_esortazione_20160319_amoris-laetitia.html

		<p>289. The work of handing on the faith to children, in the sense of facilitating its expression and growth, helps the whole family in its evangelizing mission. It naturally begins to spread the faith to all around them, even outside of the family circle. Children who grew up in missionary families often become missionaries themselves; growing up in warm and friendly families, they learn to relate to the world in this way, without giving up their faith or their convictions</p>	
<p>March 19, 2016</p>	<p>IDEM</p>	<p>309. It is providential that these reflections take place in the context of a Holy Year devoted to mercy, because also in the variety of situations affecting families “the Church is commissioned to proclaim the mercy of God, the beating heart of the Gospel, which in its own way must penetrate the mind and heart of every person. The Bride of Christ must pattern her behaviour after the Son of God who goes out to everyone without exception”.358 She knows that Jesus himself is the shepherd of the hundred, not just of the ninety-nine. He loves them all. On the basis of this realization, it will become possible for “the balm of mercy to reach everyone, believers and those far away, as a sign that the kingdom of God is already present in our midst”. (359)</p> <p>.....</p> <p>When a family is welcoming and reaches out to others, especially the poor and the neglected, it is “a symbol, witness and participant in the Church’s motherhood”. (390) Social love, as a reflection of the Trinity, is what truly unifies the spiritual meaning of the family and its mission to others, for it makes present the kerygma in all its communal imperatives. The family lives its spirituality precisely by being at one and the same time a domestic church and a vital cell for transforming the world. (391)</p>	<p>http://w2.vatican.va/content/francesco/en/apost_exhortations/documents/papa-francesco_esortazione_20160319_amoris-laetitia.html</p>
<p>June 4, 2016</p>	<p>ADDRESS OF HIS HOLINESS POPE FRANCIS TO PARTICIPANTS IN THE ASSEMBLY OF THE PONTIFICAL MISSION SOCIETIES CLEMENTINE HALL</p>	<p>Blessed Paolo Manna understood very well that to form and educate people for the mystery of the Church and her intrinsic missionary vocation is an objective that concerns the entire holy People of God, in the different states of life and ministries. “Concerning the tasks facing the Missionary Union, some of them are of a cultural nature and others are of a spiritual nature, still others are practical and of an organizational nature. The Missionary Union has the duty to enlighten, inflame and work to organize priests and through them the faithful in order to prepare them for the missions”. These were the words of the Founder of the Pontifical Missionary Union, expressed in a historic speech at the second International Congress of the Work in 1936. However, forming bishops and priests for the mission did not mean reducing the Pontifical Missionary Union to a simple clerical reality, but to support the hierarchy in its service to the missionary outreach of the Church, inherent to everyone: the faithful and their pastors, married people and consecrated virgins, the universal Church and particular Churches. By implementing this service with their own charity, Pastors maintain the Church always and everywhere in a state of mission, which is always ultimately the work of God, in which all believers participate by virtue of Baptism, Confirmation and the Eucharist.</p>	<p>http://w2.vatican.va/content/francesco/en/speeches/2016/june/documents/papa-francesco_20160604_ppoomm.html</p>

June 10, 2016	ADDRESS OF HIS HOLINESS POPE FRANCIS TO THE WORLD COMMUNION OF REFORMED CHURCHES	...today we often experience “a spiritual desertification”. Especially in places where people live as if God did not exist, our Christian communities are meant to be sources of living water quenching thirst with hope, a presence capable of inspiring encounter, solidarity and love (cf. <i>Evangelii Gaudium</i>, 86-87). They are called to receive and rekindle God’s grace, to overcome self-centredness and to be open to mission. Faith cannot be shared if it is practiced apart from life, in unreal isolation and in self-referential communities resistant to change. Thus it would be impossible to respond to the insistent thirst for God that nowadays finds expression also in various new forms of religiosity. These at times risk encouraging concern for oneself and one’s needs alone, and promoting a kind of “spiritual consumerism”. Unless people today “find in the Church a spirituality which can offer healing and liberation, and fill them with life and peace, while at the same time summoning them to fraternal communion and missionary fruitfulness, they will end up by being taken in by solutions which neither make life truly human nor give glory to God” (cf. <i>ibid.</i>, 89).	http://w2.vatican.va/content/francesco/en/speeches/2016/june/documents/papa-francesco_20160610_comunione-mondiale-chiese-riformate.html
August 14, 2016	POPE FRANCIS ANGELUS SAINT PETER'S SQUARE	At this moment I am thinking with admiration especially of the many priests, men and women religious and lay faithful who, throughout the world, are dedicated to proclaiming the Gospel with great love and faithfulness, often even at the cost of their lives. Their exemplary testimony reminds us that the Church does not need bureaucrats and diligent officials, but passionate missionaries, consumed by ardour to bring to everyone the consoling word of Jesus and his grace. This is the fire of the Holy Spirit. If the Church does not receive this fire, or does not let it inflame her, she becomes a cold or merely lukewarm Church, incapable of giving life, because she is made up of cold and lukewarm Christians.	http://w2.vatican.va/content/francesco/en/angelus/2016/documents/papa-francesco_angelus_20160814.html
September 9, 2016	ADDRESS OF HIS HOLINESS POPE FRANCIS TO PARTICIPANTS IN THE SEMINAR OF STUDIES FOR BISHOPS IN THE MISSION TERRITORIES	You come from diverse and distant places, and you belong to the great constellation of the so-called “ mission territories ”. Therefore, each one of you has the great privilege and at the same time the responsibility of being at the forefront of evangelization. In the image of the Good Shepherd, you are sent to tend the flock and to go in search of the sheep, especially those that are distant or lost; also to seek new ways for the proclamation, to go to encounter people; to help those who have received the gift of Baptism to grow in the faith, so that believers, including the “lukewarm” and the non-practising, may again discover joy in the faith and fruitfulness in the work of evangelization (cf. Apostolic Exhortation <i>Evangelii Gaudium</i> , n. 11). Therefore, I encourage you to approach the sheep that do not yet belong to Christ’s sheepfold: in fact “evangelization is first and foremost about preaching the Gospel to those who do not know Jesus Christ or who have always rejected him” (<i>ibid.</i>, n. 15).	http://w2.vatican.va/content/francesco/en/speeches/2016/september/documents/papa-francesco_20160909-vescovi-territori-missione.html
November 27, 2016	MESSAGE OF HIS HOLINESS POPE FRANCIS FOR THE 54th WORLD DAY OF PRAYER FOR VOCATIONS	I would like to reflect on the missionary dimension of our Christian calling. Those who drawn by God’s voice and determined to follow Jesus soon discover within themselves an irrepressible desire to bring the Good News to their brothers and sisters through proclamation and the service of charity. All Christians are called to be missionaries of the Gospel! As disciples, we do not receive the gift of God’s love for our personal consolation, nor are we called to promote ourselves, or a business concern. We are simply men and women touched and transformed by the joy of God’s love, who cannot keep this experience	http://w2.vatican.va/content/francesco/en/messages/vocations/documents/papa-francesco_20161127_54-messaggio-giornata-mondiale-vocazioni.html

	LED BY THE SPIRIT FOR MISSION	just to ourselves. For “the Gospel joy which enlivens the community of disciples is a missionary joy (<i>Evangelii Gaudium</i> , 21).	
January 15, 2017	POPE FRANCIS ANGELUS SAINT PETER'S SQUARE	It is a decisive historical fact! This scene is decisive for our faith; and it is also decisive for the Church's mission. The Church, in every time, is called to do what John the Baptist did: point Jesus out to the people, saying, “Behold, the Lamb of God, who takes away the sin of the world!” He is the One Saviour! He is the Lord, humble, in the midst of sinners, but it is He, He: there is no other powerful one who comes; no, no it is He! These are the words that we priests repeat each day, during the Mass, when we present to the people the bread and wine become the Body and Blood of Christ. This liturgical gesture represents the whole mission of the Church, which she does not proclaim herself. Woe, woe when the Church proclaims herself; she loses her bearings, she doesn't know where she is going! The Church proclaims Christ; she does not bring herself, she brings Christ. Because it is He and only He who saves his people from sin, frees them and guides them to land and to true freedom.	http://w2.vatican.va/content/francesco/en/angelus/2017/documents/papa-francesco_angelus_20170115.html
May 27, 2017	PASTORAL VISIT OF HIS HOLINESS POPE FRANCIS TO GENOA EUCHARISTIC CONCELEBRATION HOMILY OF HIS HOLINESS POPE FRANCIS PIAZZALE KENNEDY	After “intercession”, a second key word emerges from the Gospel which reveals Jesus' power: proclamation. The Lord sends his own to proclaim him with the sole power of the Holy Spirit: “Go therefore and make disciples of all nations” (Mt 28:19). Go! It is an act of utmost trust in his own. Jesus trusts us. He believes in us more than we believe in ourselves! He sends us forth, despite our shortcomings. He knows we will never be perfect and that, if we wait to become better in order to evangelize, we will never begin.	http://w2.vatican.va/content/francesco/en/homilies/2017/documents/papa-francesco_20170527_omelia-visitapastorale-genova.html
May 27, 2017	IDEM	“Go”, Jesus tells us, even today. In Baptism he conferred upon <i>each of us</i> the power to proclaim. Thus, going out into the world with the Lord is part of the Christian identity. It is not only for priests, nuns or the consecrated. It is for all Christians. It is our identity; going into the World with the Lord is our identity. Christians are not stationary, but on a journey: with the Lord towards others. However, Christians are not sprinters running madly, or conquerors who must arrive before the others. They are pilgrims, missionaries, “hopeful marathon runners”, meek but decisive in walking, trusting and, at the same time, active, creative, but always respectful, resourceful and open, hard-working and supportive. Let us walk the roads of the world in this manner!	http://w2.vatican.va/content/francesco/en/homilies/2017/documents/papa-francesco_20170527_omelia-visitapastorale-genova.html
May 27, 2017	IDEM	As for the original disciples, our places of proclamation are the roads of the world. It is there above all that the Lord is waiting to be known today. Just as then, he desires the announcement to be brought not through our strength, but rather through his strength: not with the strength of the world, but with the limpid and gentle strength of joyful witness. And this is urgent, brothers and sisters! Let us ask the Lord for the grace not to become fossilized on issues that are not central, but to dedicate ourselves fully to the urgency of the mission. Let us leave to others the idle gossip and false disputes of those who only listen to themselves, and let us work in a practical manner for the common good and for peace. Let us take up the challenge with courage, confident that there is more joy in giving than in receiving (cf. Acts 20:35) May the risen and living Christ who always intercedes for us be the strength of our setting forth, the courage of our journey.	http://w2.vatican.va/content/francesco/en/homilies/2017/documents/papa-francesco_20170527_omelia-visitapastorale-genova.html

June 3, 2017	PENTECOST VIGIL OF PRAYER ADDRESS OF HIS HOLINESS POPE FRANCIS CIRCUS MAXIMUS	Today we are here in a kind of Upper Room beneath the open sky, unafraid, under the open sky and with our hearts open to the promise of the Father. “All of us who believe” have gathered here, all of us who confess that “Jesus is Lord”. Many have come from different parts of the world, and the Holy Spirit has brought us together to build bonds of fraternal friendship that encourage us on our journey towards unity, unity for mission. Not to stand still! But for mission, to proclaim that Jesus is Lord – Jesús es el Señor. To proclaim together the love of the Father for all his children. To proclaim the Good News to all peoples. To demonstrate that peace is possible. It is not so easy to show this world today that peace is possible, but in the name of Jesus we can show by our testimony that peace is possible! It is possible if we are at peace with one another. If we emphasize our differences, we are at war among ourselves and we cannot proclaim peace. Peace is possible, based on our confession that Jesus is Lord and on our evangelization along this path. It is possible. Even by showing that we have differences – this is obvious, we have differences – but that we desire to be a reconciled diversity. We should not forget that phrase, but say it to everyone: reconciled diversity. The phrase is not mine. It comes from a Lutheran brother. Reconciled diversity.	http://w2.vatican.va/content/francesco/en/speeches/2017/june/documents/papa-francesco_20170603_veglia-pentecoste.html
June 4, 2017	MESSAGE OF POPE FRANCIS FOR WORLD MISSION DAY 2017 MISSION AT THE HEART OF THE CHRISTIAN FAITH	Mission and the transformative power of the Gospel of Christ, the Way, the Truth and the Life 1. The Church’s mission, directed to all men and women of good will, is based on the transformative power of the Gospel. The Gospel is Good News filled with contagious joy, for it contains and offers new life: the life of the Risen Christ who, by bestowing his life-giving Spirit, becomes for us the Way, the Truth and the Life (cf. <i>Jn</i> 14:6). He is the <i>Way</i> who invites us to follow him with confidence and courage. In following Jesus as our <i>Way</i> , we experience <i>Truth</i> and receive his <i>Life</i> , which is fullness of communion with God the Father in the power of the Holy Spirit. That life sets us free from every kind of selfishness, and is a source of creativity in love.	http://w2.vatican.va/content/francesco/en/messages/missions/documents/papa-francesco_20170604_giornata-missionaria2017.html
June 4, 2017	IDEM	Mission inspires a spirituality of constant exodus, pilgrimage, and exile 6. The Church’s mission is enlivened by a spirituality of <i>constant exodus</i> . We are challenged “ to go forth from our own comfort zone in order to reach all the peripheries in need of the light of the Gospel ” (<i>Evangelii Gaudium</i> , 20). The Church’s mission impels us to undertake a constant pilgrimage across the various deserts of life, through the different experiences of hunger and thirst for truth and justice. The Church’s mission inspires a sense of constant exile, to make us aware, in our thirst for the infinite, that we are exiles journeying towards our final home, poised between the “already” and “not yet” of the Kingdom of Heaven. 7. Mission reminds the Church that she is not an end unto herself, but a humble instrument and mediation of the Kingdom. A self-referential Church, one content with earthly success, is not the Church of Christ, his crucified and glorious Body. That is why we should prefer “a Church which is bruised, hurting and dirty because it has been out on the streets, rather than a Church which is unhealthy from being confined and from clinging to its own security” (<i>ibid.</i> , 49).	http://w2.vatican.va/content/francesco/en/messages/missions/documents/papa-francesco_20170604_giornata-missionaria2017.html

June 4, 2017	IDEM	<p>Young people, the hope of mission</p> <p>8. Young people are the hope of mission. The person of Jesus Christ and the Good News he proclaimed continue to attract many young people. They seek ways to put themselves with courage and enthusiasm at the service of humanity. "There are many young people who offer their solidarity in the face of the evils of the world and engage in various forms of militancy and volunteering... How beautiful it is to see that young people are 'street preachers', joyfully bringing Jesus to every street, every town square and every corner of the earth!" (ibid., 106). The next Ordinary General Assembly of the Synod of Bishops, to be held in 2018 on the theme Young People, the Faith and Vocational Discernment, represents a providential opportunity to involve young people in the shared missionary responsibility that needs their rich imagination and creativity.</p>	http://w2.vatican.va/content/francesco/en/messages/missions/documents/papa-francesco_20170604_giornata-missionaria2017.html
March 19, 2018	APOSTOLIC EXHORTATION GAUDETE ET EXSULTATE OF THE HOLY FATHER FRANCIS ON THE CALL TO HOLINESS IN TODAY'S WORLD	<p>Your mission in christ</p> <p>19. A Christian cannot think of his or her mission on earth without seeing it as a path of holiness, for "this is the will of God, your sanctification" (1 Thess 4:3). Each saint is a mission, planned by the Father to reflect and embody, at a specific moment in history, a certain aspect of the Gospel.</p> <p>20. That mission has its fullest meaning in Christ, and can only be understood through him. At its core, holiness is experiencing, in union with Christ, the mysteries of his life. It consists in uniting ourselves to the Lord's death and resurrection in a unique and personal way, constantly dying and rising anew with him. But it can also entail reproducing in our own lives various aspects of Jesus' earthly life: his hidden life, his life in community, his closeness to the outcast, his poverty and other ways in which he showed his self-sacrificing love. The contemplation of these mysteries, as Saint Ignatius of Loyola pointed out, leads us to incarnate them in our choices and attitudes.^[18] Because "everything in Jesus' life was a sign of his mystery",^[19] "Christ's whole life is a revelation of the Father",^[20] "Christ's whole life is a mystery of redemption",^[21] "Christ's whole life is a mystery of recapitulation".^[22] "Christ enables us to live in him all that he himself lived, and he lives it in us".^[23]</p>	http://w2.vatican.va/content/francesco/en/apost_exhortations/documents/papa-francesco_esortazione_20180319_gaude-te-et-exsultate.html
March 19, 2018	IDEM	<p>23. This is a powerful summons to all of us. You too need to see the entirety of your life as a mission. Try to do so by listening to God in prayer and recognizing the signs that he gives you. Always ask the Spirit what Jesus expects from you at every moment of your life and in every decision you must make, so as to discern its place in the mission you have received. Allow the Spirit to forge in you the personal mystery that can reflect Jesus Christ in today's world.</p> <p>24. May you come to realize what that word is, the message of Jesus that God wants to speak to the world by your life. Let yourself be transformed. Let yourself be renewed by the Spirit, so that this can happen, lest you fail in your precious mission. The Lord will bring it to fulfilment despite your mistakes and missteps, provided that you do not abandon the path of love but remain ever open to his supernatural grace, which purifies and enlightens.</p>	http://w2.vatican.va/content/francesco/en/apost_exhortations/documents/papa-francesco_esortazione_20180319_gaude-te-et-exsultate.html

<p>March 19, 2018</p>	<p>IDEM</p>	<p>We are called to be contemplatives even in the midst of action, and to grow in holiness by responsibly and generously carrying out our proper mission.</p> <p>27. Could the Holy Spirit urge us to carry out a mission and then ask us to abandon it, or not fully engage in it, so as to preserve our inner peace? Yet there are times when we are tempted to relegate pastoral engagement or commitment in the world to second place, as if these were “distractions” along the path to growth in holiness and interior peace. We can forget that “life does not have a mission, but is a mission”.[27]</p> <p>28. Needless to say, anything done out of anxiety, pride or the need to impress others will not lead to holiness. We are challenged to show our commitment in such a way that everything we do has evangelical meaning and identifies us all the more with Jesus Christ. We often speak, for example, of the spirituality of the catechist, the spirituality of the diocesan priesthood, the spirituality of work. For the same reason, in <i>Evangelii Gaudium</i> I concluded by speaking of a spirituality of mission, in <i>Laudato Si’</i> of an ecological spirituality, and in <i>Amoris Laetitia</i> of a spirituality of family life.</p>	<p>http://w2.vatican.va/content/francesco/en/apost_exhortations/documents/papa-francesco_esortazione-20180319_gaudente-et-exsultate.html</p>
<p>March 19, 2018</p>	<p>IDEM</p>	<p>131. Look at Jesus. His deep compassion reached out to others. It did not make him hesitant, timid or self-conscious, as often happens with us. Quite the opposite. His compassion made him go out actively to preach and to send others on a mission of healing and liberation. Let us acknowledge our weakness, but allow Jesus to lay hold of it and send us too on mission. We are weak, yet we hold a treasure that can enlarge us and make those who receive it better and happier. Boldness and apostolic courage are an essential part of mission.</p>	<p>http://w2.vatican.va/content/francesco/en/apost_exhortations/documents/papa-francesco_esortazione-20180319_gaudente-et-exsultate.html</p>
<p>May 20, 2018</p>	<p>MESSAGE OF HIS HOLINESS FRANCIS FOR WORLD MISSION DAY 2018</p> <p>TOGETHER WITH YOUNG PEOPLE, LET US BRING THE GOSPEL TO ALL</p>	<p>Life is a mission</p> <p>Every man and woman is a mission; that is the reason for our life on this earth. To be attracted and to be sent are two movements that our hearts, especially when we are young, feel as interior forces of love; they hold out promise for our future and they give direction to our lives. More than anyone else, young people feel the power of life breaking in upon us and attracting us. To live out joyfully our responsibility for the world is a great challenge. I am well aware of lights and shadows of youth; when I think back to my youth and my family, I remember the strength of my hope for a better future. The fact that we are not in this world by our own choice makes us sense that there is an initiative that precedes us and makes us exist. Each one of us is called to reflect on this fact: “I am a mission on this Earth; that is the reason why I am here in this world” (<i>Evangelii Gaudium</i>, 273).</p>	<p>http://w2.vatican.va/content/francesco/en/messages/missions/documents/papa-francesco_20180520_giornata-missionaria2018.html</p>

May 20, 2018	IDEM	The ends of the earth, dear young people, nowadays are quite relative and always easily “navigable”. The digital world – the social networks that are so pervasive and readily available – dissolves borders, eliminates distances and reduces differences. Everything appears within reach, so close and immediate. And yet lacking the sincere gift of our lives, we could well have countless contacts but never share in a true communion of life. To share in the mission to the ends of the earth demands the gift of oneself in the vocation that God, who has placed us on this earth, chooses to give us (cf. Lk 9:23-25). I dare say that, for a young man or woman who wants to follow Christ, what is most essential is to seek, to discover and to persevere in his or her vocation.	http://w2.vatican.va/content/francesco/en/messages/missions/documents/papa-francesco_20180520_giornata-missionaria2018.html
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