

Extraordinary Missionary Month—October 2019

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

Pope John-Paul II- BAPTIZED AND SENT

Date	Document's title	Quotations	Document's link
March 4, 1979	JOHN PAUL II SUPREME PONTIFF ENCYCLICAL LETTER <i>REDEMPTOR HOMINIS</i> TO HIS VENERABLE BROTHERS IN THE EPISCOPATE, THE PRIESTS, THE RELIGIOUS FAMILIES, THE SONS AND DAUGHTERS OF THE CHURCH AND TO ALL MEN AND WOMEN OF GOOD WILL AT THE BEGINNING OF HIS PAPAL MINISTRY	<p>... the Church's responsibility for divine truth must be increasingly shared in various ways by all. What shall we say at this point with regard to the specialists in the various disciplines, those who represent the natural sciences and letters, doctors, jurists, artists and technicians, teachers at various levels and with different specializations? As members of the People of God, they all have their own part to play in Christ's prophetic mission and service of divine truth, among other ways by an honest attitude towards truth, whatever field it may belong to, while educating others in truth and teaching them to mature in love and justice. Thus, a sense of responsibility for truth is one of the fundamental points of encounter between the Church and each man and also one of the fundamental demands determining man's vocation in the community of the Church. The present-day Church, guided by a sense of responsibility for truth, must persevere in fidelity to her own nature, which involves the prophetic mission that comes from Christ himself: "As the Father has sent me, even so I send you... Receive the Holy Spirit"¹⁵³.</p>	https://w2.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jp-ii_enc_04031979_re demptor-hominis.html
March 4, 1979	IDEM	<p>The mission is never destruction, but instead is a taking up and fresh building, even if in practice there has not always been full correspondence with this high ideal. And we know well that the conversion that is begun by the mission is a work of grace, in which man must fully find himself again.</p> <p>For this reason the Church in our time attaches great importance to all that is stated by the Second Vatican Council in its <i>Declaration on Religious Freedom</i>, both the first and the second part of the document⁷⁷. We perceive intimately that the truth revealed to us by God imposes on us an obligation. We have, in particular, a great sense of responsibility for this truth. By Christ's institution the Church is its guardian and teacher, having been endowed with a unique assistance of the Holy Spirit in order to guard and teach it in its most exact integrity⁷⁸. In fulfilling this mission, we look towards Christ himself, the first evangelizer⁷⁹, and also towards his Apostles, martyrs and confessors. The <i>Declaration on Religious Freedom</i> shows us convincingly that, when Christ and, after him, his Apostles proclaimed the truth that comes not from men but from God ("My teaching is not mine,</p>	https://w2.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jp-ii_enc_04031979_re demptor-hominis.html

		<p>his who sent me”⁸⁰, that is the Father’s), they preserved, while acting with their full force of spirit, a deep esteem for man, for his intellect, his will, his conscience and his freedom⁸¹. Thus the human person’s dignity itself becomes part of the content of that proclamation, being not necessarily included in words but by an attitude towards it. This attitude seems to fit the special needs of our times. Since man’s true freedom is not found in everything that the various systems and individuals see and propagate as freedom, the Church, because of her divine mission, becomes all the more the guardian</p>	
November 22, 1981	<p>APOSTOLIC EXHORTATION <i>FAMILIARIS CONSORTIO</i> OF POPE JOHN PAUL II TO THE EPISCOPATE, TO THE CLERGY AND TO THE FAITHFUL OF THE WHOLE CATHOLIC CHURCH ON THE ROLE OF THE CHRISTIAN FAMILY IN THE MODERN WORLD</p>	<p>Receiving and meditating faithfully on the word of God, the Church has solemnly taught and continues to teach that the marriage of the baptized is one of the seven sacraments of the New Covenant. [30]</p> <p>Indeed, by means of baptism, man and woman are definitively placed within the new and eternal covenant, in the spousal covenant of Christ with the Church. And it is because of this indestructible insertion that the intimate community of conjugal life and love, founded by the Creator, [31] is elevated and assumed into the spousal charity of Christ, sustained and enriched by His redeeming power.</p> <p>Christian marriage and the Christian family build up the Church: for in the family the human person is not only brought into being and progressively introduced by means of education into the human community, but by means of the rebirth of baptism and education in the faith the child is also introduced into God’s family, which is the Church.</p>	<p>http://w2.vatican.va/content/john-paul-ii/en/apost_exhortations/documents/hf_jp-ii_exh_19811122_familiaris-consortio.html</p>
December 2, 1984	<p>POST-SYNODAL APOSTOLIC EXHORTATION <i>RECONCILIATION AND PENANCE</i> OF JOHN PAUL II TO THE BISHOPS, CLERGY AND FAITHFUL ON RECONCILIATION AND PENANCE IN THE MISSION OF THE CHURCH TODAY</p>	<p>In the mysterious dynamism of the sacraments, so rich in symbolism and content, one can discern one aspect which is not always emphasized: Each sacrament, over and above its own proper grace, is also a sign of penance and reconciliation. Therefore in each of them it is possible to relive these dimensions of the spirit.</p> <p>Baptism is, of course, a salvific washing which, as St Peter says, is effective “not as the removal of dirt from the body but as an appeal to God for a clear conscience.”(151) It is death, burial and resurrection with the dead, buried and risen Christ. (152) It is a gift of the Holy Spirit through Christ. (153) But this essential and original constituent of Christian baptism, far from eliminating the penitential element already present in the baptism which Jesus himself received from John “to fulfill all righteousness,” (154) in fact enriches it. In other words, it is a fact of conversion and of reintegration into the right order of relationships with God, of reconciliation with God, with the elimination of the original stain and the consequent introduction into the great family of the reconciled.</p> <p>Confirmation likewise, as a ratification of baptism and together with baptism a sacrament of initiation, in conferring the fullness of the Holy Spirit and in bringing the Christian life to maturity, signifies and accomplishes thereby a greater conversion of the heart and brings about a more intimate and effective membership of the same assembly of the reconciled, which is the church of Christ.</p>	<p>http://w2.vatican.va/content/john-paul-ii/en/apost_exhortations/documents/hf_jp-ii_exh_02121984_reconciliatio-et-paenitentia.html</p>

<p>May 18, 1986</p>	<p>IOANNES PAULUS PP. II <i>DOMINUM ET VIVIFICANTEM</i> ON THE HOLY SPIRIT IN THE LIFE OF THE CHURCH AND THE WORLD</p>	<p>Thus in the farewell discourse at the Last Supper, we can say that the highest point of the revelation of the Trinity is reached. At the same time, we are on the threshold of definitive events and final words which in the end will be translated into the great missionary mandate addressed to the Apostles and through them to the Church: “Go therefore and make disciples of all nations,” a mandate which contains, in a certain sense, the Trinitarian formula of baptism: “baptizing them in the name of the Father and of the Son and of the Holy Spirit.”³⁵ The formula reflects the intimate mystery of God, of the divine life, which is the Father, the Son and the Holy Spirit, the divine unity of the Trinity. The farewell discourse can be read as a special preparation for this Trinitarian formula, in which is expressed the life-giving power of the Sacrament which brings about sharing in the life of the Triune God, for it gives sanctifying grace as a supernatural gift to man. Through grace, man is called and made “capable” of sharing in the inscrutable life of God.</p>	<p>http://w2.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_ip-ii_enc_18051986_dominum-et-vivificantem.html</p>
<p>December 30, 1988</p>	<p>POST-SYNODAL APOSTOLIC EXHORTATION <i>CHRISTIFIDELES LAICI</i> OF HIS HOLINESS JOHN PAUL II ON THE VOCATION AND THE MISSION OF THE LAY FAITHFUL IN THE CHURCH AND IN THE WORLD</p>	<p>With Baptism we become <i>children of God in his only begotten Son, Jesus Christ. Rising from the waters of the Baptismal font, every Christian hears again the voice that was once heard on the banks of the Jordan River: “You are my beloved Son; with you I am well pleased” (Lk 3:22).</i> From this comes the understanding that one has been brought into association with the beloved Son, becoming a child of adoption (cf. Gal 4:4-7) and a brother or sister of Christ. In this way the eternal plan of the Father for each person is in history: “For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the first-born among many brethren” (Rom 8:29). It is the <i>Holy Spirit</i> who constitutes the baptized as Children of God and members of Christ’s Body. St. Paul reminds the Christians of Corinth of this fact: “For by one Spirit we are all baptized into one body” (1 Cor 12:13), so that the apostle can say to the lay faithful: “Now you are the body of Christ and individually members of it” (1 Cor 12:27); “And because you are sons, God has sent the Spirit of his Son into our hearts” (Gal 4:6; cf. Rom 8:15-16).</p>	<p>http://w2.vatican.va/content/john-paul-ii/en/apost_exhortations/documents/hf_jp-ii_exh_30121988_christifideles-laici.html</p>
<p>December 30, 1988</p>	<p>IDEM</p>	<p><i>Holy and Living Temples of the Spirit</i> 13. In another comparison, using the image of a building, the apostle Peter defines the baptized as “living stones” founded on Christ, the “corner stone,” and destined to “be raised up into a spiritual building” (1 Pt 2:5 ff.). The image introduces us to another aspect of the newness of Christian life coming from Baptism and described by the Second Vatican Council: “By regeneration and the anointing of the Holy Spirit, the baptized are consecrated into a spiritual house” [18]. The Holy Spirit “anoints” the baptized, sealing each with an indelible character (cf. 2 Cor 1:21–22), and constituting each as a spiritual temple, that is, he fills this temple with the holy presence of God as a result of each person’s being united and likened to Jesus Christ. With this spiritual “unction,” Christians can repeat in an individual way the words of Jesus: “The Spirit of the Lord is upon me, because he has anointed me to preach good news.”</p>	<p>http://w2.vatican.va/content/john-paul-ii/en/apost_exhortations/documents/hf_jp-ii_exh_30121988_christifideles-laici.html</p>

		<p>to the poor. He has sent me to proclaim release to captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord” (Lk 4:18–19; cf. Is 61:1–2). Thus with the outpouring of the Holy Spirit in Baptism and Confirmation, the baptized share in the same mission of Jesus as the Christ, the Saviour-Messiah.</p>	
December 30, 1988	IDEM	<p><i>Sharers in the Priestly, Prophetic and Kingly Mission of Jesus Christ</i></p> <p>14. Referring to the baptized as “newborn babies,” the apostle Peter writes: “Come to him, to that living stone, rejected by men but in God’s sight chosen and precious; and like living stones, be yourselves built into a spiritual house, to be a holy priesthood to offer spiritual sacrifices acceptable to God through Jesus Christ ... 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” (1 Pt 2:4–5, 9).</p> <p>A new aspect to the grace and dignity coming from Baptism is here introduced: the lay faithful participate, for their part, in the threefold mission of Christ as Priest, Prophet and King. This aspect has never been forgotten in the living tradition of the Church, as exemplified in the explanation which St. Augustine offers for Psalm 26: “David was anointed king. In those days only a king and a priest were anointed. These two people prefigured the one and only priest and king who was to come, Christ (the name “Christ” means “anointed”). Not only has our head been anointed, but we, his body, have also been anointed ... therefore <i>anointing</i> comes to all Christians, even though in Old Testament times it belonged only to two people. We are clearly the Body of Christ because we are all “anointed” and in him are “Christ,” that is, “anointed ones,” as well as Christ himself, “The Anointed One.” In a certain way, then, it thus happens that with head and body the whole Christ is formed” [19].</p>	<p>http://w2.vatican.va/content/john-paul-ii/en/apost_exhortations/documents/hf_jp-ii_exh_30121988_christifideles-laici.html</p>
December 30, 1988	IDEM	<p>The participation of the lay faithful in the threefold mission of Christ as Priest, Prophet and King finds its source in the anointing of Baptism, its further development in Confirmation and its realization and dynamic sustenance in the Holy Eucharist. It is a participation given to each member of the lay faithful <i>individually</i>, in as much as each is one of the <i>many</i>, who form the <i>one Body</i> of the Lord: in fact, Jesus showers his gifts upon the Church which is his Body and his Spouse. In such a way individuals are sharers in the threefold mission of Christ in virtue of their being members of the Church, as St. Peter clearly teaches, when he defines the baptized as “a chosen race, a royal priesthood, a holy nation, God’s own people” (1 Pt 2:9). Precisely because it derives <i>from Church communion</i>, the sharing of the lay faithful in the threefold mission of Christ requires that it be lived and realized <i>in communion and for the increase of communion itself</i>. Saint Augustine writes: “As we call everyone ‘Christians’ in virtue of a mystical anointing, so we call everyone ‘priests’ because all are members of only one priesthood” [27].</p>	<p>http://w2.vatican.va/content/john-paul-ii/en/apost_exhortations/documents/hf_jp-ii_exh_30121988_christifideles-laici.html</p>

<p>December 30, 1988</p>	<p>IDEM</p>	<p>The Lay Faithful and Their Secular Character</p> <p>15. The newness of the Christian life is the foundation and title for equality among all the baptized in Christ, for all the members of the People of God: "As members, they share a common dignity from their rebirth in Christ, they have the same filial grace and the same vocation to perfection. They possess in common, one salvation, one hope and one undivided charity" [28]. Because of the one dignity flowing from Baptism, each member of the lay faithful, together with ordained ministers and men and women religious, shares a responsibility for the Church's mission.</p> <p>But among the lay faithful this one baptismal dignity takes on a manner of life which sets a person apart, without, however, bringing about a separation from the ministerial priesthood or from men and women religious. The Second Vatican Council has described this manner of life as the "secular character": "The secular character is properly and particularly that of the lay faithful" [29].</p> <p>To understand properly the lay faithful's position in the Church in a complete, adequate and specific manner it is necessary to come to a deeper theological understanding of their secular character in light of God's plan of salvation and in the context of the mystery of the Church.</p> <p>Pope Paul VI said the Church "has an authentic secular dimension, inherent to her inner nature and mission, which is deeply rooted in the mystery of the Word Incarnate, and which is realized in different forms through her members" [30].</p> <p>The Church, in fact, lives in the world, even if she is not of the world (cf. Jn 5:16 pm). She is sent to continue the redemptive work of Jesus Christ, which "by its very nature concerns the salvation of humanity, and also involves the renewal of the whole temporal order" [31].</p> <p>Certainly all the members of the Church are sharers in this secular dimension but in different ways. In particular the sharing of the lay faithful has its own manner of realization and function, which, according to the Council, is "properly and particularly" theirs. Such a manner is designated with the expression "secular character" [32].</p> <p>In fact the Council, in describing the lay faithful's situation in the secular world, points to it above all, as the place in which they receive their call from God: "There they are called by God" [33]. This "place" is treated and presented in dynamic terms: the lay faithful "live in the world, that is, in every one of the secular professions and occupations. They live in the ordinary circumstances of family and social life, from which the very fabric of their existence is woven" [34]. They are people who live an ordinary life in the world: they study, they work, they form relationships as friends, professionals, members of society, cultures, etc. However, the Council considers their condition not simply an external and environmental framework, but as a reality <i>destined to find in Jesus Christ the fullness of its meaning</i> [35]. Indeed it leads to the affirmation that "the Word made flesh will to share in human fellowship... He sanctified those human ties, especially family ones, from which social relationships arise, willingly submitting himself to the laws of his country. He chose to lead the life of an ordinary craftsman of his own time and place" [36].</p>	<p>http://w2.vatican.va/content/john-paul-ii/en/apost_exhortations/documents/hf_jp-ii_exh_30121988_christifideles-laici.html</p>
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December 30, 1988	IDEM	<p>The “world” thus becomes the place and the means for the lay faithful to fulfill their Christian vocation, because the world itself is destined to glorify God the Father in Christ. The Council is able then to indicate the proper and special sense of the divine vocation which is directed to the lay faithful. They are not called to abandon the position that they have in the world. Baptism does not take them from the world at all, as the apostle Paul points out: “So, brethren, in whatever state each was called, there let him remain with God” (1 Cor 7:24). On the contrary, he entrusts a vocation to them, that properly concerns their situation in the world. The lay faithful, in fact, “are called by God so that they, led by the spirit of the Gospel, might contribute to the sanctification of the world, as from within like leaven, by fulfilling their own particular duties. Thus, especially in this way of life, resplendent in faith, hope and charity they manifest Christ to others” [37]. Thus for the lay faithful, to be present and active in the world is not only an anthropological and sociological reality, but in a specific way, a theological and ecclesiological reality as well. In fact, in their situation in the world God manifests his plan and communicates to them their particular vocation of “seeking the Kingdom of God by engaging in temporal affairs and by ordering them according to the plan of God” [38].</p>	http://w2.vatican.va/content/john-paul-ii/en/apost_exhortations/documents/hf_jp-ii_exh_30121988_christifideles-laici.html
December 30, 1988	IDEM	<p>The call to holiness is rooted in Baptism and proposed anew in the other Sacraments, principally in the Eucharist. Since Christians are re clothed in Christ Jesus and refreshed by his Spirit, they are “holy.” They therefore have the ability to manifest this holiness and the responsibility to bear witness to it in all that they do. The apostle Paul never tires of admonishing all Christians to live “as is fitting among saints” (Eph 5:3). Life according to the Spirit, whose fruit is holiness (cf. Rom 6:22 ; Gal 5:22), stirs up every baptized person and requires each to follow and imitate Jesus Christ, in embracing the Beatitudes, in listening and meditating on the Word of God, in conscious and active participation in the liturgical and sacramental life of the Church, in personal prayer, in family or in the community, in the hunger and thirst for justice, in the practice of the commandment of love in all circumstances of life and service to the brethren, especially the least, the poor and the suffering.</p>	http://w2.vatican.va/content/john-paul-ii/en/apost_exhortations/documents/hf_jp-ii_exh_30121988_christifideles-laici.html
December 30, 1988	IDEM	<p>However, at present the missionary concern is taking on such extensive and serious proportions for the Church that only a truly consolidated effort to assume responsibility by all members of the Church, both individuals and communities, can lead to the hope for a more fruitful response.</p> <p>The invitation addressed by the Second Vatican Council to the particular Church retains all its value, even demanding at present a more extensive and more decisive acceptance: “Since the particular Churches are bound to mirror the universal Church as perfectly as possible, let them be fully aware that they have been sent also to those who do not believe in Christ” [126]. The Church today ought to take a giant step forward in her evangelization effort, and enter into a new stage of history in her missionary dynamism. In a world where the lessening of distance makes the world increasingly smaller, the Church</p>	http://w2.vatican.va/content/john-paul-ii/en/apost_exhortations/documents/hf_jp-ii_exh_30121988_christifideles-laici.html

		community ought to strengthen the bonds among its members, exchange vital energies and means, and commit itself as a group to a unique and common mission of proclaiming and living the Gospel. “So-called younger Churches have need of the strength of the older Churches and the older ones need the witness and impulse of the younger, so that individual Churches receive the riches of other Churches” [127].	
November 6, 1999	POST-SYNODAL APOSTOLIC EXHORTATION ECCLESIA IN ASIA OF THE HOLY FATHER JOHN PAUL II TO THE BISHOPS, PRIESTS AND DEACONS, MEN AND WOMEN IN THE CONSECRATED LIFE AND ALL THE LAY FAITHFUL ON JESUS CHRIST THE SAVIOUR AND HIS MISSION OF LOVE AND SERVICE IN ASIA: ... “THAT THEY MAY HAVE LIFE, AND HAVE IT ABUNDANTLY” (Jn 10:10)	Pastors 43. It is the Holy Spirit who enables the Church to accomplish the mission entrusted to her by Christ. Before sending out his disciples as his witnesses, Jesus gave them the Holy Spirit (cf. <i>Jn</i> 8:22 pm), who worked through them and stirred the hearts of those who heard them (cf. <i>Acts</i> 2:37). The same is true of those whom he sends out now. At one level, all the baptized, by the very grace of the Sacrament, are deputed to take part in continuing the saving mission of Christ, and they are capable of this task precisely because God’s love has been poured into their hearts through the Holy Spirit which has been given to them (Rom 5:5). But on another level this common mission is accomplished through a variety of specific functions and charisms in the Church. The principal responsibility for the Church’s mission has been entrusted by Christ to the Apostles and their successors. By virtue of episcopal ordination and hierarchical communion with the Head of the Episcopal College, Bishops receive the mandate and authority to teach, govern and sanctify the People of God. By the will of Christ himself, within the College of Bishops, the Successor of Peter—the rock upon which the Church is built (cf. <i>Mt</i> 4:18 pm)—exercises a special ministry of unity. Bishops therefore are to fulfill their ministry in union with the Successor of Peter, the guarantor of the truth of their teaching and of their full communion in the Church.	http://w2.vatican.va/content/john-paul-ii/en/apost_exhortations/documents/hf_jp-ii_exh_06111999_eclesia-in-asia.html
November 6, 1999	IDEM	The Laity 45. As the Second Vatican Council clearly indicated, the vocation of lay people sets them firmly in the world to perform the most varied tasks, and it is here that they are called to spread the Gospel of Jesus Christ. ²¹⁹ By the grace and call of Baptism and Confirmation, all lay people are missionaries; and the arena of their missionary work is the vast and complex worlds of politics, economics, industry, education, the media, science, technology, the arts and sport.	http://w2.vatican.va/content/john-paul-ii/en/apost_exhortations/documents/hf_jp-ii_exh_06111999_eclesia-in-asia.html
November 26, 1989	MESSAGE OF JOHN PAUL II TO THE YOUTH OF THE WORLD ON THE OCCASION OF THE III WORLD YOUTH DAY 1990	The Second Vatican Council explains this very clearly: “As in the structure of a living body no member is merely passive, but each has a share in the functioning as well as in the life of the body: so too, in the Body of Christ, which is the Church, ‘the whole body ... when each part is working properly, makes bodily growth’ (Eph 4:16)” (Apostolicam Actuositatem, 2). We all share, according to our particular vocations, in the mission of Christ and of his Church. Ecclesial communion is a missionary communion. The Church needs many labourers. For this V World Day, Christ himself extends to you young people a	http://w2.vatican.va/content/john-paul-ii/en/messages/youth/documents/hf_jp-ii_mes_26111989_v-world-youth-day.html

		<p>great invitation: “You go into my vineyard too” (Mt 20:4). The Church is an organic communion, in which each one has his or her own place and his or her own task. You young people have also your own place. A very important one. On the threshold of the year 2,000, the Church feels called by the Lord to an ever more intense effort of evangelization; she has special need of you, of your dynamism, your authenticity, your ardent will to grow, the freshness of your faith. So, place your youthful talents unreservedly at the service of the Church, with the generosity that is characteristic of your age. Take your place in the Church. It is not merely the place of objects of pastoral care. It is above all one of active protagonists in the Church’s mission (cf. <i>Christifideles Laici</i>, 46).</p>	
December 30, 1988	<p>POST-SYNODAL APOSTOLIC EXHORTATION <i>CHRISTIFIDELES LAICI</i> OF HIS HOLINESS JOHN PAUL II ON THE VOCATION AND THE MISSION OF THE LAY FAITHFUL IN THE CHURCH AND IN THE WORLD</p>	<p>At the end of these reflections intended to define the lay faithful’s position in the Church, the celebrated admonition of Saint Leo the Great comes to mind: “Acknowledge, O Christian, your dignity!”^[48] Saint Maximus, Bishop of Turin, in addressing those who had received the holy anointing of Baptism, repeats the same sentiments: “Ponder the honour that has made you sharers in this mystery!”^[49] All baptized are invited to hear once again the words of Saint Augustine: “Let us rejoice and give thanks: we have not only become Christians, but Christ himself... Stand in awe and rejoice: We have become Christ”^[50].</p> <p>The dignity as a Christian, the source of equality for all members of the Church, guarantees and fosters the spirit of <i>communion</i> and fellowship, and, at the same time, becomes the hidden dynamic force in the lay faithful’s apostolate and mission. It is dignity, however, which brings demands, the dignity of labourers called by the Lord to work in his vineyard: “Upon all the lay faithful, then, rests the exalted duty of working to assure that each day the divine plan of salvation is further extended to every person, of every era, in every part of the earth”^[51].</p>	<p>http://w2.vatican.va/content/john-paul-ii/en/apost_exhortations/documents/hf_jp-ii_exh_30121988_christifideles-laici.html</p>
December 7, 1990	<p>IOANNES PAULUS PP. II <i>REDEMPTORIS MISSIO</i> ON THE PERMANENT VALIDITY OF THE CHURCH’S MISSIONARY MANDATE</p>	<p>All the laity is missionary by baptism (71). The Second Vatican Council confirmed this tradition in its description of the missionary character of the entire People of God and of the apostolate of the laity in particular,¹⁴⁷ emphasizing the specific contribution to missionary activity which they are called to make.¹⁴⁸ The need for all the faithful to share in this responsibility is not merely a matter of making the apostolate more effective, it is a right and duty based on their baptismal dignity, whereby “the faithful participate, for their part, in the threefold mission of Christ as Priest, Prophet and King.”¹⁴⁹ Therefore, “they are bound by the general obligation and they have the right, whether as individuals or in associations, to strive so that the divine message of salvation may be known and accepted by all people throughout the world. This obligation is all the more insistent in circumstances in which only through them are people able to hear the Gospel and to know Christ.”¹⁵⁰ Furthermore, because of their secular character, they especially are called “to seek the kingdom of God by engaging in temporal affairs and ordering these in accordance with the will of God.”¹⁵¹</p>	<p>http://w2.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jp-ii_enc_07121990_redeemptoris-missio.html</p>

December 7, 1990	IDEM	<p>COOPERATION IN MISSIONARY ACTIVITY</p> <p>77. Since they are members of the Church by virtue of their Baptism, all Christians share responsibility for missionary activity. “Missionary cooperation” is the expression used to describe the sharing by communities and individual Christians in this right and duty. Missionary cooperation is rooted and lived, above all, in personal union with Christ. Only if we are united to him as the branches to the vine (cf. Jn 15:5), can we produce good fruit. Through holiness of life every Christian can become a fruitful part of the Church’s mission. The Second Vatican Council invited all “to a profound interior renewal, so that having a lively awareness of their personal responsibility for the spreading of the Gospel, they may play their part in missionary work among the nations.”¹⁶⁶</p> <p>Sharing in the universal mission therefore is not limited to certain specific activities, but is the sign of maturity in faith and of a Christian life that bears fruit. In this way, individual believers extend the reach of their charity and show concern for those both far and near. They pray for the missions and missionary vocations. They help missionaries and follow their work with interest. And when missionaries return, they welcome them with the same joy with which the first Christian communities heard from the apostles the marvellous things that God accomplished through their preaching (cf. Acts 2:27 pm).</p>	http://w2.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jp-ii_enc_07121990_redeemptoris-missio.html
December 7, 1990	IDEM	<p>« Here I am, Lord! I am ready! Send me! » (cf. Is 6:8)</p> <p>79. Cooperation is expressed above all by promoting missionary vocations. While acknowledging the validity of various ways of being involved in missionary activity, it is necessary at the same time to reaffirm that <i>a full and lifelong commitment to the work of the missions holds pride of place</i>, especially in missionary institutes and congregations. Promoting such vocations is at the heart of missionary cooperation. Preaching the Gospel requires preachers; the harvest needs labourers. The mission is carried out above all by men and women who are consecrated for life to the work of the Gospel and are prepared to go forth into the whole world to bring salvation.</p>	http://w2.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jp-ii_enc_07121990_redeemptoris-missio.html
March 25, 1992	POST-SYNODAL APOSTOLIC EXHORTATION <i>PASTORES DABO VOBIS</i> TO THE BISHOPS, CLERGY AND FAITHFUL ON THE FORMATION OF PRIESTS	<p>After having called them to follow him, he kept them at his side and lived with them, imparting his teaching of salvation to them through words and example, and finally, he sent them out to all mankind. To enable them to carry out this mission Jesus confers upon the apostles, by a specific paschal outpouring of the Holy Spirit, the same messianic authority which he had received from the Father, conferred in its fullness in his resurrection: “All authority in heaven and on earth has been given to me. 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; and lo, I am with you always, to the close of the age” (Mt. 28:18–20).</p>	http://w2.vatican.va/content/john-paul-ii/en/apost_exhortations/documents/hf_jp-ii_exh_25031992_pastores-dabo-vobis.html

	IN THE CIRCUMSTANCES OF THE PRESENT DAY	Jesus thus established a close relationship between the ministry entrusted to the apostles and his own mission: "He who receives you, receives me, and he who receives me receives him who sent me" (Mt. 10:40); "He who hears you, hears me, and he who rejects you, rejects me, and he who rejects me rejects him who sent me" (Lk. 10:16). Indeed, in the light of the paschal event of the death and resurrection, the fourth Gospel affirms this with great force and clarity: "As the Father has sent me, even so I send you" (Jn. 8:21 pm; cf. 1:20 pm; 5:18 pm). Just as Jesus has a mission which comes to him directly from God and makes present the very authority of God (cf. Mt. 7:29; 9:23; Mk. 1:27; 11:28; Lk. 20:2; 24:19), so too the apostles have a mission which comes to them from Jesus. And just as "the Son can do nothing of his own accord" (Jn. 5:19) such that his teaching is not his own but the teaching of the One who sent him (cf. Jn. 7:16), so Jesus says to the apostles: "Apart from me you can do nothing" (Jn. 15:5). Their mission is not theirs but is the same mission of Jesus. All this is possible not as a result of human abilities, but only with the "gift" of Christ and his Spirit, with the "sacrament": "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained" (Jn. 20:22–23). And so the apostles, not by any special merit of their own, but only through a gratuitous participation in the grace of Christ, prolong throughout history to the end of time the same mission of Jesus on behalf of humanity.	
May 25, 1995	IOANNES PAULUS PP. II <i>UT UNUM SINT</i> ON COMMITMENT TO ECUMENISM	<i>God's plan and communion</i> 5. Together with all Christ's disciples, the Catholic Church bases upon God's plan her ecumenical commitment to gather all Christians into unity. Indeed, "the Church is not a reality closed in on herself. Rather, she is permanently open to missionary and ecumenical endeavour, for she is sent to the world to announce and witness, to make present and spread the mystery of communion which is essential to her, and to gather all people and all things into Christ, so as to be for all an 'inseparable sacrament of unity'" . ⁴ Already in the Old Testament, the Prophet Ezekiel, referring to the situation of God's People at that time, and using the simple sign of two broken sticks which are first divided and then joined, expressed the divine will to "gather from all sides" the members of his scattered people. "I will be their God, and they shall be my people."	http://w2.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jp-ii_enc_25051995_ut-unum-sint.html
September 14, 1995	POST-SYNODAL APOSTOLIC EXHORTATION <i>ECCLESIA IN AFRICA</i> OF THE HOLY FATHER JOHN PAUL II TO THE BISHOPS, PRIESTS AND DEACONS	<i>Need for Baptism</i> 73. The first urgent task is, of course, evangelization itself. On the one hand, the Church must assimilate and live ever more fully the message which the Lord has entrusted to her. On the other hand, she must bear witness to this message and proclaim it to all who do not yet know Jesus Christ. It is indeed for them that the Lord said to the Apostles: "Go therefore and make disciples of all nations" (Mt 28:19). Just as the Pentecost, the goal of preaching the <i>kerygma</i> is to bring the hearer to <i>metanoia</i> and <i>Baptism</i> : "The proclamation of the word of God has <i>Christian conversion</i> as	http://w2.vatican.va/content/john-paul-ii/en/apost_exhortations/documents/hf_jp-ii_exh_14091995_ecclesia-in-africa.html

	MEN AND WOMEN RELIGIOUS AND ALL THE LAY FAITHFUL ON THE CHURCH IN AFRICA AND ITS EVANGELIZING MISSION TOWARDS THE YEAR 2000	its aim: a complete and sincere adherence to Christ and his Gospel through faith". (138) Conversion to Christ moreover "is joined to Baptism not only because of the Church's practice, but also by the will of Christ himself, who sent the Apostles to make disciples of all nations and to baptize them (cf. Mt 28:19). Conversion is also joined to Baptism because of the intrinsic need to receive the fullness of new life in Christ. As Jesus says to Nicodemus: <i>'Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the Kingdom of God? (Jn 3:5).</i> In Baptism, in fact, we are born anew to the life of God's children, united to Jesus Christ and anointed in the Holy Spirit. Baptism is not simply a seal of conversion, a kind of external sign indicating conversion and attesting to it. Rather, it is a Sacrament which signifies and effects rebirth from the Spirit, establishes real and unbreakable bonds with the Blessed Trinity, and makes us members of the Body of Christ, which is the Church'. (139) Therefore a journey of conversion that did not culminate in Baptism would stop half-way.	
September 14, 1995	IDEM	I. Agents of evangelization 88. Evangelization needs agents. For 'how are men to call upon him [the Lord] 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?' (Rom 10:14–15). The proclamation of the Gospel can be fully carried out only through the contribution of all believers at every level of the universal and local Church. It is especially the concern of the local Church, entrusted to the responsibility of the Bishop, to coordinate the commitment to evangelization by gathering the faithful together, confirming them in the faith through the work of the priests and catechists, and supporting them in the fulfilment of their respective tasks. In order to accomplish this, the Diocese is to establish the necessary structures for getting together, dialogue and planning. By making use of these structures the Bishop will be able to guide in a suitable manner the work of priests, religious and laity, welcoming the gifts and charisms of each one, in order to put them at the service of an updated and clear-sighted plan of pastoral action.	http://w2.vatican.va/content/john-paul-ii/en/apost_exhortations/documents/hf_jp-ii_exh_14091995_ecclesia-in-africa.html
March 25, 1996	POST-SYNODAL APOSTOLIC EXHORTATION VITA CONSECRATA OF THE HOLY FATHER JOHN PAUL II TO THE BISHOPS AND CLERGY RELIGIOUS ORDERS AND CONGREGATIONS	Consecrated for mission 72. In the image of Jesus, the beloved Son 'whom the Father consecrated and sent into the world' (Jn 10:36), those whom God calls to follow him are also consecrated and sent into the world to imitate his example and to continue his mission. Fundamentally, this is true of every disciple. In a special way, however, it is true of those who, in the manner that characterizes the consecrated life, are called to follow Christ 'more closely', and to make him the 'all' of their lives. The task of <i>devoting themselves wholly to 'mission'</i> is therefore included in their call; indeed, by the action of the Holy Spirit who is at the origin of every vocation and charism, consecrated life itself is a mission, as was the whole of Jesus' life.	http://w2.vatican.va/content/john-paul-ii/en/apost_exhortations/documents/hf_jp-ii_exh_25031996_vita-consecrata.html

	SOCIETIES OF APOSTOLIC LIFE SECULAR INSTITUTES AND ALL THE FAITHFUL ON THE CONSECRATED LIFE AND ITS MISSION IN THE CHURCH AND IN THE WORLD	<p>The profession of the evangelical counsels, which makes a person totally free for the service of the Gospel, is important also from this point of view. It can therefore be said that <i>a sense of mission is essential to every Institute</i>, not only those dedicated to the active apostolic life, but also those dedicated to the contemplative life.</p> <p>Indeed, more than in external works, the mission consists in making Christ present to the world through personal witness. This is the challenge, this is the primary task of the consecrated life! The more consecrated persons allow themselves to be conformed to Christ, the more Christ is made present and active in the world for the salvation of all.</p>	
March 25, 1996	IDEM	<p>The first evangelization: proclaiming Christ to the nations</p> <p>77. Those who love God, the Father of all, cannot fail to love their fellow human beings, whom they recognize as brothers and sisters. Precisely for this reason, they cannot remain indifferent to the fact that many men and women do not know the full manifestation of God's love in Christ. The result, in obedience to Christ's commandment, is the missionary drive <i>ad gentes</i>, which every committed Christian shares with the Church which is missionary by nature. This drive is felt above all by the members of Institutes, whether of the contemplative or of the active life. Consecrated persons, in fact, have the task of making present even among non-Christians Christ who is chaste, poor, obedient, prayerful and missionary. While remaining ever faithful to their charism they must know that they have a special share in the Church's missionary activity, in virtue of their interior consecration made to God. The desire so often expressed by Theresa of Lisieux, "to love you and make you loved", the ardent longing of Saint Francis Xavier that many, "meditating on what the Lord God will expect from them and from the talents he has given them, would be converted, using the right means and the spiritual exercises to know and feel within themselves the divine will, and so, adapting themselves more to that will than to their own inclinations, they would say: Lord, here I am, what do you want me to do? Lead me wherever you will"</p>	http://w2.vatican.va/content/john-paul-ii/en/apost_exhortations/documents/hf_jp-ii_exh_25031996_vita-consecrata.html
August 23, 1997	APOSTOLIC JOURNEY OF HIS HOLINESS JOHN PAUL II TO PARIS, ON THE OCCASION OF THE 12th WORLD YOUTH	<p>6. Dear young people, do you know what the sacrament of Baptism does to you? God acknowledges you as his children and transforms your existence into a story of love with him. He conforms you to Christ so that you will be able to fulfill your personal vocation. He has come to make a pact with you and he offers you his peace. Live from now on as children of the light who know that they are reconciled by the Cross of the Saviour!</p>	http://w2.vatican.va/content/john-paul-ii/en/speeches/1997/august/documents/hf_jp-ii_spe_19970823_youth-vigil.html

	<p>DAY (AUGUST 21–24, 1997) BAPTISMAL VIGIL WITH YOUNG PEOPLE ADDRESS OF JOHN PAUL II</p> <p>LONGCHAMP RACECOURSE</p>	<p>Baptism — “mystery and hope of the world to come” (Saint Cyril of Jerusalem, Procatechesis 10, 12)—is the most beautiful of God’s gifts, inviting us to become disciples of the Lord. It brings us into intimacy with God, into the life of the Trinity, from this day forward and on into eternity. It is a grace given to the sinner, a grace which purifies us from sin and opens to us a new future. It is a bath which washes and regenerates. It is an anointing which conforms us to Christ, Priest, Prophet and King. It is an enlightenment which illumines our path and gives it full meaning. It is a vestment of strength and perfection. Dressed in white on the day of our Baptism, as we shall be on the last day, we are called to preserve every day its bright splendour and to discover it anew, through forgiveness, prayer and Christian living. Baptism is the sign that God has joined us on our journey, that he makes our existence more beautiful and that he transforms our history into a history of holiness.</p>	
<p>August 23, 1997</p>	<p>IDEM</p>	<p>Baptism and Confirmation, however, do not remove us from the world, for we share the joys and hopes of people today and we make our contribution to the human community, in the life of society and in every technical and scientific field. Thanks to Christ, we are close to all of our brothers and sisters, and we are called to show the profound joy which is found in living with him. The Lord calls us to undertake our mission right where we are, for “the place which God has assigned to us is so beautiful that we may never abandon it” (cf. <i>Epistle to Diognetus</i> VI, 10). Whatever we do, our existence is for the Lord: that is our hope and our title to glory. In the Church, the presence of young people, catechumens and newly baptized is a great treasure and a source of vitality for the whole Christian community, called to account for its faith and to bear witness to that faith to the ends of the earth.</p>	<p>http://w2.vatican.va/content/john-paul-ii/en/speeches/1997/august/documents/hf_jp-ii_spe_19970823_youth-vigil.html</p>
<p>October 30, 1997</p>	<p>ADDRESS OF POPE JOHN PAUL II TO THE PONTIFICAL COUNCIL FOR THE LAITY</p>	<p>3. In the framework of preparation for the Great Jubilee, your assembly is taking place during the year dedicated to Jesus Christ (cf. <i>Tertio millennio adveniente</i>, nn. 40–43). The Jubilee invites us to remember, in thanksgiving, the presence of the Incarnate Word: it is a question of the living memory of his Presence, here and now, as true and as new as it was 2,000 years ago. A deeper understanding of the mystery of the Incarnation can lead, in the course of the year, “to a renewed appreciation of Baptism as the basis of Christian living” (<i>ibid.</i>, n. 41). In Paris, during the vigil for World Youth Day, the celebration of Baptism for 10 young people vigorously called the hundreds of thousands of young people assembled there, but also all Christians, to become conscious of the gift of their Baptism and the responsibilities that flow from it.</p> <p>Today, the greatest challenge is that of a widespread dechristianization. The Jubilee therefore calls for a serious catechetical and missionary commitment. Every person must be able to discover the presence of Christ and the Lord’s loving regard for each individual, so that he will again hear his words: “Come, follow me”. This is why the world expects a clearer witness from free men and women gathered in unity, who show by their way of life that Jesus Christ offers, in total gratuitousness, an answer that crowns their desire for truth,</p>	<p>https://w2.vatican.va/content/john-paul-ii/en/speeches/1997/october/documents/hf_jp-ii_spe_19971030_p-claici.html</p>

		<p>happiness and human fulfilment. It is therefore essential for the faithful, as the theme of your assembly says, “to be Christians on the threshold of the third millennium”, to live their Baptism, their vocation and their Christian responsibility.</p>	
January 7, 2001	<p>MASS AND SACRAMENT OF BAPTISM SISTINE CHAPEL HOMILY OF JOHN PAUL II FEAST OF THE BAPTISM OF THE LORD</p>	<p>3. Christian Baptism, strengthened by the sacrament of Confirmation, makes all believers co-responsible, in the way proper to each one’s specific vocation, for the Church’s great mission. Everyone in his own field, with his own identity and in communion with others and with the Church, must sense his solidarity with the only Redeemer of the human race.</p>	<p>https://w2.vatican.va/content/john-paul-ii/en/homilies/2001/documents/hf_jp-ii_hom_20010107_baptism.html</p>
November 22, 2001	<p>POST-SYNODAL APOSTOLIC EXHORTATION ECCLESIA IN OCEANIA OF HIS HOLINESS POPE JOHN PAUL II TO THE BISHOPS PRIESTS AND DEACONS MEN AND WOMEN IN THE CONSECRATED LIFE AND ALL THE LAY FAITHFUL ON JESUS CHRIST AND THE PEOPLES OF OCEANIA: WALKING HIS WAY, TELLING HIS TRUTH, LIVING HIS LIFE</p>	<p>18. Evangelization is the mission of the Church to tell the world the truth of God revealed in Jesus Christ. The Synod Fathers were eager that <i>communio</i> be the theme and aim of all evangelization in Oceania⁽⁵⁹⁾ and the basis for all pastoral planning. In evangelization, the Church expresses her own inner communion and acts as a single body, striving to bring all humanity to unity in God through Christ. All the baptized have the responsibility of proclaiming the Gospel in word and action to the world in which they live.⁽⁶⁰⁾ The Gospel must be heard in Oceania by all people, believers and non-believers, natives and immigrants, rich and poor, young and old. Indeed all these people have a right to hear the Gospel, which means that Christians have a solemn duty to share it with them. A new evangelization is needed today so that everyone may hear, understand and believe in God’s mercy destined for all people in Jesus Christ.</p>	<p>http://w2.vatican.va/content/john-paul-ii/en/apost_exhortations/documents/hf_jp-ii_exh_20011122_ecclesia-in-oceania.html</p>

November 22, 2001	IDEM	<p>The call to mission is addressed to every member of the Church. “The whole Church is missionary, for her missionary activity ... is an essential part of her vocation”. ⁽³⁴⁾ Some members of the Church are sent to people who have not heard of Jesus Christ, and their mission remains as vital as ever. But many more are sent to the world closer to home, and the Synod Fathers were keen to stress the mission of the lay members of the Church. In the family, in the workplace, in the schools, in community activities, all Christians can help to bring the Good News to the world in which they live.</p> <p>A Christian community is never meant to be just a comfortable place for its members. The Synod Fathers wanted to encourage the local communities to look beyond their own immediate concerns and reach out to others. The parish as a community cannot insulate itself from the realities of the world around it. The Christian community must be attentive to issues of social justice and spiritual hunger in society.</p>	http://w2.vatican.va/content/john-paul-ii/en/apost_exhortations/documents/hf_jp-ii_exh_20011122_eclesia-in-oceania.html
November 24, 2002	JOHN PAUL II ANGELUS	<p>2. The Second Vatican Council proclaimed forcefully and clearly to the contemporary world the lordship of Christ, and its message was taken up again in the Great Jubilee of the Year 2000. Humanity of the third millennium also needs to discover that Christ is its Saviour. This is the message that Christians should bring with renewed courage to the world of today.</p> <p>In this regard, the Second Vatican Council pointed out the special responsibility of the lay faithful (cf. Decree Apostolicam actuositatem). In virtue of their Baptism and Confirmation, they participate in the prophetic mission of Christ. As a consequence they are called “to seek the Kingdom of God by engaging in temporal affairs and by ordering them according to the plan of God”; they ‘have their own role to play in the mission of the whole people of God in the Church and in the world ... by their activity for evangelization and for the sanctification of people’ (Apostolic Letter Novo Millennio ineunte, n. 46).</p>	http://w2.vatican.va/content/john-paul-ii/en/angelus/2002/documents/hf_jp-ii_ang_20021124.html