

Extraordinary Missionary Month—October 2019

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

Pope Benedict XVI - BAPTIZED AND SENT

Date	Document's title	Quotations	Document's link
May 15, 2005	MASS OF PRIESTLY ORDINATION HOMILY OF HIS HOLINESS BENEDICT XVI ST PETER'S BASILICA PENTECOST SUNDAY	<p>"As the Father has sent me, so I send you" (Jn 20: 21). Christ says this in a very personal way to each one of you. With priestly ordination you are inserted into the Apostolic mission. The Holy Spirit is wind, but it is not amorphous; it is an orderly Spirit. It becomes manifest precisely when it orders the mission, in the Sacrament of the Priesthood, in which the ministry of the Apostles is continued. Through this ministry, you are inserted in the multitude of those who, beginning with Pentecost, have received the apostolic mission. You are inserted into the communion of priests, into communion with the Bishop and with the Successor of St Peter, who here in Rome is also your Bishop. All of us are inserted in the network of obedience to the Word of Christ, to the word of the One who gives us true freedom because he leads us in the free spaces and open horizons of the truth. It is precisely in this common bond with the Lord that we can and must live the dynamism of the Spirit. As the Lord came from the Father and has given us light, life and love, so too the mission must continually set us in motion, make us restless, to bring the joy of Christ to those who suffer, those who are in doubt, as well as to the reluctant.</p>	http://w2.vatican.va/content/benedict-xvi/en/homilies/2005/documents/hf_ben-xvi_hom_20050515_priestly-ordination.html
November 13, 2005	BENEDICT XVI ANGELUS ST PETER'S SQUARE	<p>all baptized persons are called to the perfection of Christian life: priests, Religious and lay people, each in accordance with his or her own charism and specific vocation. In fact, the Council paid great attention to the role of the lay faithful. It dedicated to them an entire chapter - the fourth - of <i>Lumen Gentium</i>, the Dogmatic Constitution on the Church, defining their vocation and mission, which is rooted in Baptism and Confirmation and whose purpose is to "seek the Kingdom of God by engaging in temporal affairs and directing them according to God's will" (n. 31). On 18 November 1965 the Fathers approved a specific Decree on the Apostolate of Lay People, <i>Apostolicam Actuositatem</i>. It stressed first of all that "the fruitfulness of the apostolate of lay people depends on their living union with Christ" (n. 4), that is, on a vigorous spirituality nourished by active participation in the Liturgy and expressed in the style of the Gospel Beatitudes. For lay people, moreover, professional competence, a sense of family, a civic sense and the social virtues are of great importance. Although it is true that they are called individually to bear their personal witness, particularly precious wherever the freedom of the Church encounters obstacles, the Council nonetheless insisted on the importance of the organized apostolate, essential if an effect is to be made on the general mindset, social conditions and institutions (cf. <i>ibid.</i>, n. 18).</p>	http://w2.vatican.va/content/benedict-xvi/en/angelus/2005/documents/hf_ben-xvi_ang_20051113.html

<p>March 5, 2006</p>	<p>MESSAGE OF HIS HOLINESS POPE BENEDICT XVI FOR THE 43RD WORLD DAY OF PRAYER FOR VOCATIONS 7 MAY 2006 - FOURTH SUNDAY OF EASTER THEME: VOCATION IN THE MYSTERY OF THE CHURCH</p>	<p>In Christ, the Head of the Church, which is his Body, all Christians form “a chosen race, a royal priesthood, a holy nation, God’s own people, that you may declare the wonderful deeds of him” (1 Pt 2,9). The Church is holy, even if her members need to be purified, in order that holiness, which is a gift of God, can shine forth from them with its full splendour. The Second Vatican Council highlights the universal call to holiness, when it affirms: “The followers of Christ are called by God, not because of their works, but according to his own purpose and grace. They are justified in the Lord Jesus, because in the Baptism of faith they truly become sons of God and sharers in the divine nature. In this way, they are really made holy” (Lumen Gentium, 40). Within the framework of this universal call, Christ, the High Priest, in his solicitude for the Church calls persons in every generation who are to care for his people. In particular, he calls to the ministerial priesthood men who are to exercise a fatherly role, the source of which is within the very fatherhood of God (cfr <i>Eph</i> 3,14)</p>	<p>http://w2.vatican.va/content/benedict-xvi/en/messages/vocations/documents/hf_ben-xvi_mes_20060305_xliii-vocations.html</p>
<p>March 22, 2006</p>	<p>BENEDICT XVI GENERAL AUDIENCE</p>	<p>'Witnesses of Christ' ...They were fishermen busy with their daily work, casting their nets and mending them. But it was another sort of fishing that awaited them. Jesus purposefully called them and they promptly followed him: subsequently, they were to become "fishers of men" (cf. Mk 1: 17; Mt 4: 19). Luke, while following the same tradition, gave a more elaborate account (5: 1-11). Luke's account illustrates the development of the first disciples' faith, explaining that Jesus' invitation to follow him came after they had heard his first preaching and had seen the first miraculous signs that he worked. The miraculous catch in particular was the immediate context, and it gave its symbol to the mission of fishers of men that was entrusted to them. The destiny of those who were "called" would henceforth be closely bound to that of Jesus. An apostle is one who is sent, but even before that he is an "expert" on Jesus. This very aspect is highlighted by the Evangelist John from Jesus' very first encounter with the future Apostles. Here the scene is different. The meeting takes place on the banks of the Jordan. The presence of the future disciples, who, like Jesus, also came from Galilee to receive the baptism administered by John, sheds light on their spiritual world. They were men who were waiting for the Kingdom of God, anxious to know the Messiah whose coming had been proclaimed as imminent.</p>	<p>http://w2.vatican.va/content/benedict-xvi/en/audiences/2006/documents/hf_ben-xvi_aud_20060322.html</p>
<p>March 22, 2006</p>	<p>IDEM</p>	<p>"Come and see" (cf. Jn 1: 38-39). Come, so that you will be able to see. This is how the Apostles' adventure began, as an encounter of people who are open to one another. For the disciples, it was the beginning of a direct acquaintance with the Teacher, seeing where he was staying and starting to get to know him. Indeed, they were not to proclaim an idea, but to witness to a person. Before being sent out to preach, they had to "be" with Jesus (cf. Mk 3: 14), establishing a personal relationship with him. On this basis, evangelization was to be no more than the proclamation of what they felt and an invitation to enter into the mystery of communion with Christ (cf. I Jn 1: 1-3).</p>	<p>http://w2.vatican.va/content/benedict-xvi/en/audiences/2006/documents/hf_ben-xvi_aud_20060322.html</p>

March 22, 2006	IDEM	<p>Thus, the Twelve, taken on to share in the same mission as Jesus, cooperate with the Pastor of the last times, also seeking out the lost sheep of the house of Israel, that is, addressing the people of the promise whose reunion is the sign of salvation for all peoples, the beginning of the universalization of the Covenant. Far from belying the universal openness of the Nazarene's Messianic action, the initial restriction to Israel of his mission and of the Twelve thus becomes an even more effective prophetic sign. After Christ's passion and Resurrection, this sign was to be made clear: the universal character of the Apostles' mission was to become explicit. Christ would send the Apostles "to the whole creation" (Mk 16: 15), to "all nations", (Mt 28: 19, Lk 24: 47), "to the ends of the earth" (Acts 1: 8). And this mission continues. The Lord's command to gather the peoples together in the unity of his love still continues. This is our hope and also our mandate: to contribute to this universality, to this true unity in the riches of cultures, in communion with our true Lord Jesus Christ.</p>	http://w2.vatican.va/content/benedict-xvi/en/audiences/2006/documents/hf_ben-xvi_aud_20060322.html
October 29, 2006	BENEDICT XVI ANGELUS SAINT PETER'S SQUARE	<p>The rediscovery of the value of one's own Baptism is at the root of every Christian's missionary commitment, because as we see in the Gospel, those who allow themselves to be fascinated by Christ cannot fail to witness to the joy of following in his footsteps. In this month of October, especially dedicated to missions, we understand ever more that it is precisely in virtue of Baptism that we possess a co-natural missionary vocation. Let us invoke the intercession of the Virgin Mary so that missionaries of the Gospel may multiply.</p>	http://w2.vatican.va/content/benedict-xvi/fr/angelus/2006/documents/hf_ben-xvi_ang_20061029.html
February 21, 2007	BENEDICT XVI GENERAL AUDIENCE	<p>Dead in Christ to sin, the baptized person is reborn to new life, freely re-established with his dignity as a child of God. For this reason, in the primitive Christian community Baptism was considered as "the first resurrection" (cf. Rv 20: 5; Rom 6: 1-11; Jn 5: 25-28). From the outset, therefore, Lent was lived as the season of immediate preparation for Baptism, to be solemnly administered during the Easter Vigil. The whole of Lent was a journey towards this important encounter with Christ, this immersion in Christ, this renewal of life. We have already been baptized but Baptism is often not very effective in our daily life. Therefore, Lent is a renewed "catechumenate" for us too, in which once again we approach our Baptism to rediscover and relive it in depth, to return to being truly Christian.</p>	https://w2.vatican.va/content/benedict-xvi/en/audiences/2007/documents/hf_ben-xvi_aud_20070221.html
February 22, 2007	POST-SYNODAL APOSTOLIC EXHORTATION SACRAMENTUM CARITATIS OF THE HOLY FATHER BENEDICT XVI	<p>The sacrament of Baptism, by which we were conformed to Christ, (47) incorporated in the Church and made children of God, is the portal to all the sacraments. It makes us part of the one Body of Christ (cf. <i>1 Cor</i> 12:13), a priestly people. Still, it is our participation in the Eucharistic sacrifice which perfects within us the gifts given to us at Baptism. The gifts of the Spirit are given for the building up of Christ's Body (<i>1 Cor</i> 12) and for ever greater witness to the Gospel in the world. (48) The Holy Eucharist, then, brings Christian initiation to completion and represents the centre and goal of all sacramental life. (49)</p>	http://w2.vatican.va/content/benedict-xvi/fr/apost_exhortations/documents/hf_ben-xvi_exh_20070222_sacramentum-caritatis.html

	TO THE BISHOPS, CLERGY, CONSECRATED PERSONS AND THE LAY FAITHFUL ON THE EUCHARIST AS THE SOURCE AND SUMMIT OF THE CHURCH'S LIFE AND MISSION		
February 22, 2007	IDEM	And wherever we do not live communion among ourselves, communion with the Triune God is not alive and true either."(215) Called to be members of Christ and thus members of one another (cf. <i>1 Cor</i> 12:27), we are a reality grounded ontologically in Baptism and nourished by the Eucharist, a reality that demands visible expression in the life of our communities.	http://w2.vatican.va/content/benedict-xvi/fr/apost_exhortations/documents/hf_ben-xvi_exh_20070222_sacramentum-
February 22, 2007	IDEM	The eucharistic sacrifice nourishes and increases within us all that we have already received at Baptism, with its call to holiness , (218) and this must be clearly evident from the way individual Christians live their lives. Day by day we become "a worship pleasing to God" by living our lives as a vocation . Beginning with the liturgical assembly, the sacrament of the Eucharist itself commits us, in our daily lives, to doing everything for God's glory. And because the world is "the field" (<i>Mt</i> 13:38) in which God plants his children as good seed, the Christian laity, by virtue of their Baptism and Confirmation, and strengthened by the Eucharist, are called to live out the radical newness brought by Christ wherever they find themselves. (219)	http://w2.vatican.va/content/benedict-xvi/fr/apost_exhortations/documents/hf_ben-xvi_exh_20070222_sacramentum-caritatis.html
February 22, 2007	IDEM	<i>The dismissal: "Ite, missa est"</i> 51. Finally, I would like to comment briefly on the observations of the Synod Fathers regarding the dismissal at the end of the eucharistic celebration. After the blessing, the deacon or the priest dismisses the people with the words: <i>Ite, missa est</i> . These words help us to grasp the relationship between the Mass just celebrated and the mission of Christians in the world. In antiquity, <i>missa</i> simply meant "dismissal." However in Christian usage it gradually took on a deeper meaning. The word "dismissal" has come to imply a "mission." These few words succinctly express the missionary nature of the Church. The People of God might be helped to understand more clearly this essential dimension of the Church's life, taking the dismissal as a starting- point. In this context, it might also be helpful to provide new texts, duly approved, for the prayer over the people and the final blessing, in order to make this connection clear (154).	http://w2.vatican.va/content/benedict-xvi/fr/apost_exhortations/documents/hf_ben-xvi_exh_20070222_sacramentum-caritatis.html

May 27,2007	MESSAGE OF HIS HOLINESS BENEDICT XVI FOR THE 81ST WORLD MISSION SUNDAY 2007 "ALL THE CHURCHES FOR ALL THE WORLD"	"All the Churches for all the world": this is the theme chosen for the next World Mission Day. It invites the local Churches of every continent to a shared awareness of the urgent need to relaunch missionary action in the face of the many serious challenges of our time . The conditions in which humanity lives have of course changed and in recent decades, especially since the Second Vatican Council, a great effort has been made to spread the Gospel. However, much still remains to be done in order to respond to the missionary call which the Lord never tires of addressing to every one of the baptized. In the first place, he continues to call the Churches of so-called "ancient tradition", which in the past provided the missions with a consistent number of priests, men and women religious and lay people as well as material means, giving life to an effective cooperation between Christian communities . This cooperation has yielded abundant apostolic fruit both for the young Churches in mission lands as well as in the ecclesial situations from which the missionaries came. In the face of the secularized culture, which sometimes seems to be penetrating ever more deeply into Western societies, considering in addition the crisis of the family, the dwindling number of vocations and the progressive ageing of the clergy, these Churches risk withdrawing into themselves to view the future with ever less hope and weakening their missionary effort . Yet, this is the very time for opening oneself with trust to the Providence of God, who never abandons his People and who, with the power of the Holy Spirit, guides them toward the fulfilment of his eternal design of salvation.	https://w2.vatican.va/content/benedict-xvi/en/messages/missions/documents/hf_ben-xvi_mes_20070527_world-mission-day-2007.html
May 27, 2007	IDEM	I also hope that World Mission Day will contribute to making all the Christian communities and every baptized person ever more aware that Christ's call to spread his Kingdom to the very ends of the earth is universal . "The Church is missionary by her very nature", John Paul II wrote in his Encyclical <i>Redemptoris Missio</i> , "for Christ's mandate is not something contingent or external, but reaches the very heart of the Church. It follows that the universal Church and each individual Church is sent forth to the nations.... It is highly appropriate that young Churches "should share as soon as possible in the universal missionary work of the Church. They should themselves send missionaries to proclaim the Gospel all over the world, even though they are suffering from a shortage of clergy" (n. 62)	https://w2.vatican.va/content/benedict-xvi/en/messages/missions/documents/hf_ben-xvi_mes_20070527_world-mission-day-2007.html
September 8, 2007	APOSTOLIC JOURNEY OF HIS HOLINESS BENEDICT XVI TO AUSTRIA ON THE OCCASION OF THE 850 th ANNIVERSARY OF THE FOUNDATION OF THE SHRINE OF MARIAZELL	The Lord invites you to join the Church "on her pilgrim way through history". He is inviting you to become pilgrims with him and to share in his life which today too includes both the way of the Cross and the way of the Risen One through the Galilee of our existence. But he remains always one and the same Lord who, through the one Baptism, calls us to the one faith . Taking part in his journey thus means both things: the dimension of the Cross – with failure, suffering, misunderstanding and even contempt and persecution –, but also the experience of profound joy in his service and of the great consolation born of an encounter with him. Like the Church, individual parishes, communities and all baptized Christians find in their experience of the crucified and risen Christ the source of their mission .	https://w2.vatican.va/content/benedict-xvi/en/speeches/2007/september/documents/hf_ben-xvi_spe_20070908_vespri-mariazell.html

	VESPERS WITH PRIESTS, RELIGIOUS, DEACONS AND SEMINARIANS	At the heart of the mission of Jesus Christ and of every Christian is the proclamation of the Kingdom of God. Proclaiming the Kingdom in the name of Christ means for the Church, for priests, men and women religious, and for all the baptized, a commitment to be present in the world as his witnesses. The Kingdom of God is really God himself, who makes himself present in our midst and reigns through us. The Kingdom of God is built up when God lives in us and we bring God into the world.	
December 3, 2007	MESSAGE OF HIS HOLINESS POPE BENEDICT XVI FOR THE 45th WORLD DAY OF PRAYER FOR VOCATIONS FOURTH SUNDAY OF EASTER THEME: "VOCATIONS AT THE SERVICE OF THE CHURCH ON MISSION"	1. For the World Day of Prayer for Vocations, to be celebrated on 13 April 2008, I have chosen the theme: Vocations at the service of the Church on mission. The Risen Jesus gave to the Apostles this command: "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" (Mt 28:19), assuring them: "I am with you always, to the close of the age" (Mt 28: 20). The Church is missionary in herself and in each one of her members. Through the sacraments of Baptism and Confirmation, every Christian is called to bear witness and to announce the Gospel, but this missionary dimension is associated in a special and intimate way with the priestly vocation. In the covenant with Israel, God entrusted to certain men, called by him and sent to the people in his name, a mission as prophets and priests. He did so, for example, with Moses: "Come, - God told him - I will send you to Pharaoh, that you may bring forth my people ... out of Egypt ...when you have brought forth the people out of Egypt, you will serve God upon this mountain" (Ex 3: 10 and 12). The same happened with the prophets.	https://w2.vatican.va/content/benedict-xvi/en/messages/vocations/documents/hf_ben-xvi_mes_20071203_xlv-vocations.html
May 11, 2008	SOLEMNITY OF PENTECOST BENEDICT XVI REGINA CÆLI ST PETER'S SQUARE	After his Resurrection, he himself ordered the disciples to stay in Jerusalem, because, he said, "before many days you shall be baptized with the Holy Spirit" (Acts 1: 5); and he added: "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). Thus Pentecost is in a special way the Baptism of the Church which carries out her universal mission starting from the roads of Jerusalem with the miraculous preaching in humanity's different tongues. In this Baptism of the Holy Spirit the personal and community dimension, the "I" of the disciple and the "we" of the Church, are inseparable. The Holy Spirit consecrates the person and at the same time makes him or her a living member of the Mystical Body of Christ, sharing in the mission of witnessing to his love. And this takes place through the Sacraments of Christian initiation: Baptism and Confirmation.	http://w2.vatican.va/content/benedict-xvi/en/angelus/2008/documents/hf_ben-xvi_reg_20080511_pentecoste.html
July 17, 2008	APOSTOLIC JOURNEY OF HIS HOLINESS BENEDICT XVI TO SYDNEY (AUSTRALIA) ON THE OCCASION OF THE 23RD WORLD YOUTH DAY (JULY 12 - 21, 2008)	I wish therefore to recall briefly something of our understanding of Baptism before tomorrow considering the Holy Spirit. On the day of your Baptism, God drew you into his holiness (cf. <i>2 Pet</i> 1:4). You were adopted as a son or daughter of the Father. You were incorporated into Christ. You were made a dwelling place of his Spirit (cf. <i>1 Cor</i> 6:19). Indeed, towards the conclusion of your Baptism, the priest turned to your parents and those gathered and, calling you by your name, said: "you have become a new creation" (Rite of Baptism, 99).	http://w2.vatican.va/content/benedict-xvi/fr/speeches/2008/july/documents/hf_ben-xvi_spe_20080717_barangaroo.html

	WELCOMING CELEBRATION BY THE YOUNG PEOPLE ADDRESS OF HIS HOLINESS BENEDICT XVI	Dear friends, in your homes, schools and universities, in your places of work and recreation, remember that you are a new creation! As Christians you stand in this world knowing that God has a human face - Jesus Christ - the “way” who satisfies all human yearning, and the “life” to which we are called to bear witness, walking always in his light (cf. <i>ibid.</i>, 100).	
December 10, 2008	BENEDICT XVI GENERAL AUDIENCE	<p>the Word of the proclamation and the sacraments, Baptism and the Eucharist in particular. In his Letter to the Romans, St Paul says: "If you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved" (10: 9), in other words, you will enter the new history, a history of life and not of death. St Paul then continues: "But how are men to call upon him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without a preacher? And how can men preach unless they are sent?" (Rm 10: 14-15). In an ensuing passage he says further: "faith comes from what is heard" (Rm 10: 17). Faith is not a product of our thought or our reflection; it is something new that we cannot invent but only receive as a gift, as a new thing produced by God. Moreover, faith does not come from reading but from listening. It is not only something interior but also a relationship with Someone. It implies an encounter with the proclamation; it implies the existence of the Other, who it proclaims, and creates communion.</p> <p>And lastly, proclamation: the one who proclaims does not speak on his own behalf but is sent. He fits into a structure of mission that begins with Jesus, sent by the Father, passes through the Apostles the term "apostles" means "those who are sent" and continues in the ministry, in the missions passed down by the Apostles. The new fabric of history takes shape in this structure of missions in which we ultimately hear God himself speaking, his personal Word, the Son speaks with us, reaches us. The Word was made flesh, Jesus, in order really to create a new humanity. The word of proclamation thus becomes a sacrament in Baptism, which is rebirth from water and the Spirit, as St John was to say. In the sixth chapter of the Letter to the Romans, St Paul speaks of Baptism in a very profound way. We have heard the text but it might be useful to repeat it: "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" (6: 3-4).</p>	https://w2.vatican.va/content/benedict-xvi/en/audiences/2008/documents/hf_ben-xvi_aud_20081210.html
June 20, 2010	PRIESTLY ORDINATION OF THE DEACONS OF THE DIOCESE OF ROME HOMILY OF HIS HOLINESS BENEDICT XVI	we note that Peter's profession is linked to a moment of Prayer: "as he [Jesus] was praying alone the disciples were with him", St Luke says (9: 18). In other words the disciples become involved in Jesus' absolutely unique being and speaking with the Father. And so it is that they are granted to see the Teacher in his intimate condition as Son, they are granted to see what the others do not see; from "being with him", from "being with him" in prayer, derives a knowledge that goes beyond the people's opinion to reach the profound identity of Jesus, to reach the truth. Here we are given a very precise instruction for the priest's life and mission: he is called to rediscover in prayer the ever new face of his Lord	http://w2.vatican.va/content/benedict-xvi/en/homilies/2010/documents/hf_ben-xvi_hom_20100620_ordinazioni.html

	VATICAN BASILICA	<p>and the most authentic content of his mission. Only those who have a profound relationship with the Lord are grasped by him, can take him to others, can be sent out. "Abiding with him" must always accompany the exercise of the priestly ministry. It must be its central part, even and above all in difficult moments when it seems that the "things that need doing" should have priority, wherever we are, whatever we are doing, we must always "abide with him".</p>	
September 21, 2010	<p>APOSTOLIC LETTER IN THE FORM OF <i>MOTU PROPRIO UBICUMQUE ET SEMPER</i> OF THE SUPREME PONTIFF BENEDICT XVI ESTABLISHING THE PONTIFICAL COUNCIL FOR PROMOTING THE NEW EVANGELIZATION</p>	<p>It is the duty of the Church to proclaim always and everywhere the Gospel of Jesus Christ. He, the first and supreme evangelizer, commanded the Apostles on the day of his Ascension to the Father: "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). Faithful to this mandate, the Church—a people chosen by God to declare his wonderful deeds (cf. 1 Peter 2:9)—ever since she received the gift of the Holy Spirit on the day of Pentecost (cf. Acts 2:14), has never tired of making known to the whole world the beauty of the Gospel as she preaches Jesus Christ, true God and true man, the same "yesterday and today and for ever" (Heb 13:8), who, by his death and Resurrection, brought us salvation and fulfilled the promise made of old. Hence the mission of evangelization, a continuation of the work desired by the Lord Jesus, is necessary for the Church: it cannot be overlooked; it is an expression of her very nature.</p>	<p>http://w2.vatican.va/content/benedict-xvi/en/apost_letters/documents/hf_ben-xvi_apl_20100921_ubicumque-et-semper.html</p>
September 21, 2010	IDEM	<p>With foresight, the Servant of God Paul VI noted that the task of evangelization, "as a result of the frequent situations of dechristianization in our day, also proves equally necessary for innumerable people who have been baptized but who live quite outside Christian life, for simple people who have a certain faith but an imperfect knowledge of the foundations of that faith, for intellectuals who feel the need to know Jesus Christ in a light different from the instruction they received as children, and for many others" (Apostolic Exhortation Evangelii Nuntiandi, n. 52). Moreover, having in mind those distant from the faith, he added that the evangelizing action of the Church "must constantly seek the proper means and language for presenting, or representing, to them God's revelation and faith in Jesus Christ" (<i>ibid.</i>, n. 56).</p> <p>The Venerable Servant of God John Paul II made this urgent task a central point of his far-reaching Magisterial teaching, referring to it as the "new evangelization," which he systematically explored in depth on numerous occasions—a task that still bears upon the Church today, particularly in regions Christianized long ago. Although this task directly concerns the Church's way of relating <i>ad extra</i>, it nevertheless presupposes first of all a constant interior renewal, a continuous passing, so to speak, from evangelized to evangelizing. It is enough to recall what was affirmed in the Post-Synodal Apostolic Exhortation Christifideles Laici:</p>	<p>http://w2.vatican.va/content/benedict-xvi/en/apost_letters/documents/hf_ben-xvi_apl_20100921_ubicumque-et-semper.html</p>

September 30, 2010	POST-SYNODAL APOSTOLIC EXHORTATION VERBUM DOMINI OF THE HOLY FATHER BENEDICT XVI TO THE BISHOPS, CLERGY, CONSECRATED PERSONS AND THE LAY FAITHFUL ON THE WORD OF GOD IN THE LIFE AND MISSION OF THE CHURCH	<p>All the baptized are responsible for this proclamation</p> <p>94. Since the entire People of God is a people which has been “sent”, the Synod reaffirmed that “the mission of proclaiming the word of God is the task of all of the disciples of Jesus Christ based on their Baptism”.^[315] No believer in Christ can feel dispensed from this responsibility which comes from the fact of our sacramentally belonging to the Body of Christ. A consciousness of this must be revived in every family, parish, community, association and ecclesial movement. The Church, as a mystery of communion, is thus entirely missionary, and everyone, according to his or her proper state in life, is called to give an incisive contribution to the proclamation of Christ.</p>	http://w2.vatican.va/content/benedict-xvi/en/apost_exhortations/documents/hf_ben-xvi_exh_20100930_verbum-domini.html
January 6, 2011	MESSAGE OF HIS HOLINESS BENEDICT XVI FOR THE WORLD MISSION SUNDAY 2011	<p>The corresponsibility of all</p> <p>The universal mission involves all, all things and always. The Gospel is not an exclusive possession of whoever has received it but a gift to share, good news to communicate. And this gift-commitment is not only entrusted to a few but on the contrary to all the baptized, who are “a chosen race, a royal priesthood, a holy nation, God’s own people” (1 Pt 2:9), so that they may declare his wonderful deeds.</p> <p>All activities are involved in it. Attention to and cooperation in the Church's evangelizing work in the world cannot be limited to a few moments or special occasions nor can they be considered as one of the many pastoral activities: the Church’s missionary dimension is essential and must therefore always be borne in mind.</p> <p>It is important that both individual baptized people and ecclesial communities be involved in the mission, not sporadically or occasionally but in a constant manner, as a form of Christian life. The World Mission Day itself is not an isolated moment in the course of the year but rather a valuable opportunity to pause and reflect on whether and how we respond to our missionary vocation; an essential response for the Church’s life.</p>	https://w2.vatican.va/content/benedict-xvi/en/messages/missions/documents/hf_ben-xvi_mes_20110106_world-mission-day-2011.html
January 6, 2011	IDEM	<p>Continuous proclamation of the Gospel, in fact, also invigorates the Church, her fervour and her apostolic spirit. It renews her pastoral methods so that they may be ever better suited to the new situations — even those which require a new evangelization — and enlivened by missionary zeal: “missionary activity renews the Church, revitalizes faith and Christian identity, and offers fresh enthusiasm and new incentive. Faith is strengthened when it is given to others! It is in commitment to the Church's universal mission that the new evangelization of Christian peoples will find inspiration and support” (John Paul II, Encyclical <i>Redemptoris Missio</i>, n. 2).</p>	https://w2.vatican.va/content/benedict-xvi/en/messages/missions/documents/hf_ben-xvi_mes_20110106_world-mission-day-2011.htm

		<p>Go and proclaim</p> <p>This objective is continually revived by the celebration of the Liturgy, especially of the Eucharist which always concludes by re-echoing the mandate the Risen Jesus gave to the Apostles: “Go...” (Mt 28:19). The Liturgy is always a call “from the world” and a new missionary mandate “in the world” in order to witness to what has been experienced: the saving power of the word of God, the saving power of Christ’s Paschal Mystery.</p> <p>All those who have encountered the Risen Lord have felt the need to proclaim the news of it to others, as did the two disciples of Emmaus. After recognizing the Lord in the breaking of the bread, “they rose that same hour and returned to Jerusalem; and they found the Eleven gathered together” and reported what had happened to them on the road (Lk 24:33-34).</p> <p>Pope John Paul II urged the faithful to be “watchful, ready to recognize his face and run to our brothers and sisters with the Good News: ‘We have seen the Lord!’” (Apostolic Letter Novo Millennio Ineunte n. 59).</p>	
January 6, 2011	IDEM	<p>To all</p> <p>The proclamation of the Gospel is intended for all peoples. The Church is “by her very nature missionary since, according to the plan of the Father, she has her origin in the mission of the Son and the Holy Spirit” (Decree on the Church’s Missionary Activity Ad Gentes, n. 2).</p> <p>This is “the grace and vocation proper to the Church, her deepest identity. She exists in order to evangelize” (Paul VI, Apostolic Exhortation Evangelii Nuntiandi, n. 14). Consequently she can never be closed in on herself. She is rooted in specific places in order to go beyond them. Her action, in adherence to Christ’s word and under the influence of his grace and his charity, is fully and currently present to all people and all peoples, to lead them to faith in Christ, (cf. Ad Gentes, n. 5).</p> <p>This task has lost none of its urgency. Indeed “The mission of Christ the Redeemer, which is entrusted to the Church, is still very far from completion... an overall view of the human race shows that this mission is still only beginning and that we must commit ourselves wholeheartedly to its service” (John Paul II, Encyclical Redemptoris Missio, n. 1). We cannot reconcile ourselves to the thought that after 2,000 years there are still people who do not know Christ and have never heard his Message of salvation.</p>	https://w2.vatican.va/content/benedict-xvi/en/messages/misions/documents/hf_ben-xvi_mes_20110106_world-mission-day-2011.html
January 17, 2011	ADDRESS OF HIS HOLINESS BENEDICT XVI TO THE MEMBERS OF THE NEOCATECHUMENAL WAY PAUL VI AUDIENCE HALL	<p>As I wrote in the Apostolic Exhortation Verbum Domini, “the Church’s mission cannot be considered as an optional or supplementary element in her life. Rather it entails letting the Holy Spirit assimilate us to Christ himself... to share the word with your entire life” (cf. ibid., n. 93). I ask you to reflect on the Exhortation Verbum Domini, focusing in a special way on what it says in the third part of the Document on “The Church’s mission: to proclaim the word of God to the world” (n. 90-98).</p> <p>Dear friends, let us share in the concern of the Lord Jesus for salvation of the Lord Jesus, in the mission that he entrusts to the whole Church. May the Blessed Virgin Mary who inspired your Way and who has given you the family of Nazareth as a model for your communities, grant you to live your faith in humility, simplicity and praise and may she</p>	https://w2.vatican.va/content/benedict-xvi/en/speeches/2011/january/documents/hf_ben-xvi_spe_20110117_caminino-neocatec.html

		intercede for all of you and accompany you in your mission. May you also be sustained by my blessing, which I cordially impart to you and to all the members of the Neocatechumenal Way, scattered across the world.	
April 21, 2011	CHRISM MASS HOMILY OF HIS HOLINESS BENEDICT XVI SAINT PETER'S BASILICA HOLY THURSDAY	In and for the vast world, which was largely ignorant of God, Israel had to be as it were a shrine of God for all peoples, exercising a priestly function vis-à-vis the world. It had to bring the world to God, to open it up to him. In his great baptismal catechesis, Saint Peter applied this privilege and this commission of Israel to the entire community of the baptized, proclaiming: “But you are a chosen race, a royal priesthood, a holy nation, God’s own people, that you may declare the wonderful deeds of him who called you out of darkness into his marvellous light. Once you were no people but now you are God’s people” (1 <i>Pet</i> 2:9f.) Baptism and confirmation are an initiation into this people of God that spans the world; the anointing that takes place in baptism and confirmation is an anointing that confers this priestly ministry towards mankind. Christians are a priestly people for the world. Christians should make the living God visible to the world, they should bear witness to him and lead people towards him.	http://w2.vatican.va/content/benedict-xvi/en/homilies/2011/documents/hf_ben-xvi_hom_20110421_messa-crismale.html
April 21, 2011	IDEM	Regarding the first mission on which Jesus sent the disciples, Saint Luke tells us: “he sent them out to preach the kingdom of God and to heal” (9:2). Healing is one of the fundamental tasks entrusted by Jesus to the Church, following the example that he gave as he travelled throughout the land healing the sick. To be sure, the Church’s principal task is to proclaim the Kingdom of God. But this very proclamation must be a process of healing: “bind up the broken-hearted”, we heard in today’s first reading from the prophet Isaiah (61:1). The proclamation of God’s Kingdom, of God’s unlimited goodness, must first of all bring healing to broken hearts. By nature, man is a being in relation. But if the fundamental relationship, the relationship with God, is disturbed, then all the rest is disturbed as well. If our relationship with God is disturbed, if the fundamental orientation of our being is awry, we cannot truly be healed in body and soul. For this reason, the first and fundamental healing takes place in our encounter with Christ who reconciles us to God and mends our broken hearts. But over and above this central task, the Church’s essential mission also includes the specific healing of sickness and suffering. The oil for anointing the sick is the visible sacramental expression of this mission.	http://w2.vatican.va/content/benedict-xvi/en/homilies/2011/documents/hf_ben-xvi_hom_20110421_messa-crismale.html
May 14, 2011	ADDRESS OF HIS HOLINESS BENEDICT XVI TO PARTICIPANTS IN THE GENERAL ASSEMBLY	“The mission of proclaiming the word of God is the task of all of the disciples of Jesus Christ based on their Baptism” (Post-Synodal Apostolic Exhortation <i>Verbum Domini</i> , n. 94). However in order that they may be a decisive commitment to evangelization, it is necessary that individual Christians and communities truly believe that “the word of God is the saving truth which men and women in every age need” (ibid., n. 95). If this conviction of faith is not profoundly rooted in our own lives, we shall not be able to feel the urgency and beauty of	http://w2.vatican.va/content/benedict-xvi/en/speeches/2011/may/documents/hf_ben-xvi_spe_20110514_pom.html

	OF THE PONTIFICAL MISSION SOCIETIES CLEMENTINE HALL	proclaiming it. In fact, every Christian must make his or her own the pressing need to work for the edification of the Kingdom of God. Everything in the Church is at the service of evangelization: every sector of her activity and also each and every one, in the various duties that they are called to carry out. All must be involved in the <i>missio ad gentes</i>: bishops, priests, men and women religious and lay people. “No believer in Christ can feel dispensed from this responsibility which comes from the fact of our sacramentally belonging to the Body of Christ” (ibid., n. 94). It is therefore necessary to ensure that all the sectors of pastoral work, catechesis and charity are characterized by the missionary dimension: the Church is mission.	
November 19, 2011	POST-SYNODAL APOSTOLIC EXHORTATION <i>AFRICAЕ MUNUS</i> OF HIS HOLINESS POPE BENEDICT XVI TO THE BISHOPS, CLERGY, CONSECRATED PERSONS AND THE LAY FAITHFUL ON THE CHURCH IN AFRICA IN SERVICE TO RECONCILIATION, JUSTICE AND PEACE “You are the salt of the earth ... You are the light of the world” (Mt. 5: 13-14)	The Eucharist opens us to an understanding of Scripture, just as Scripture for its part illumines and explains the mystery of the Eucharist.” [72] 41. Sacred Scripture testifies that the blood which Christ shed for us becomes, through Baptism, the principle and bond of a new fraternity. This is the very antithesis of division, tribalism, racism and ethnocentrism (cf. <i>Gal</i> 3:26-28). The Eucharist is the force which brings together the scattered children of God and maintains them in communion, [73] “since in our veins there circulates the very Blood of Christ, who makes us children of God, members of God’s Family.” [74] As we receive Jesus in the Eucharist and in the Scriptures, we are sent out into the world to proclaim Christ by placing ourselves at the service of others (cf. <i>Jn</i> 13:15; <i>1 Jn</i> 3:16). [75] The Pentecost event enables us better to understand the mission of Christians as “the light of the world” and “the salt of the earth” on the African continent. It is the property of light to be diffused and to shine on our many brothers and sisters who are still in darkness. The <i>missio ad gentes</i> calls for commitment on the part of all Africa’s Christians. Impelled by the Spirit, they bring Jesus Christ, “the light of the world”, to every place on the continent and to all the areas of personal, family and social life. The Synod Fathers emphasized “the urgent need for evangelization, which is the mission and the true identity of the Church”. [215]	http://w2.vatican.va/content/benedict-xvi/en/apost_exhortations/documents/hf_ben-xvi_exh_20111119_africae-munus.html
February 23, 2012	MEETING OF HIS HOLINESS BENEDICT XVI WITH THE PARISH PRIESTS OF THE ROME DIOCESE LECTIO DIVINA Paul VI Audience Hall	“Lead a life worthy of the calling to which you have been called” (v. 1); in other words the first element: we have been called. I am not anonymous or meaningless in the world: there is a call, there is a voice that has called me, a voice that I follow. And my life must penetrate ever more deeply into the development of the call, following this voice and thereby finding the true way and guiding others on this path. I am “called... with a calling”. I would say that our first important call is Baptism, to be with Christ; the second important call is to be pastors in his service and we must listen ever more intently to this call so as to be able to call, or better, to help others too so that they may hear the voice of the Lord who calls.	http://w2.vatican.va/content/benedict-xvi/en/speeches/2012/february/documents/hf_ben-xvi_spe_20120223_parruci-roma.html

September 14, 2012	POST-SYNODAL APOSTOLIC EXHORTATION <i>ECCLESIA IN MEDIO ORIENTE</i> OF HIS HOLINESS POPE BENEDICT XVI TO THE PATRIARCHS, BISHOPS, CLERGY CONSECRATED PERSONS AND THE LAY FAITHFUL ON THE CHURCH IN THE MIDDLE EAST: COMMUNION AND WITNESS	<p><i>The laity</i></p> <p>55. Through Baptism, the lay faithful are fully incorporated into the Body of Christ and associated with the mission of the universal Church.[52] Their participation in the life and internal activities of the Church is the perennial spiritual source enabling them to reach beyond the confines of ecclesial structures. As apostles in the world, they translate the Gospel, the doctrine and social teaching of the Church into concrete actions.[53] Indeed, “Christians as fully-fledged citizens can and must do their part with the spirit of the Beatitudes, becoming builders of peace and apostles of reconciliation to the benefit of all society.”[54]</p> <p>56. Dear lay faithful, since temporal affairs are your proper domain,[55] I encourage you to strengthen the bonds of fraternity and cooperation that unite you with all people of good will in pursuing the common good, sound administration of public funds, freedom of religion and respect for the dignity of each person. Even when the Church’s mission encounters obstacles in environments where the explicit proclamation of the Gospel is hindered or not possible, “maintain good conduct among the Gentiles, so that ... they may see your good deeds and glorify God on the day of visitation” (1 Pet 2:12).</p>	http://w2.vatican.va/content/benedict-xvi/en/apost_exhortations/documents/hf_ben-xvi_exh_20120914_ecclesia-in-medio-oriente.html
September 14, 2012	IDEM	<p>66. Christian witness, the primary form of mission, is part of the Church’s deepest vocation, in fidelity to the mandate received from the Lord Jesus: “You shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth” (Acts 1:8). When she proclaims Christ crucified and risen (cf. Acts 2:23-24), the Church becomes ever more fully what she is already by nature and vocation: the sacrament of communion and reconciliation with God and between men.[66] Communion and witness to Christ are thus two aspects of a single reality: both draw from the same source, the Holy Trinity, and rest on the same foundations: the word of God and the sacraments.</p> <p>67. The word of God and the sacraments nourish and give authenticity to other acts of divine worship and the devotional practices of popular piety. Progress in the spiritual life entails an increase in charity and leads naturally to witness. Before all else, the Christian is a witness. To be a witness, however, calls not only for a Christian formation which imparts an understanding of the truths of faith, but also for a life in harmony with that faith, a life capable of responding to the expectations and needs of our contemporaries.</p>	http://w2.vatican.va/content/benedict-xvi/en/apost_exhortations/documents/hf_ben-xvi_exh_20120914_ecclesia-in-medio-oriente.html
October 18, 2012	MESSAGE OF HIS HOLINESS BENEDICT XVI FOR THE TWENTY-EIGHTH WORLD YOUTH DAY 2013	<p>3. Go forth!</p> <p>Jesus sent his disciples forth on mission with this command: “Go into all the world and proclaim the good news to the whole creation. The one who believes and is baptized will be saved” (Mk 16:15-16). To evangelize means to bring the Good News of salvation to others and to let them know that this Good News is a person: Jesus Christ. When I meet him, when I discover how much I am loved by God and saved by God, I begin to feel not only the desire, but also the need to make God known to others. At the beginning of John’s Gospel we see how Andrew, immediately after he met Jesus, ran off to fetch his</p>	http://w2.vatican.va/content/benedict-xvi/en/messages/youth/documents/hf_ben-xvi_mes_20121018_youth.html

		<p>his brother Simon (cf. 1:40-42). Evangelization always begins with an encounter with the Lord Jesus. Those who come to Jesus and have experienced his love, immediately want to share the beauty of the meeting and the joy born of his friendship. The more we know Christ, the more we want to talk about him. The more we speak with Christ, the more we want to speak about him. The more we are won over by Christ, the more we want to draw others to him. Through Baptism, which brings us to new life, the Holy Spirit abides in us and inflames our minds and hearts. The Spirit shows us how to know God and to enter into ever deeper friendship with Christ. It is the Spirit who encourages us to do good, to serve others and to give of ourselves.</p>	
October 18, 2012	IDEM	<p><i>4. Gather all nations</i></p> <p>The risen Christ sent his disciples forth to bear witness to his saving presence before all the nations, because God in his superabundant love wants everyone to be saved and no one to be lost. By his loving sacrifice on the cross, Jesus opened up the way for every man and woman to come to know God and enter into a communion of love with him. He formed a community of disciples to bring the saving message of the Gospel to the ends of the earth and to reach men and women in every time and place. Let us make God's desire our own! Dear friends, open your eyes and look around you. So many young people no longer see any meaning in their lives. Go forth! Christ needs you too. Let yourselves be caught up and drawn along by his love. Be at the service of this immense love, so it can reach out to everyone, especially to those "far away". Some people are far away geographically, but others are far away because their way of life has no place for God. Some people have not yet personally received the Gospel, while others have been given it, but live as if God did not exist. Let us open our hearts to everyone. Let us enter into conversation in simplicity and respect. If this conversation is held in true friendship, it will bear fruit. The "nations" that we are invited to reach out to are not only other countries in the world. They are also the different areas of our lives, such as our families, communities, places of study and work, groups of friends and places where we spend our free time. The joyful proclamation of the Gospel is meant for all the areas of our lives, without exception.</p>	<p>http://w2.vatican.va/content/benedict-xvi/en/messages/youth/documents/hf_b-en-xvi_mes_20121018_youth.html</p>
October 28, 2012	HOLY MASS FOR THE CLOSING OF THE SYNOD OF BISHOPS HOMILY OF HIS HOLINESS POPE BENEDICT XVI VATICAN BASILICA	<p>It has been reaffirmed that appropriate catechesis must accompany preparation for Baptism, Confirmation and Eucharist. The importance of Confession, the sacrament of God's mercy, has also been emphasized. This sacramental journey is where we encounter the Lord's call to holiness, addressed to all Christians. In fact it has often been said that the real protagonists of the new evangelization are the saints: they speak a language intelligible to all through the example of their lives and their works of charity. Secondly, the new evangelization is essentially linked to the <i>Missio ad Gentes</i>. The Church's task is to evangelize, to proclaim the message of salvation to those who do not yet know Jesus Christ. During the Synod, it was emphasized that there are still many regions in Africa, Asia and Oceania whose inhabitants await with lively expectation, sometimes without being fully</p>	<p>http://w2.vatican.va/content/benedict-xvi/en/homilies/2012/documents/hf_be-n-xvi_hom_20121028_conclusionesinodo.html</p>

		<p>aware of it, the first proclamation of the Gospel. So we must ask the Holy Spirit to arouse in the Church a new missionary dynamism, whose protagonists are, in particular, pastoral workers and the lay faithful. Globalization has led to a remarkable migration of peoples. So the first proclamation is needed even in countries that were evangelized long ago. All people have a right to know Jesus Christ and his Gospel: and Christians, all Christians – priests, religious and lay faithful – have a corresponding duty to proclaim the Good News.</p>	
<p>November 24, 2012</p>	<p>ORDINARY PUBLIC CONSISTORY FOR THE CREATION OF NEW CARDINALS PAPAL MASS ADDRESS OF HIS HOLINESS BENEDICT XVI VATICAN BASILICA</p>	<p>Jesus sends his Church not to a single group, then, but to the whole human race, and thus he unites it, in faith, in one people, in order to save it. The Second Vatican Council expresses this succinctly in the Dogmatic Constitution <i>Lumen Gentium</i>: “All men are called to belong to the new people of God. Therefore this people, while remaining one and unique, is to be spread throughout the whole world and through every age, so that the design of God's will may be fulfilled” (no. 13). Hence the universality of the Church flows from the universality of God’s unique plan of salvation for the world. This universal character emerges clearly on the day of Pentecost, when the Spirit fills the first Christian community with his presence, so that the Gospel may spread to all nations, causing the one People of God to grow in all peoples. From its origins, then, the Church is oriented <i>kat’holon</i>, it embraces the whole universe. The Apostles bear witness to Christ, addressing people from all over the world, and each of their hearers understands them as if they were speaking his native language (cf. Acts 2:7-8). From that day, in the “power of the Holy Spirit”, according to Jesus’ promise, the Church proclaims the dead and risen Lord “in Jerusalem and in all Judea and Samaria and to the end of the earth” (Acts 1:8). The Church’s universal mission does not arise from below, but descends from above, from the Holy Spirit: from the beginning it seeks to express itself in every culture so as to form the one People of God. Rather than beginning as a local community that slowly grows and spreads outwards, it is like yeast oriented towards a universal horizon, towards the whole: universality is inscribed within it.</p>	<p>http://w2.vatican.va/content/benedict-xvi/en/speeches/2012/november/documents/hf_ben-xvi_spe_20121124_consistoro.html</p>