

## Extraordinary Missionary Month—October 2019

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

### Pope Benedict XVI – THE CHURCH OF CHRIST ON MISSION IN THE WORLD

Date	Document's title	Quotations	Document's link
June 6, 2005	ADDRESS OF HIS HOLINESS BENEDICT XVI TO THE PARTICIPANTS IN THE ECCLESIAL DIOCESAN CONVENTION OF ROME BASILICA OF ST JOHN LATERAN	This Convention and the guidelines it will provide for the pastoral year are a new stage on the journey begun by the Church of Rome, based on the Diocesan Synod, with the "City Mission", desired by our deeply loved Pope John Paul II in preparation for the Great Jubilee of 2000. In that Mission all the components of our Diocese - parishes, religious communities, associations and movements - were mobilized, not only for a mission to the people of Rome, <b>but to be themselves "a people of God in mission", putting into practice John Paul II's felicitous expression: "The parish must seek itself outside itself" and find itself, that is, in the places where the people live. So it was that during the City Mission thousands of Christians of Rome, mainly lay people, became missionaries and took the word of faith first to the families in the various districts of the city, and then to the different workplaces, hospitals, schools and universities, and the environments of culture and leisure time.</b>	<a href="http://w2.vatican.va/content/benedict-xvi/en/speeches/2005/june/documents/hf_ben-xvi_spe_20050606_convegno-famiglia.html">http://w2.vatican.va/content/benedict-xvi/en/speeches/2005/june/documents/hf_ben-xvi_spe_20050606_convegno-famiglia.html</a>
February 22, 2007	POST-SYNODAL APOSTOLIC EXHORTATION SACRAMENTUM CARITATIS OF THE HOLY FATHER BENEDICT XVI 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	What the world needs is God's love; it needs to encounter Christ and to believe in him. The Eucharist is thus the source and summit not only of the Church's life, <b>but also of her mission: "an authentically eucharistic Church is a missionary Church."</b> (234) We too must be able to tell our brothers and sisters with conviction: "That which we have seen and heard we proclaim also to you, so that you may have fellowship with us" (1 Jn 1:3). Truly, nothing is more beautiful than to know Christ and to make him known to others. <b>The institution of the Eucharist, for that matter, anticipates the very heart of Jesus' mission: he is the one sent by the Father for the redemption of the world (cf. Jn 3:16-17; Rom 8:32). At the Last Supper, Jesus entrusts to his disciples the sacrament which makes present his self-sacrifice for the salvation of us all, in obedience to the Father's will.</b> We cannot approach the eucharistic table without being drawn into the mission which, beginning in the very heart of God, is meant to reach all people. Missionary outreach is thus an essential part of the eucharistic form of the Christian life.	<a href="http://w2.vatican.va/content/benedict-xvi/en/apost_exhortations/documents/hf_ben-xvi_exh_20070222_sacramentum-caritatis.html">http://w2.vatican.va/content/benedict-xvi/en/apost_exhortations/documents/hf_ben-xvi_exh_20070222_sacramentum-caritatis.html</a>
February 22, 2007	IDEM	Christ Jesus, the one Saviour 86. <b>Emphasis on the intrinsic relationship between the Eucharist and mission also leads to a rediscovery of the ultimate content of our proclamation. The more ardent the love for the Eucharist in the hearts of the Christian people, the more clearly will they recognize the goal of all mission: to bring Christ to others.</b> Not just a theory or a way of life inspired by Christ, but the gift of his very person. Anyone who has not shared the truth of love with his brothers and sisters has not yet given enough.	<a href="http://w2.vatican.va/content/benedict-xvi/en/apost_exhortations/documents/hf_ben-xvi_exh_20070222_sacramentum-caritatis.html">http://w2.vatican.va/content/benedict-xvi/en/apost_exhortations/documents/hf_ben-xvi_exh_20070222_sacramentum-caritatis.html</a>

		<p>The Eucharist, as the sacrament of our salvation, inevitably reminds us of the unicity of Christ and the salvation that he won for us by his blood. <b>The mystery of the Eucharist, believed in and celebrated, demands a constant catechesis on the need for all to engage in a missionary effort centred on the proclamation of Jesus as the one Saviour. (238) This will help to avoid a reductive and purely sociological understanding of the vital work of human promotion present in every authentic process of evangelization.</b></p>	
May 13, 2007	<p>APOSTOLIC JOURNEY OF HIS HOLINESS BENEDICT XVI TO BRAZIL ON THE OCCASION OF THE FIFTH GENERAL CONFERENCE OF THE BISHOPS OF LATIN AMERICA AND THE CARIBBEAN INAUGURAL SESSION OF THE FIFTH GENERAL CONFERENCE OF THE BISHOPS OF LATIN AMERICA AND THE CARIBBEAN <i>ADDRESS OF HIS HOLINESS BENEDICT XVI</i> CONFERENCE HALL, SHRINE OF APARECIDA</p>	<p>3. Disciples and Missionaries  This General Conference has as its theme: "Disciples and Missionaries of Jesus Christ, so that our peoples may have life in him".  <b>The Church has the great task of guarding and nourishing the faith of the People of God, and reminding the faithful of this Continent that, by virtue of their Baptism, they are called to be disciples and missionaries of Jesus Christ. This implies following him, living in intimacy with him, imitating his example and bearing witness. Every baptized person receives from Christ, like the Apostles, the missionary mandate: "Go into all the world and preach the Gospel to the whole creation. Whoever believes and is baptized, will be saved" (Mk 16:15). To be disciples and missionaries of Jesus Christ and to seek life "in him" presupposes being deeply rooted in him.</b></p>	<p><a href="http://w2.vatican.va/content/benedict-xvi/en/speeches/2007/may/documents/hf_ben-xvi_spe_20070513_conference-aparecida.html">http://w2.vatican.va/content/benedict-xvi/en/speeches/2007/may/documents/hf_ben-xvi_spe_20070513_conference-aparecida.html</a></p>
May 13, 2007	IDEM	<p>...we must train people to read and meditate on the word of God: this must become their staple diet, so that, through their own experience, the faithful will see that the words of Jesus are spirit and life (cf. <i>Jn</i> 6:63). Otherwise, how could they proclaim a message whose content and spirit they do not know thoroughly? <b>We must build our missionary commitment and the whole of our lives on the rock of the word of God. For this reason, I encourage the Bishops to strive to make it known.</b></p> <p>An important way of introducing the People of God to the mystery of Christ is through <i>catechesis</i>. Here, the message of Christ is transmitted in a simple and substantial form. It is therefore necessary to intensify the catechesis and the faith formation not only of children but also of young people and adults. <b>Mature reflection on faith is a light for the path of life and a source of strength for witnessing to Christ.</b> Most valuable tools with which to achieve this are the Catechism of the Catholic Church and its abridged version, the Compendium of the Catechism of the Catholic Church.</p>	<p><a href="http://w2.vatican.va/content/benedict-xvi/en/speeches/2007/may/documents/hf_ben-xvi_spe_20070513_conference-aparecida.html">http://w2.vatican.va/content/benedict-xvi/en/speeches/2007/may/documents/hf_ben-xvi_spe_20070513_conference-aparecida.html</a></p>

May 13, 2007	IDEM	<p>The disciple, founded in this way upon the rock of God's word, feels driven to bring the Good News of salvation to his brothers and sisters. <b>Discipleship and mission are like the two sides of a single coin: when the disciple is in love with Christ, he cannot stop proclaiming to the world that only in him do we find salvation (cf. Acts 4:12). In effect, the disciple knows that without Christ there is no light, no hope, no love, no future.</b></p>	<a href="http://w2.vatican.va/content/benedict-xvi/en/speeches/2007/may/documents/hf_ben-xvi_spe_20070513_conference-aparecida.html">http://w2.vatican.va/content/benedict-xvi/en/speeches/2007/may/documents/hf_ben-xvi_spe_20070513_conference-aparecida.html</a>
May 13, 2007	IDEM	<p>The lay faithful</p> <p>At this time when the Church of this Continent is committing herself whole-heartedly to her missionary vocation, I remind the lay faithful that they too are the Church, the assembly called together by Christ so as to bring his witness to the whole world. <b>All baptized men and women must become aware that they have been configured to Christ, the Priest, Prophet and Shepherd, by means of the common priesthood of the People of God. They must consider themselves jointly responsible for building society according to the criteria of the Gospel, with enthusiasm and boldness, in communion with their Pastors.</b></p> <p>There are many of you here who belong to ecclesial movements, in which we can see signs of the varied presence and sanctifying action of the Holy Spirit in the Church and in today's society. <b>You are called to bring to the world the testimony of Jesus Christ, and to be a leaven of God's love among others.</b></p>	<a href="http://w2.vatican.va/content/benedict-xvi/en/speeches/2007/may/documents/hf_ben-xvi_spe_20070513_conference-aparecida.html">http://w2.vatican.va/content/benedict-xvi/en/speeches/2007/may/documents/hf_ben-xvi_spe_20070513_conference-aparecida.html</a>
June 11, 2007	ADDRESS OF HIS HOLINESS BENEDICT XVI TO THE PARTICIPANTS IN THE CONVENTION OF THE DIOCESE OF ROME BASILICA OF SAINT JOHN LATERAN	<p>Our Convention very rightly speaks of education not only in faith and discipleship but also in witnessing to the Lord Jesus. Bearing an active witness to Christ does not, therefore, concern only priests, women religious and lay people who as formation teachers have tasks in our communities, but children and young people themselves, and all who are educated in the faith. <b>Therefore, the awareness of being called to become witnesses of Christ is not a corollary, a consequence somehow external to Christian formation</b>, such as, unfortunately, has often been thought and today too people continue to think. <b>On the contrary, it is an intrinsic and essential dimension of education in the faith and discipleship, just as the Church is missionary by her very nature (cf. <i>Ad Gentes</i>, n. 2).</b> If children, through a gradual process from the beginning of their formation, are to achieve permanent formation as Christian adults, the desire to be and the conviction of being sharers in the Church's missionary vocation in all the situations and circumstances of life must take root in the believers' soul. <b>Indeed, we cannot keep to ourselves the joy of the faith. We must spread it and pass it on, and thereby also strengthen it in our own hearts.</b> If faith is truly the joy of having discovered truth and love, we inevitably feel the desire to transmit it, to communicate it to others. The new evangelization to which our beloved Pope John Paul II called us passes mainly through this process. A concrete experience that will increase in the youth of the parishes and of the various ecclesial groups the desire to witness to their own faith is the "Young People's Mission" which you are planning, after the success of the great "City Mission".</p>	<a href="http://w2.vatican.va/content/benedict-xvi/fr/speeches/2007/june/documents/hf_ben-xvi_spe_20070611_convegno-roma.html">http://w2.vatican.va/content/benedict-xvi/fr/speeches/2007/june/documents/hf_ben-xvi_spe_20070611_convegno-roma.html</a>

July 20, 2007	XXIII WORLD YOUTH DAY MESSAGE OF THE HOLY FATHER BENEDICT XVI TO THE YOUNG PEOPLE OF THE WORLD ON THE OCCASION OF THE XXIII WORLD YOUTH DAY, 2008 "YOU WILL RECEIVE POWER WHEN THE HOLY SPIRIT HAS COME UPON YOU; AND YOU WILL BE MY WITNESSES " (ACTS 1:8)	4. <i>The Holy Spirit, soul of the Church and principle of communion</i> If we are <b>to understand the mission of the Church, we must go back to the Upper Room</b> where the disciples remained together (cf. <i>Lk 24:49</i> ), praying with Mary, the "Mother", awaiting the Spirit that had been promised. This icon of the nascent Church should be a constant source of inspiration for every Christian community. <b>Apostolic and missionary fruitfulness is not principally due to programmes and pastoral methods that are cleverly drawn up and "efficient", but is the result of the community's constant prayer</b> (cf. <i>Evangelii Nuntiandi</i> , 75). Moreover, for the mission to be effective, communities must be united, that is, they must be "of one heart and soul" (cf. <i>Acts 4:32</i> ), and they must be ready to witness to the love and joy that the Holy Spirit instils in the hearts of the faithful (cf. <i>Acts 2:42</i> ). The Servant of God John Paul II wrote that, even prior to action, <b>the Church's mission is to witness and to live in a way that shines out to others</b> (cf. <i>Redemptoris Missio</i> , 26). Tertullian tells us that this is what happened in the early days of Christianity when pagans were converted on seeing the love that reigned among Christians: "See how they love one another" (cf. <i>Apology</i> , 39 § 7).	<a href="http://w2.vatican.va/content/benedict-xvi/en/messages/youth/documents/hf_ben-xvi_mes_20070720_youth.html">http://w2.vatican.va/content/benedict-xvi/en/messages/youth/documents/hf_ben-xvi_mes_20070720_youth.html</a>
July 20, 2007	IDEM	... let us never forget that the Gospel of Jesus, precisely because of the Spirit, cannot be reduced to a mere statement of fact, for it is intended to be "good news for the poor, release for captives, sight for the blind ...". <b>With what great vitality this was seen on the day of Pentecost, as it became the grace and the task of the Church towards the world, her primary mission!</b> <b>We are the fruits of this mission of the Church through the working of the Holy Spirit. We carry within us the seal of the Father's love in Jesus Christ which is the Holy Spirit. Let us never forget this, because the Spirit of the Lord always remembers every individual, and wishes, particularly through you young people, to stir up the wind and fire of a new Pentecost in the world.</b>	<a href="http://w2.vatican.va/content/benedict-xvi/en/messages/youth/documents/hf_ben-xvi_mes_20070720_youth.html">http://w2.vatican.va/content/benedict-xvi/en/messages/youth/documents/hf_ben-xvi_mes_20070720_youth.html</a>
July 20, 2007	IDEM	7. <i>The need and urgency of mission</i> On what conditions can the life-giving Spirit of the first creation and particularly of the second creation or redemption become the new soul of humanity? Let us not forget that the greater the gift of God - and the gift of the Spirit of Jesus is the greatest of all – <b>so much the greater is the world's need to receive it and therefore the greater and the more exciting is the Church's mission to bear credible witness to it.</b> You young people, through World Youth Day, are in a way manifesting your desire to participate in this mission.	<a href="http://w2.vatican.va/content/benedict-xvi/en/messages/youth/documents/hf_ben-xvi_mes_20070720_youth.html">http://w2.vatican.va/content/benedict-xvi/en/messages/youth/documents/hf_ben-xvi_mes_20070720_youth.html</a>

July 20, 2007	IDEM	<p>Each one of you must have the courage to promise the Holy Spirit that you will bring one young person to Jesus Christ in the way you consider best, knowing how to “give an explanation to anyone who asks you for a reason for your hope, but [to] do it with gentleness and reverence” (cf. <i>1 Pet</i> 3:15). In order to achieve this goal, my dear friends, <b>you must be holy and you must be missionaries since we can never separate holiness from mission (cf. Redemptoris Missio, 90). Do not be afraid to become holy missionaries like Saint Francis Xavier who travelled through the Far East proclaiming the Good News until every ounce of his strength was used up, or like Saint Thérèse of the Child Jesus who was a missionary even though she never left the Carmelite convent. Both of these are “Patrons of the Missions”. Be prepared to put your life on the line in order to enlighten the world with the truth of Christ; to respond with love to hatred and disregard for life; to proclaim the hope of the risen Christ in every corner of the earth.</b></p>	<a href="http://w2.vatican.va/content/benedict-xvi/fr/messages/youth/documents/hf_ben-xvi_mes_20070720_youth.html">http://w2.vatican.va/content/benedict-xvi/fr/messages/youth/documents/hf_ben-xvi_mes_20070720_youth.html</a>
April 13, 2008	<p>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”</p>	<p>“Pray therefore the Lord of the harvest to send out labourers into his harvest” (<i>Mt</i> 9: 38), and he sent the Twelve initially “to the lost sheep of the house of Israel” with precise instructions. <b>If we pause to meditate on this passage of Matthew’s Gospel, commonly called the “missionary discourse”, we may take note of those aspects which distinguish the missionary activity of a Christian community, eager to remain faithful to the example and teaching of Jesus. To respond to the Lord’s call means facing in prudence and simplicity every danger and even persecutions, since “a disciple is not above his teacher, nor a servant above his master” (<i>Mt</i> 10: 24). Having become one with their Master, the disciples are no longer alone as they announce the Kingdom of heaven; Jesus himself is acting in them: “He who receives you receives me, and he who receives me receives him who sent me” (<i>Mt</i> 10: 40). Furthermore, as true witnesses, “clothed with power from on high” (<i>Lk</i> 24: 49), they preach “repentance and the forgiveness of sins” (<i>Lk</i> 24: 47) to all peoples.</b></p> <p>3. Precisely because they have been sent by the Lord, the Twelve are called “Apostles”, destined to walk the roads of the world announcing the Gospel as witnesses to the death and resurrection of Christ. Saint Paul, writing to the Christians of Corinth, says: “We – the Apostles – preach Christ crucified” (<i>1 Cor</i> 1: 23). The Book of the <i>Acts of the Apostles</i> also assigns a very important role in this task of evangelization to other disciples whose missionary vocation arises from providential, sometimes painful, circumstances such as expulsion from their own lands for being followers of Jesus (cf. 8,1-4). <b>The Holy Spirit transforms this trial into an occasion of grace, using it so that the name of the Lord can be preached to other peoples, stretching in this way the horizons of the Christian community.</b> These are men and women who, as Luke writes in the <i>Acts of the Apostles</i>, “have risked their lives for the sake of our Lord Jesus Christ” (15: 26). First among them is undoubtedly Paul of Tarsus, called by the Lord himself, hence a true Apostle. <b>The story of Paul, the greatest missionary of all times, brings out in many ways the link between vocation and mission.</b> Accused by his opponents of not being authorized for the apostolate, he makes repeated appeals precisely to the call which he received directly from the Lord (cf. <i>Rom</i> 1: 1; <i>Gal</i> 1: 11-12 and 15-17).</p>	<a href="http://w2.vatican.va/content/benedict-xvi/en/messages/vocations/documents/hf_ben-xvi_mes_20071203_xlv-vocations.html">http://w2.vatican.va/content/benedict-xvi/en/messages/vocations/documents/hf_ben-xvi_mes_20071203_xlv-vocations.html</a>

<p>June 15, 2008</p>	<p>PASTORAL VISIT TO SANTA MARIA DI LEUCA AND BRINDISI (APULIA - ITALY) EUCHARISTIC CELEBRATION HOMILY OF HIS HOLINESS BENEDICT XVI ST APOLLINARIS WHARF, PORT OF BRINDISI</p>	<p>... the First Reading (cf. Ex 19: 2-6a) recalled the Covenant made on Mount Sinai, during the Exodus from Egypt; the Gospel (cf. Mt 9: 36-10: 8) consisted of the account <b>of the call and mission of the Twelve Apostles</b>. We find the "constitution" of the Church presented here: <b>how can we fail to perceive the implicit invitation addressed to every Community to renew its own vocation and missionary drive?</b> In the First Reading the sacred author tells of God's Covenant with Moses and with Israel on Sinai. This is one of the great milestones in salvation history, one of those moments that transcend history itself in which the boundary between the Old and New Testaments disappears and the eternal plan of the God of the Covenant is manifest: the plan for the salvation of all men and women through the sanctification of a people to which God proposes to become "my own possession among all peoples" (Ex 19: 5). <b>In this perspective, the people is called to become a "holy nation", not only in the moral sense, but first and above all in its own ontological reality, in its being as a people. Already in the Old Testament, how the identity of this people is to be understood is gradually made clear in the course of the salvific events; then it was fully revealed with the coming of Jesus Christ.</b> Today's Gospel presents us with a decisive moment for this revelation. In fact, when Jesus called the Twelve he desired to refer symbolically to the 12 tribes of Israel, going back to the 12 sons of Jacob. Thus, by placing the Twelve at the centre of his new community, he makes it understood that he came to bring the heavenly Father's design to completion, even if the new face of the Church was to appear only at Pentecost when the Twelve, "filled with the Holy Spirit" proclaimed the Gospel, and spoke in all the languages (Acts 2: 3-4). <b>It was then that the universal Church was to be made manifest, gathered in a single Body of which the Risen Christ is Head yet, at the same time, sent by him to all the nations, even to the very ends of the earth (cf. Mt 28: 19).</b></p>	<p><a href="http://w2.vatican.va/content/benedict-xvi/en/homilies/2008/documents/hf_ben-xvi_hom_20080615_brindisi.html">http://w2.vatican.va/content/benedict-xvi/en/homilies/2008/documents/hf_ben-xvi_hom_20080615_brindisi.html</a></p>
<p>June 15, 2008</p>	<p>IDEM</p>	<p>Thus it is a plan that the Lord desires to implement with respect for our freedom, for love, by its nature, cannot be imposed. The Church in Christ then is the place in which to accept and mediate God's love. In this perspective it is clear that <b>the Church's holiness and missionary character are two sides of the same coin: only because she is holy, that is, filled with divine love, can the Church carry out her mission, and it is precisely in terms of this task that God chose her and sanctified her as his property.</b> Our first duty, therefore, precisely in order to heal this world, is to be holy, configured to God; in this way we emanate a healing and transforming power that also acts on others, on history. Your Ecclesial Community, dear brothers and sisters, <b>involved as it is in the Diocesan Synod in this period</b>, is measuring itself at this moment against the double term, "holiness-mission" - <b>holiness is always a force that transforms others.</b> In this regard, it is useful to reflect that the Twelve Apostles were not perfect men, chosen for their moral and religious irreproachability. They were indeed believers, full of enthusiasm and zeal but at the same time marked by their human limitations, which were sometimes even serious.</p>	<p><a href="http://w2.vatican.va/content/benedict-xvi/en/homilies/2008/documents/hf_ben-xvi_hom_20080615_brindisi.html">http://w2.vatican.va/content/benedict-xvi/en/homilies/2008/documents/hf_ben-xvi_hom_20080615_brindisi.html</a></p>

		<p><b>Therefore Jesus did not call them because they were already holy, complete, perfect, but so that they might become so, so that they might thereby also transform history, as it is for us, as it is for all Christians.</b> In the Second Reading we heard the Apostle Paul's synthesis: "God shows his love for us in that while we were yet sinners Christ died for us" (Rm 5: 8). <b>The Church is the community of sinners who believe in God's love, letting themselves be transformed by him and thus become holy, sanctifying the world.</b></p>	
June 26, 2008	ADDRESS OF HIS HOLINESS BENEDICT XVI TO THE BISHOPS OF HONDURAS ON THEIR "AD LIMINA" VISIT	<p>Far from leading to discouragement, the awareness of the enormous difficulties that stand in the way of your pastoral mission must serve as a vehicle for an extensive and bold evangelizing drive which relies not on the effectiveness of material means or human projects but rather relies on the power of the Word of God (cf. Heb 4: 12), accepted with faith, lived with humility and proclaimed with fidelity.</p> <p><b>As successors of the Apostles, you have been called to a sublime mission: "to perpetuate the work of Christ, the eternal Pastor" (<i>Christus Dominus</i>, n. 2). Christ is certainly the heart of evangelization (cf. <i>Pastores Gregis</i>, n. 27) and this is why love for him as well as for men and women urges you to bring his message to the most remote corners of your beloved Nation so that everyone can arrive at this personal and intimate encounter with the Lord, which is the beginning of a genuine Christian life (cf. <i>Deus Caritas Est</i>, n. 1).</b></p>	<a href="http://w2.vatican.va/content/benedict-xvi/en/speeches/2008/june/documents/hf_ben-xvi_spe_20080626_ad-limina-honduras.html">http://w2.vatican.va/content/benedict-xvi/en/speeches/2008/june/documents/hf_ben-xvi_spe_20080626_ad-limina-honduras.html</a>
June 26, 2008	IDEM	<p>One important aspect of the pastoral ministry consists in working tirelessly to make the faithful increasingly aware that, <b>by virtue of their Baptism and confirmation, they are called to live the fullness of charity by taking part in the Church's saving mission (cf. <i>Lumen Gentium</i>, n. 33).</b> By their witness to Christian life, they can bring to every social class the light of Christ's message, attracting to the ecclesial community those whose faith has faltered or who are distant from it. Therefore, the lay faithful need to intensify their relationship with God and to acquire a sound formation, especially with regard to the Church's social teaching. <b>In this way, like the leaven in the dough, they will be able to carry out their mission to transform society according to God's wishes (cf. <i>ibid.</i>, n. 31).</b></p>	<a href="http://w2.vatican.va/content/benedict-xvi/en/speeches/2008/june/documents/hf_ben-xvi_spe_20080626_ad-limina-honduras.html">http://w2.vatican.va/content/benedict-xvi/en/speeches/2008/june/documents/hf_ben-xvi_spe_20080626_ad-limina-honduras.html</a>
March 10, 2009	LETTER OF HIS HOLINESS POPE BENEDICT XVI TO THE BISHOPS OF THE CATHOLIC CHURCH CONCERNING THE REMISSION OF THE EXCOMMUNICATION OF THE FOUR BISHOPS CONSECRATED BY ARCHBISHOP LEFEBVRE	<p>The real problem at this moment of our history is that God is disappearing from the human horizon, and, with the dimming of the light which comes from God, humanity is losing its bearings, with increasingly evident destructive effects.</p> <p><b>Leading men and women to God, to the God who speaks in the Bible: this is the supreme and fundamental priority of the Church and of the Successor of Peter at the present time.</b> A logical consequence of this is that we must have at heart the unity of all believers. Their disunity, their disagreement among themselves, calls into question the credibility of their talk of God. Hence <b>the effort to promote a common witness by Christians to their faith – ecumenism – is part of the supreme priority.</b> Added to this is the need for all those who believe in God to join in seeking peace, to attempt to draw closer to one another, and to journey together, even with their differing images of God, towards the source of Light –</p>	<a href="http://w2.vatican.va/content/benedict-xvi/en/letters/2009/documents/hf_ben-xvi_let_20090310_remissione-scomunica.html">http://w2.vatican.va/content/benedict-xvi/en/letters/2009/documents/hf_ben-xvi_let_20090310_remissione-scomunica.html</a>

		<p>this is interreligious dialogue. <b>Whoever proclaims that God is Love "to the end" has to bear witness to love: in loving devotion to the suffering, in the rejection of hatred and enmity – this is the social dimension of the Christian faith, of which I spoke in the Encyclical <i>Deus Caritas Est</i>.</b></p> <p>So if the arduous task of working for faith, hope and love in the world is presently (and, in various ways, always) <b>the Church's real priority, then part of this is also made up of acts of reconciliation, small and not so small.</b></p>	
March 19, 2009	<p>APOSTOLIC JOURNEY OF THE HOLY FATHER BENEDICT XVI TO CAMEROON AND ANGOLA (MARCH 17-23, 2009) MEETING WITH THE SPECIAL COUNCIL OF THE SYNOD FOR AFRICA ADDRESS OF THE HOLY FATHER BENEDICT XVI APOSTOLIC NUNCIATURE OF YAOUNDÉ</p>	<p>According to the Second Vatican Ecumenical Council, “the Church, in Christ, is in the nature of sacrament – a sign and instrument of communion with God and of unity among all men and women” (<i>Lumen Gentium</i>, 1). <b>To carry out her mission well, the Church must be a community of persons reconciled with God and among themselves. In this way, she can proclaim the Good News of reconciliation to contemporary society, which unfortunately experiences in many places conflicts, acts of violence, war and hatred.</b> Your continent, sadly, has not been spared, and it has been and continues to be a theatre of grave tragedies which cry out for true reconciliation between peoples, ethnic groups and individuals. <b>For us Christians, this reconciliation is rooted in the merciful love of God the Father, and it is accomplished through the person of Christ Jesus who, in the Holy Spirit, has offered the grace of reconciliation to all. Its consequences will be shown, then, in the justice and peace which are indispensable for building a better world.</b></p>	<p><a href="http://w2.vatican.va/content/benedict-xvi/en/speeches/2009/march/documents/hf_ben-xvi_spe_20090319_cons-spec-africa.html">http://w2.vatican.va/content/benedict-xvi/en/speeches/2009/march/documents/hf_ben-xvi_spe_20090319_cons-spec-africa.html</a></p>
June 29, 2009	<p>ENCYCLICAL LETTER <i>CARITAS IN VERITATE</i> OF THE SUPREME PONTIFF BENEDICT XVI TO THE BISHOPS PRIESTS AND DEACONS MEN AND WOMEN RELIGIOUS THE LAY FAITHFUL AND ALL PEOPLE OF GOOD WILL ON INTEGRAL HUMAN DEVELOPMENT IN CHARITY AND TRUTH</p>	<p>The Church does not have technical solutions to offer [10] and does not claim “to interfere in any way in the politics of States.”[11] <b>She does, however, have a mission of truth to accomplish, in every time and circumstance, for a society that is attuned to man, to his dignity, to his vocation.</b> Without truth, it is easy to fall into an empiricist and sceptical view of life, incapable of rising to the level of praxis because of a lack of interest in grasping the values — sometimes even the meanings — with which to judge and direct it. Fidelity to man requires <i>fidelity to the truth</i>, which alone is the <i>guarantee of freedom</i> (cf. Jn 8:32) and of the <i>possibility of integral human development</i>. For this reason the Church searches for truth, proclaims it tirelessly and recognizes it wherever it is manifested. <b>This mission of truth is something that the Church can never renounce.</b> Her social doctrine is a particular dimension of this proclamation: it is a service to the truth which sets us free. Open to the truth, from whichever branch of knowledge it comes, the Church's social doctrine receives it, assembles into a unity the fragments in which it is often found, and mediates it within the constantly changing life-patterns of the society of peoples and nations [12].</p>	<p><a href="http://w2.vatican.va/content/benedict-xvi/en/encyclicals/documents/hf_ben-xvi_enc_20090629_caritas-in-veritate.html">http://w2.vatican.va/content/benedict-xvi/en/encyclicals/documents/hf_ben-xvi_enc_20090629_caritas-in-veritate.html</a></p>

June 29, 2009	IDEM	<p>The Apostolic Exhortation <i>Evangelii Nuntiandi</i>, for its part, is very closely linked with development, given that, in Paul VI's words, "evangelization would not be complete if it did not take account of the unceasing interplay of the Gospel and of man's concrete life, both personal and social." [30] "Between evangelization and human advancement — development and liberation — there are in fact profound links" [31]: on the basis of this insight, Paul VI clearly presented the relationship between the proclamation of Christ and the advancement of the individual in society. <i>Testimony to Christ's charity, through works of justice, peace and development, is part and parcel of evangelization</i>, because Jesus Christ, who loves us, is concerned with the whole person. <b>These important teachings form the basis for the missionary aspect [32] of the Church's social doctrine, which is an essential element of evangelization [33]. The Church's social doctrine proclaims and bears witness to faith. It is an instrument and an indispensable setting for formation in faith.</b></p>	<a href="http://w2.vatican.va/content/benedict-xvi/en/encyclicals/documents/hf_ben-xvi_enc_20090629_caritas-in-veritate.html">http://w2.vatican.va/content/benedict-xvi/en/encyclicals/documents/hf_ben-xvi_enc_20090629_caritas-in-veritate.html</a>
September 21, 2010	<p>APOSTOLIC LETTER IN THE FORM OF <i>MOTU PROPRIO UBIQUE ET SEMPER</i> OF THE SUPREME PONTIFF BENEDICT XVI ESTABLISHING THE PONTIFICAL COUNCIL FOR PROMOTING THE NEW EVANGELIZATION</p>	<p>This variety of situations demands careful discernment; to speak of a "new evangelization" does not in fact mean that a single formula should be developed that would hold the same for all circumstances. And yet <b>it is not difficult to see that what all the Churches living in traditionally Christian territories need is a renewed missionary impulse</b>, an expression of a new, generous openness to the gift of grace. Indeed we cannot forget that the first task will always be <b>to make ourselves docile to the freely given action of the Spirit of the Risen One who accompanies all who are heralds of the Gospel and opens the hearts of those who listen. To proclaim fruitfully the Word of the Gospel one is first asked to have a profound experience of God.</b></p>	<a href="http://w2.vatican.va/content/benedict-xvi/en/apost_letters/documents/hf_ben-xvi_apl_20100921_ubicumque-et-semper.html">http://w2.vatican.va/content/benedict-xvi/en/apost_letters/documents/hf_ben-xvi_apl_20100921_ubicumque-et-semper.html</a>
September 30, 2010	<p>POST-SYNODAL APOSTOLIC EXHORTATION <i>VERBUM DOMINI</i> 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>	<p><b>The Church's Mission: To Proclaim The Word Of God To The World</b></p> <p>What the Church proclaims to the world is the <i>Logos of Hope</i> (cf. <i>1 Pet 3:15</i>); in order to be able to live fully each moment, men and women need "the great hope" which is "the God who possesses a human face and who 'has loved us to the end' (<i>Jn 13:1</i>)". [311] <b>This is why the Church is missionary by her very nature. We cannot keep to ourselves the words of eternal life given to us in our encounter with Jesus Christ: they are meant for everyone, for every man and woman.</b> Everyone today, whether he or she knows it or not, needs this message. May the Lord himself, as in the time of the prophet Amos, raise up in our midst a new hunger and thirst for the word of God (cf. <i>Am 8:11</i>). It is our responsibility to pass on what, by God's grace, we ourselves have received. <b><i>The word of God is the source of the Church's mission</i></b></p>	<a href="http://w2.vatican.va/content/benedict-xvi/en/apost_exhortations/documents/hf_ben-xvi_exh_20100930_verbum-domini.html">http://w2.vatican.va/content/benedict-xvi/en/apost_exhortations/documents/hf_ben-xvi_exh_20100930_verbum-domini.html</a>

September 30, 2010	IDEM	<p><b>The word and the Kingdom of God</b></p> <p>93. Consequently, 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, and thus to share in his own mission: "As the Father has sent me, so I send you" (Jn 20:21) to share the word with your entire life. It is the word itself which impels us towards our brothers and sisters: it is the word which illuminates, purifies, converts; we are only its servants. <b>We need, then, to discover ever anew the urgency and the beauty of the proclamation of the word for the coming of the Kingdom of God which Christ himself preached.</b> Thus we grow in the realization, so clear to the Fathers of the Church, that the proclamation of the word has as its content the Kingdom of God (cf. Mk 1:14-15), which, in the memorable phrase of Origen, [313] is the very person of Jesus (Autobasileia). The Lord offers salvation to men and women in every age. All of us recognize how much the light of Christ needs to illumine every area of human life: the family, schools, culture, work, leisure and the other aspects of social life. [314] It is not a matter of preaching a word of consolation, but rather a word which disrupts, which calls to conversion and which opens the way to an encounter with the one through whom a new humanity flowers.</p>	<a href="http://w2.vatican.va/content/benedict-xvi/en/apost_exhortations/documents/hf_ben-xvi_exh_20100930_verbum-domini.html">http://w2.vatican.va/content/benedict-xvi/en/apost_exhortations/documents/hf_ben-xvi_exh_20100930_verbum-domini.html</a>
September 30, 2010	IDEM	<p><b>The necessity of the "missio ad gentes"</b></p> <p>95. In calling upon all the faithful to proclaim God's word, the Synod Fathers restated the need in our day too for a decisive commitment to the missio ad gentes. <b>In no way can the Church restrict her pastoral work to the "ordinary maintenance" of those who already know the Gospel of Christ. Missionary outreach is a clear sign of the maturity of an ecclesial community.</b> The Fathers also insisted that the word of God is the saving truth which men and women in every age need to hear. For this reason, it must be explicitly proclaimed. <b>The Church must go out to meet each person in the strength of the Spirit (cf. 1 Cor 2:5) and continue her prophetic defence of people's right and freedom to hear the word of God, while constantly seeking out the most effective ways of proclaiming that word, even at the risk of persecution.</b> [319] The Church feels duty-bound to proclaim to every man and woman the word that saves (cf. Rom 1:14).</p>	<a href="http://w2.vatican.va/content/benedict-xvi/en/apost_exhortations/documents/hf_ben-xvi_exh_20100930_verbum-domini.html">http://w2.vatican.va/content/benedict-xvi/en/apost_exhortations/documents/hf_ben-xvi_exh_20100930_verbum-domini.html</a>
September 30, 2010	IDEM	<p><b>Proclamation and the new evangelization</b></p> <p>96. Pope John Paul II, taking up the prophetic words of Pope Paul VI in the Apostolic Exhortation <i>Evangelii Nuntiandi</i>, had in a variety of ways reminded the faithful of the need for a new missionary season for the entire people of God. [320] <b>At the dawn of the third millennium not only are there still many peoples who have not come to know the Good News, but also a great many Christians who need to have the word of God once more persuasively proclaimed to them, so that they can concretely experience the power of the Gospel.</b> Many of our brothers and sisters are "baptized, but insufficiently evangelized". [321] In a number of cases, nations once rich in faith and in vocations are losing their identity under the influence of a secularized culture. [322] The need for a new evangelization, so deeply felt by my venerable Predecessor, must be valiantly reaffirmed, in the certainty that God's word is effective. <b>The Church, sure of her Lord's fidelity, never tires of proclaiming the good news of the Gospel and invites all Christians to discover anew the attraction of following Christ.</b></p>	<a href="http://w2.vatican.va/content/benedict-xvi/en/apost_exhortations/documents/hf_ben-xvi_exh_20100930_verbum-domini.html">http://w2.vatican.va/content/benedict-xvi/en/apost_exhortations/documents/hf_ben-xvi_exh_20100930_verbum-domini.html</a>

September 30, 2010	IDEM	<p>The word of God and Christian witness</p> <p><b>97. The immense horizons of the Church’s mission and the complexity of today’s situation call for new ways of effectively communicating the word of God.</b> The Holy Spirit, the protagonist of all evangelization, will never fail to guide Christ’s Church in this activity. Yet it is important that every form of proclamation keep in mind, first of all, the intrinsic relationship between the communication of God’s word and Christian witness. <b>The very credibility of our proclamation depends on this. On the one hand, the word must communicate every-thing that the Lord himself has told us. On the other hand, it is indispensable, through witness, to make this word credible, lest it appear merely as a beautiful philosophy or utopia, rather than a reality that can be lived and itself give life.</b> This reciprocity between word and witness reflects the way in which God himself communicated through the incarnation of his Word. <b>The word of God reaches men and women “through an encounter with witnesses who make it present and alive”.</b> [323] In a particular way, young people need to be introduced to the word of God “through encounter and authentic witness by adults, through the positive influence of friends and the great company of the ecclesial community”. [324]</p>	<a href="http://w2.vatican.va/content/benedict-xvi/en/apost_exhortations/documents/hf_ben-xvi_exh_20100930_verbum-domini.html">http://w2.vatican.va/content/benedict-xvi/en/apost_exhortations/documents/hf_ben-xvi_exh_20100930_verbum-domini.html</a>
September 30, 2010	IDEM	<p><b>The Church now carries out her mission in eager expectation of the eschatological manifestation of the Bridegroom: “the Spirit and the bride say: ‘Come!’” (Rev 22:17). This expectation is never passive; rather it is a missionary drive to proclaim the word of God which heals and redeems every man. Today too the Risen Jesus says to us: “Go into all the world and proclaim the Gospel to the whole creation” (Mk 16:15).</b></p> <p><b>New evangelization and a new hearing</b></p> <p>122. Our own time, then, must be increasingly marked by a new hearing of God’s word and a new evangelization. <b>Recovering the centrality of the divine word in the Christian life leads us to appreciate anew the deepest meaning of the forceful appeal of Pope John Paul II: to pursue the missio ad gentes and vigorously to embark upon the new evangelization,</b> especially in those nations where the Gospel has been forgotten or meets with indifference as a result of widespread secularism. May the Holy Spirit awaken a hunger and thirst for the word of God, and raise up zealous heralds and witnesses of the Gospel.</p>	<a href="http://w2.vatican.va/content/benedict-xvi/en/apost_exhortations/documents/hf_ben-xvi_exh_20100930_verbum-domini.html">http://w2.vatican.va/content/benedict-xvi/en/apost_exhortations/documents/hf_ben-xvi_exh_20100930_verbum-domini.html</a>
January 6, 2011	MESSAGE OF HIS HOLINESS BENEDICT XVI FOR THE WORLD MISSION SUNDAY 2011	<p><b>Thus, through co-responsible participation in the Church’s mission, the Christian becomes a builder of the communion, peace and solidarity that Christ has given us, who cooperates in the implementation of God’s saving plan for all humanity.</b> The challenges that this plan encounters calls all Christians to walk together and the mission is an integral part of this journey with everyone. <b>In it – although in earthenware vessels – we bear our Christian vocation, the priceless treasure of the Gospel, the living witness of Jesus dead and Risen, encountered and believed in in the Church.</b></p>	<a href="http://w2.vatican.va/content/benedict-xvi/en/messages/missions/documents/hf_ben-xvi_mes_20110106_world-mission-day-2011.html">http://w2.vatican.va/content/benedict-xvi/en/messages/missions/documents/hf_ben-xvi_mes_20110106_world-mission-day-2011.html</a>

<p>May 14, 2011</p>	<p>ADDRESS OF HIS HOLINESS BENEDICT XVI TO PARTICIPANTS IN THE GENERAL ASSEMBLY OF THE PONTIFICAL MISSION SOCIETIES CLEMENTINE HALL</p>	<p>Dear friends, with your precious work of animation and missionary cooperation you remind the People of God of “the need in our day too for decisive commitment to the missio ad gentes” (Post-Synodal Apostolic Exhortation <i>Verbum Domini</i>, n. 95), to proclaim <b>“the great hope”</b>, “the God who has a human face and who has loved us to the end, each one of us and humanity in its entirety” (Encyclical <i>Spe Salvi</i>, n. 31). Indeed, new problems and new forms of slavery are emerging in our time, both in the so-called first world, well-off and rich but uncertain about its future, and in the developing countries, which, partly because of a globalization often characterized by profit ends by increasing the masses of the poor, emigrants and the oppressed, in which the light of hope fades.</p> <p><b>The Church must constantly renew her commitment to bring Christ, to prolong his messianic mission to bring about the Kingdom of God, a Kingdom of justice, peace, freedom and love. It is the duty of the entire People of God to transform the world according to God’s plan with the renewing force of the Gospel, so “that God may be everything to every one” (1 Cor 15:28).</b> Thus it is necessary to continue with renewed enthusiasm the work of evangelization, <b>the joyful proclamation of the Kingdom of God, who came in Christ in the power of the Holy Spirit, to lead all men and women to the true freedom of children of God against every form of slavery.</b> It is necessary to cast the nets of the Gospel into the sea of history to bring human beings towards the land of God.</p>	<p><a href="http://w2.vatican.va/content/benedict-xvi/en/speeches/2011/may/documents/hf_ben-xvi_spe_20110514_pom.html">http://w2.vatican.va/content/benedict-xvi/en/speeches/2011/may/documents/hf_ben-xvi_spe_20110514_pom.html</a></p>
<p>November 19, 2011</p>	<p>POST-SYNODAL APOSTOLIC EXHORTATION <b>AFRICAЕ MUNUS</b> 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)</p>	<p>MAJOR AREAS OF THE APOSTOLATE</p> <p>132. The Lord has entrusted us with a specific mission, and he has not left us without the means of accomplishing it. <b>Not only has he granted each of us personal gifts for the building up of his Body which is the Church, but he has also granted the whole ecclesial community particular gifts which enable it to carry out its mission.</b> His supreme gift is the Holy Spirit. Through the Spirit we form one Body and “only in the power of the Holy Spirit can we discover what is right and then do it”. [182] Certain means are needed if we are to act, yet these remain insufficient unless God himself disposes us to cooperate in his work of reconciliation through “our ability to think, to speak, to listen and to act”. [183] <b>Thanks to the Holy Spirit, we become truly “the salt of the earth” and “the light of the world” (Mt 5:13-14).</b></p>	<p><a href="http://w2.vatican.va/content/benedict-xvi/en/apost_exhortations/documents/hf_ben-xvi_exh_20111119_africae-munus.html">http://w2.vatican.va/content/benedict-xvi/en/apost_exhortations/documents/hf_ben-xvi_exh_20111119_africae-munus.html</a></p>

November 19, 2011	IDEM	<p>A. Bearers of Christ, “the light of the world”</p> <p>160. The urgent work of evangelization is carried out in different ways in accordance with the diverse situations of each country. <b>“In its precise sense, evangelization is the <i>missio ad gentes</i> directed to those who do not know Christ. In a wider sense, it is used to describe ordinary pastoral work, while the phrase ‘new evangelization’ designates pastoral outreach to those who no longer practise the Christian faith.”</b> [212] Only an evangelization inspired by the power of the Holy Spirit can become “the new law of the Gospel” and bear spiritual fruit. [213] The heart of all evangelizing activity is the proclamation of the person of Jesus, the incarnate Word of God (cf. Jn 1:14) who died and rose again and is ever present in the community of the faithful, his Church (cf. Mt 28:20). This is a <b>pressing task not only for Africa, but for the whole world, since the mission which Christ the Redeemer entrusted to his Church is not yet fully accomplished.</b></p>	<a href="http://w2.vatican.va/content/benedict-xvi/en/apost_exhortations/documents/hf_ben-xvi_exh_20111119_africae-munus.html">http://w2.vatican.va/content/benedict-xvi/en/apost_exhortations/documents/hf_ben-xvi_exh_20111119_africae-munus.html</a>
November 25, 2011	<p>ADDRESS OF HIS HOLINESS BENEDICT XVI TO PARTICIPANTS IN THE PLENARY ASSEMBLY OF THE PONTIFICAL COUNCIL FOR THE LAITY CLEMENTINE HALL</p>	<p>God comes to be known through men and women who know him: the path towards him passes concretely through those who have met him. Your role as faithful lay people is particularly important here. <b>As <i>Christifideles Laici</i> notes, this is your specific vocation: in the Church’s mission “a particular place falls to the lay faithful, by reason of their ‘secular character’, obliging them, in their proper and irreplaceable way, to work towards the Christian animation of the temporal order” (n. 36). You are called to bear a transparent witness to the importance of the question of God in every field of thought and action.</b> In the family, at work, as well as in politics and in the economy, people of today need to see for themselves and to feel tangibly how with God, or without God everything changes.</p> <p>.....</p> <p>Dear friends, <b>the Church’s mission stands in need of the contribution of each and every one of her members, especially of the lay faithful. In the walks of life to which the Lord has called you, in living out your baptism may you be courageous witnesses to the God of Jesus Christ.</b></p>	<a href="http://w2.vatican.va/content/benedict-xvi/en/speeches/2011/november/documents/hf_ben-xvi_spe_20111125_laity.html">http://w2.vatican.va/content/benedict-xvi/en/speeches/2011/november/documents/hf_ben-xvi_spe_20111125_laity.html</a>
December 31, 2011	<p>TE DEUM AND FIRST VESPERS OF THE SOLEMNITY OF MARY, MOTHER OF GOD HOMILY OF HIS HOLINESS BENEDICT XVI ST PETER’S BASILICA</p>	<p>Within this framework, at the Diocesan Conference held last June, the Diocese of Rome launched a programme which sets out to explore more deeply the meaning of Christian initiation and the joy of bringing new Christians into the faith. To proclaim faith in the Word made flesh is, after all, at the heart of the Church’s mission, <b>and the entire ecclesial community needs to rediscover this indispensable task with renewed missionary zeal. Young generations have an especially keen sense of the present disorientation, magnified by the crisis in economic affairs which is also a crisis of values, and so they in particular need to recognize in Jesus Christ “the key, the centre and the purpose of the whole of human history” (<i>Gaudium et Spes</i>, 10).</b></p>	<a href="http://w2.vatican.va/content/benedict-xvi/en/homilies/2011/documents/hf_ben-xvi_hom_20111231_te-deum.html">http://w2.vatican.va/content/benedict-xvi/en/homilies/2011/documents/hf_ben-xvi_hom_20111231_te-deum.html</a>

October 18, 2012	MESSAGE OF HIS HOLINESS BENEDICT XVI FOR THE TWENTY-EIGHTH WORLD YOUTH DAY 2013	<p>6. Firm in the faith</p> <p>When faced with difficulties in the mission of evangelizing, perhaps you will be tempted to say, like the prophet Jeremiah: “Ah, Lord God! <b>Behold, I do not know how to speak, for I am only a youth</b>”. <b>But God will say to you too: “Do not say, ‘I am only a youth’; for to all to whom I send you you shall go” (Jer 1:6-7). Whenever you feel inadequate, incapable and weak in proclaiming and witnessing to the faith, do not be afraid.</b> Evangelization is not our initiative, and it does not depend on our talents. <b>It is a faithful and obedient response to God’s call</b> and so it is not based on our power but on God’s. Saint Paul knew this from experience: “But we have this treasure in earthen vessels, to show that the transcendent power belongs to God and not to us” (2 Cor 4:7).</p>	<a href="http://w2.vatican.va/content/benedict-xvi/en/messages/youth/documents/hf_ben-xvi_mes_20121018_youth.html">http://w2.vatican.va/content/benedict-xvi/en/messages/youth/documents/hf_ben-xvi_mes_20121018_youth.html</a>
October 18, 2012	IDEM	<p>For this reason, I encourage you to make prayer and the sacraments your foundation. Authentic evangelization is born of prayer and sustained by prayer. We must first speak with God in order to be able to speak about God. <b>In prayer, we entrust to the Lord the people to whom we have been sent,</b> asking him to touch their hearts. We ask the Holy Spirit to make us his instruments for their salvation. We ask Christ to put his words on our lips and to make us signs of his love. <b>In a more general way, we pray for the mission of the whole Church, as Jesus explicitly asked us: “Pray therefore the Lord of the harvest to send out labourers into his harvest” (Mt 9:38).</b> Find in the Eucharist the wellspring of your life of faith and Christian witness, regularly attending Mass each Sunday and whenever you can during the week. Approach the sacrament of Reconciliation frequently. It is a very special encounter with God’s mercy in which he welcomes us, forgives us and renews our hearts in charity. Make an effort to receive the Sacrament of Confirmation if you have not already done so, and prepare yourselves for it with care and commitment. <b>Confirmation is, like the Eucharist, a sacrament of mission, for it gives us the strength and love of the Holy Spirit to profess fearlessly our faith.</b> I also encourage you to practise Eucharistic adoration. Time spent in listening and talking <b>with Jesus present in the Blessed Sacrament becomes a source of new missionary enthusiasm.</b></p>	<a href="http://w2.vatican.va/content/benedict-xvi/en/messages/youth/documents/hf_ben-xvi_mes_20121018_youth.html">http://w2.vatican.va/content/benedict-xvi/en/messages/youth/documents/hf_ben-xvi_mes_20121018_youth.html</a>
October 18, 2012	IDEM	<p>7. With the whole Church</p> <p>Dear young people, <b>if you are to remain firm in professing the Christian faith wherever you are sent, you need the Church.</b> No one can bear witness to the Gospel alone. Jesus <b>sent forth his disciples on mission together. He spoke to them in the plural when he said: “Make disciples”.</b> Our witness is always given as members of the Christian community, <b>and our mission is made fruitful by the communion lived in the Church. It is by our unity and love for one another that others will recognize us as Christ’s disciples (cf. Jn13:35).</b> I thank God for the wonderful work of evangelization being carried out by our Christian communities, our parishes and our ecclesial movements. <b>The fruits of this evangelization belong to the whole Church. As Jesus said: “One sows and another reaps” (Jn 4:37).</b></p>	<a href="http://w2.vatican.va/content/benedict-xvi/en/messages/youth/documents/hf_ben-xvi_mes_20121018_youth.html">http://w2.vatican.va/content/benedict-xvi/en/messages/youth/documents/hf_ben-xvi_mes_20121018_youth.html</a>

<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><b>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 <u>Lumen Gentium</u>: “All men are called to belong to the new people of God.</b> 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. <b>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 kat’holon, it embraces the whole universe.</b> 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). <b>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.</b> 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. <b>Our Lord proclaims: “Go into all the world and preach the gospel to the whole creation” (Mk 16:15); “make disciples of all nations” (Mt 28:19). With these words, Jesus sends the Apostles to all creation, so that God’s saving action may reach everywhere.</b></p>	<p><a href="http://w2.vatican.va/content/benedict-xvi/en/speeches/2012/november/documents/hf_ben-xvi_spe_20121124_concistoro.html">http://w2.vatican.va/content/benedict-xvi/en/speeches/2012/november/documents/hf_ben-xvi_spe_20121124_concistoro.html</a></p>
<p>December 31, 2012</p>	<p>TE DEUM AND FIRST VESPERS OF THE SOLEMNITY OF MARY, MOTHER OF GOD HOMILY OF HIS HOLINESS BENEDICT XVI ST PETER'S BASILICA</p>	<p><b>The Church, which received the mission to evangelize from her Lord, knows well that the Gospel is destined for all people — and in particular for the new generations — to quench that thirst for truth which all people carry in their heart and which is all too often obscured by the many things that fill life.</b> This apostolic commitment is all the more necessary when faith risks being clouded over in cultural contexts that prevent it from taking root in individuals and from being present in society. Rome too is a city where the Christian faith must be proclaimed ever anew and demands a credible witness. On the one hand, the growing number of believers of other religions, the difficulty of parish communities in approaching youth and the spread of lifestyles impressed with individualism and ethical relativism; and, on the other, the search of so many people for meaning in their life and for a hope that does not disappoint cannot leave us indifferent. Like the Apostle Paul (cf. Rom 1:14-15), <b>each and every member of the faithful in this city must feel that they owe it to the other inhabitants to spread the Gospel!</b></p>	<p><a href="http://w2.vatican.va/content/benedict-xvi/en/homilies/2011/documents/hf_ben-xvi_hom_20111231_te-deum.html">http://w2.vatican.va/content/benedict-xvi/en/homilies/2011/documents/hf_ben-xvi_hom_20111231_te-deum.html</a></p>

August 31, 2012	MEETING OF HIS HOLINESS BENEDICT XVI WITH THE PRIESTS OF THE DIOCESE OF ALBANO SWISS HALL AT THE PAPAL SUMMER RESIDENCE, CASTEL GANDOLFO	Another experience is offered by the prayer groups where, in their own youthful context, the young learn to listen to the Word of God, to learn the Word of God and to enter into contact with God. This also means learning the common form of prayer, the Liturgy, which at first sight might perhaps seem rather inaccessible to them. They learn that the Word of God exists and seeks us out, despite all the distance of the times, and speaks to us today. We offer to the Lord the fruit of the earth and of the work of our hands and we find it transformed into a gift of God. We speak as children to the Father and we then receive the gift of the Lord himself. We receive the mission to go out into the world with the gift of his Presence.	<a href="http://w2.vatican.va/content/benedict-xvi/en/speeches/2006/august/documents/hf_ben-xvi_spe_20060831_sacerdoti-albano.html">http://w2.vatican.va/content/benedict-xvi/en/speeches/2006/august/documents/hf_ben-xvi_spe_20060831_sacerdoti-albano.html</a>
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