

Outline of Evangelii Gaudium

- Introduction
 - Beginning
 - Written to Bishops, Clergy, Consecrated Persons and Lay Faithful
 - On the Proclamation of the Gospel in Today's World
 - (1) Joy of the Gospel fills the hearts and lives of all who encounter Jesus. With Christ, joy is constantly born anew.
 - He wants to encourage Christian faithful to embark upon new chapter of evangelization marked by joy and to point out new paths for Church in years to come.
 - A joy that is shared
 - (2) Consumerism leads to covetous heart that is desolate, anguished and pursues frivolous pleasures with a blunted conscience. Self-centered interior life leaves no room for others and poor. God's voice fades. Real danger for believers.
 - (3) Invites everyone to renewed personal encounter with Jesus, or to let themselves be encountered by him each day. Jesus doesn't disappoint those who take risk. It feels great when we return. God never tires of forgiving us.
 - (4) OT predicted joy of Messianic Times. Isaiah, Zechariah, Zephaniah all announce it. This is a joy we're meant to experience daily in the little things of life in response to love of God the Father.
 - (5) Gospel constantly invites us to rejoice. Annunciation. Visitation. Jesus' ministry to bring his joy to us and make ours complete. Our Christian joy "drinks of his brimming heart." The disciples rejoiced at his resurrection, even in persecution.
"Why shouldn't we also enter this great stream of joy?"
 - (6) Some Christians' lives "seem like Lent without Easter." Joy flows from being infinitely loved. In suffering, we have to let the joy of faith slowly revive as a quiet yet firm trust.
 - (7) Sometimes we're tempted to complain because we're addicted to pleasure. But joy doesn't come when conditions are met, but from an encounter with Christ, something the poor can teach us. (8) This (renewed) encounter alone can free us from self-absorption and God and bring us beyond ourselves to full truth of who we are. This inspires our evangelization. "If we have received the love which restores meaning to our lives, how can we fail to share that love with others?"
 - Delightful and comforting joy of evangelizing
 - (9) Goodness spreads. It grows within us and sensitizes us to reach out to others. Love of Christ urges us on. (10) Gospel offers us change to live on a higher plane and communicate life to others. Evangelization fulfills because life is attained to the extent it is given for others. An evangelizer "must never look like someone who has just come back from a funeral!" World won't hear "dejected, discouraged, impatient, anxious" evangelizers but those whose lives glow with fervor and Christian joy.
 - Eternal newness
 - (11) Renewal of preaching can give new joy and fruit in evangelization. Heart of message is the same and will never grow old. Jesus can break through dull categories when we recover the "original freshness of the Gospel." "Every form of authentic evangelization is always 'new.'"
 - (12) Mission is fundamentally Lord's work to which we respond generously. "Jesus is first and greatest evangelizer." Life of the Church should reveal God's initiative. This helps us maintain joy in the midst of demanding task.
 - (13) At the same time, joy of evangelizing arises from "grateful remembrance," from a "living history." Believer is essentially "one who remembers."
 - The New Evangelization for the Transmission of the Faith
 - (14) Oct 7-28, 2012 Synod of Bishops. Affirmed that the new evangelization is summons for all carried out in three principal settings: ordinary pastoral ministry to those who regularly take part in community worship or who preserve a deep and sincere faith but seldom take part in worship; the baptized whose lives do not reflect demands of baptism, who lack a relationship to the Church and no longer experience the consolation born of faith; those who do not know Jesus or who have

always rejected him, even though many quietly seek God. All of them have a “right to receive the Gospel” and Christians have the duty to proclaim it. “Instead of seeming to impose new obligations, they should appear as people who wish to share their joy, who point to a horizon of beauty and who invite others to a delicious banquet. It is not by proselytizing that the Church grows, but “by attraction.”

- (15) Preaching the Gospel is the “first task of the church.” What would happen if we were to take these words seriously? “Missionary outreach is paradigmatic for all the Church’s activity” and source of immense joy for the Church, which shares joy of heaven at return of every sinner.
- Scope and limits
 - (16) Taking up request of Synod Fathers to write this exhortation, reaping Synod’s rich fruits. Intends to express his own concerns for evangelization. Won’t offer definitive or complete word on every question, taking the place of local bishops in discernment, because he wants to promote a sound “decentralization.”
 - (17) But wants to present some guidelines for the whole Church in a new phase of enthusiastic, vital evangelization. Wants to base teaching on Lumen Gentium.
 - (18) Some may find his treatment “excessive,” but he was trying to show their important practical applications for Church’s mission. All these parts shape a “definitive style of evangelization” — rejoicing in the Lord always — that he asks us to adopt in “every activity that you undertake.”
- The Church’s Missionary transformation
 - (19) Evangelization is obedience to Jesus’ “Go therefore and make disciples of all nations.”
 - A Church that goes forth
 - (20) God constantly challenges us to go forth. Abraham. Moses. Jeremiah. All of us are called to participate in this new missionary going forth, leaving comfort zones to reach the peripheries in need of the Gospel.
 - (21) Christian joy is a missionary joy, which we see in 72, Jesus, first converts. Spirit moves Jesus forth to other towns. (22) Word of God grows by itself, surpassing our calculation and ways of thinking.
 - (23) Faithful to Jesus, Church must go forth to all places, without hesitation, reluctance or fear. “The joy of the Gospel is for all people (angels): no one can be excluded.”
 - Taking the first step, being involved and supportive, bearing fruit and rejoicing
 - (24) God has taken first step and therefore we can boldly take the initiative to move forward, to seek the fallen away, to welcome the outcast, to share the Father’s mercy. Try a little harder and become involved by word and deed in people’s daily lives. Evangelizing communities take on the “smell of the sheep.” Supportive of people every step of the way, no matter how difficult or lengthy. Evangelization consists mostly of patience. Concerned with fruit because the Lord wants her to be fruitful, focused on grain not weeds. Let’s word take flesh and bears fruits of new life, putting his whole life on the line to bear witness without trying to make enemies. Filled with joy and celebrates every small victory, including in the liturgy, which likewise evangelizes us.
 - Pastoral Activity and Conversion
 - (25) Documents today don’t arouse the same interest as in the past and are quickly forgotten. What he’s writing has “programmatically significant and important consequences.” Hopes all communities will do what’s necessary to advance along “pastoral and missionary conversion.” Mere administration is no longer enough, but we have to be permanently in a state of mission.
 - (26) Renewal doesn’t concern just individuals but the whole Church. Heroic and impatient struggle between ideal image of Church as Christ’s bride with actual image. Need to correct flaws through increased fidelity to her own calling. Always in need of reform. Some Church structures can hamper evangelization. Without evangelical spirit, any new structure will be ineffective.
 - Ecclesial renewal cannot be deferred
 - (27) “I dream of a ‘missionary option,’ that is, a missionary impulse capable of transforming everything, so that the Church’s customs, ways of doing things, times and schedules, language and structures can be suitably channeled for the evangelization of today’s world rather than for her self-preservation.” Pastoral conversion to make ordinary pastoral activity more mission-oriented, seeking to invite others to friendship with Jesus. Otherwise there’s the danger of “ecclesial introversion.”

- (28) Parish is not outdated, but must really be in contact with homes and lives, and not a useless, out-of-touch structure, the self-absorbed cluster of the chosen few. The parish trains and encourages members to be evangelizers. It's a sanctuary for the thirsty to come to drink and the center of constant missionary outreach. The call to parish renewal hasn't yet brought them nearer to people as mission-oriented environments of communion and participation.
- (29) Smaller Church communities, movements and associations frequently bring new evangelizing fervor and capacity for dialogue, but they need contact and integration with local parish and participation in overall pastoral activity of diocese to prevent their becoming "nomads without roots."
- (30) Every diocese is called to missionary conversion. It's the primary subject of evangelization. Must preach him in areas of greater need, outskirts of territory and new sociocultural settings. Francis encourages every Diocese to a "resolute process of discernment, purification and reform."
- (31) Bishop must foster a dynamic, open missionary communion, sometimes going before his people, sometimes at their side, sometimes behind them, helping those who lag behind. Must listen not for organizational purposes but to fulfill missionary aspirations.
- (32) Conversion of the papacy also needed to make papacy more faithful to Jesus' commission and to needs of evangelization. Little progress in responding to John Paul II's call to find a new way of exercise. Vatican structures must have pastoral conversion. Episcopal structures need juridical status to become subjects including of genuine doctrinal authority. Excessive centralization complicates Church's life and missionary outreach.
- (33) Missionary pastoral ministry abandons the "We have always done it this way" complacency. Call to be bold and creative in rethinking goals, structures, styles and methods of evangelization with communal search for means. He encourages everyone to apply the guidelines in this document "generously and courageously without inhibitions or fear."
- From the heart of the Gospel
 - (34) Missionary key affects communication. Instant communication and media bias distorts message to secondary aspects, which do not convey the heart of Christ's message. Can't assume people understand full background.
 - (35) Pastoral ministry in missionary style has a message concentrating on the essentials, simplifying the message without losing depth or truth, rather than "disjointed transmission of a multitude of doctrines."
 - (36) Some truths give more direct expression to the heart of the Gospel: beauty of the saving love of God manifest in Jesus who died and rose. Hierarchy of truths in dogma and morals. (37) Most important is "faith working through love" of neighbor. Mercy is greatest of virtues. (38) Fitting proportion needs to be maintained in frequency of subject matter. Must speak about justice and charity more than temperance, grace more than law, Christ more than the Church, God's word more than the Pope.
 - (39) Can't deny a truth either or deform integrity of the Gospel, but relate each truth to harmonious totality of Christian message. Christian morality is not stoicism, self-denial, a catalogue of sins and faults, but a response to God's saving love going forth to seek good of others. If this invitation isn't clear, great risk of Church's moral teaching being a house of cards, because Gospel is no longer preached but doctrinal or moral ideological options. It would lose the "fragrance of the Gospel."
- Mission embodied within human limits
 - (40) Church is a missionary disciple. Must grow in interpretation of word and understanding of truth. Exegetes, theologians, social scientists help. Not a "monolithic body of doctrine ... leaving no room for nuance."
 - (41) Rapid cultural changes demand expressing unchanging truths in a way that brings out abiding newness. Language can't be alien to people. Greatest danger is to give people a false god or human ideal, holding to a formulation that fails to convey substance. (42) We can't make Church's teachings easily understood and readily appreciated by all. Firm assent allows some obscurity beyond clear reasons and arguments. Religious teaching must be reflected in teacher's way of life.
 - (43) Some customs not directly connected to heart of the Gospel, although beautiful, no longer serve to communicate the Gospel because they are no longer properly understood or appreciated. Not afraid to re-examine them. Some rules and precepts have lost usefulness for directing and shaping lives. St. Thomas cautions against so many burdens to make religion a form of servitude. Must be considered in reform of the Church.

- (55) One of the causes of the economy of exclusion is how money dominates us and society. We worship the ancient golden calf “in a new and ruthless guide in the idolatry of money and the dictatorship of an impersonal economy lacking a truly human purpose.” Man has been reduced to consumption, needs alone.
- (56) Earnings of a minority are growing exponentially, but so is gap between rich few and poor minority. Imbalance comes from ideologies that “defend the absolute autonomy of the marketplace and financial speculation,” rejecting right of states to exercise any form of control. New tyranny is born; debt and interest make it difficult for countries to develop. Widespread corruption and self-serving tax evasion. Unlimited thirst for power and possessions. Fragile environment is defenseless before the “deified market.”
- No to a financial system that rules rather than serves
 - (57) Behind this attitude is a rejection of ethics and God. Ethics is a threat because it condemns manipulation and debasement of a person. God is outside the market and is viewed as uncontrollable, unmanageable, even dangerous. “Not to share one’s wealth with the poor is to steal from them and to take away their livelihood. It is not our own goods which we hold, but theirs” (Chrysostom).
 - (58) An ethical financial reform needs vigorous change in political leaders. Money must serve not rule. “The Pope loves everyone, rich and poor,” but must remind all that the rich must help, respect and promote the poor.
- No to the inequality that spawns violence
 - (59) Calls for greater security, but impossible to eliminate violence while the “fertile terrain” of violence — exclusion and inequality — remains. No amount of law enforcement and surveillance systems can guarantee tranquility. Socioeconomic system is “unjust at its root.” Goodness and evil both tend to spread, and spread of injustice undermines political and social system. Tolerated evil leads to disintegration and death.
 - (60) Today’s economic mechanisms promote inordinate and unbridled consumerism, and an inequality that arms can’t resolve. Education is not enough, when we’re dealing with “deeply rooted corruption” in their governments, business and institutions.
- Some cultural challenges
 - (61) Evangelization involves confront various challenges that arise, as in the defense of religious freedom. More than indifference and relativism, but crisis of ideologies that look at faith as totalitarian. When subjectivism reigns, it’s difficult to devise a common plan transcending personal ambitions.
 - (62) Priority given to “outward, immediate, visible, quick, superficial and provisional.” Emulation of economically advanced but ethically debilitated cultures. Negative aspects of media and entertainment threatening traditional values, like sacredness of marriage and family.
 - (63) Catholic faith challenged by new religious movements, both fundamentalist and god-less spiritualities, a reaction to materialism, consumerism and individualism, but also sometimes that exploit the weaknesses of people living in poverty. Fill vacuum left by secularist rationalism. Some baptized people leave because of “unwelcoming atmosphere of some of our parishes and communities” and “bureaucratic way of dealing with problems.” Administrative rather than pastoral approach prevails, as does administering sacraments apart from evangelization.
 - (64) Secularization reduces faith to private and personal. Rejecting transcendent, it deteriorates ethics and makes it relative. General disorientation, leading to belief in “absolute right of individuals” while ethics considered “prejudice” and opposed to individual freedom (USCCB statement on pastoral care of those with SSA). Information age makes us superficial in moral discernment. Need to provide and education teaching critical thinking and mature moral values.
 - (65) Despite secularism, Church is credible and trusted because of concern for those in need. Church works as peacemaker, defender and teacher. But we struggle to help others to see that we’re faithful to same convictions about human dignity and common good on “questions less palatable to public opinion.”
 - (66) Family, fundamental cell of society, is experiencing profound cultural crisis. Marriage looked at as “mere emotional satisfaction that can be constructed in any way or modified at

will.” Rather it flows from the obligation of spouses who accept to “enter a total communion of life.”

- (67) Individualism weakens personal relationships and family bonds. Pastoral work must stress relationship with the Father demands and reinforces interpersonal bonds. Christians are steadfast to heal wounds, build bridges, strengthen relationships, bear others' burdens against culture of war and conflict.
- Challenges to inculturating the faith
 - (68) Christian substratum of certain peoples a living reality. Moral resource of authentic Christian humanism. Must see seeds of the Spirit where people have received baptism, but also flourishing of those seeds. An evangelized culture has immense importance, including values of faith and solidarity, wisdom, for the good of society.
 - (69) Must evangelize cultures to inculturate Gospel. Reinforce richness where Christian culture already exists, or long-term plans to evangelize secularist cultures. Constantly called to grow and purify machismo, alcoholism, domestic violence, low Mass attendance, and superstitions. Popular piety can be starting point for healing. (70) Popular piety is not “an individual and sentimental faith life” that doesn’t involve formation and advancement of society. Breakdown in way Catholics pass faith to young, not even baptizing or teaching how to pray. Certain exodus to other faith communities. Causes include lack of familial dialogue, communications media, relativistic subjectivism, unbridled consumerism, lack of pastoral care, failure to welcome, and difficulty in restoring a mystical adherence to the faith.
- Challenges from urban cultures
 - (71) Fullness of humanity is to be realized in the city of the New Jerusalem. Must look at cities with the contemplative gaze of faith, seeing God in homes, streets, squares, giving meaning. (72) Religious dimension of life expressed differently in cities from countryside. Many struggle for survival. (73) New cultures born with symbols, messages and paradigms often in conflict with Gospel. Privileged locus of the new evangelization. Must imagine innovative spaces and possibilities of prayer and communion attractive to city dwellers.
 - (74) Evangelization must shed light on these new ways of relating to God, others and the world. Must reach where new narratives and paradigms being formed in various subcultures. Cities offer both possibilities and obstacles to full development, causing pain and suffering, leading to protests that, if not understood, will not be silenced by force. (75) Can’t ignore human trafficking, drugs, abuse and exploitation of minors, abandonment of elderly and infirm, corruption and criminal activity that happen in cities. Places of encounter and solidarity can become those of isolation and mutual distrust. Houses isolate than integrate. Gospel is best remedy for ills of our cities.
- Temptations faced by pastoral workers
 - (76) Grateful for all committed to working in and for the Church. Church’s contribution to world is enormous. Sins of some must never make us forget how many are giving lives in love, in hospitals, poorest places on earth, education, elderly care. Beautiful example of joyful sacrifice of lives and time, which inspires pope to overcome selfishness and give himself more fully. Wants to focus on challenges we face. (77) We all face certain temptations and challenges.
 - Yes to the challenge of a missionary spirituality
 - (78) Many, including consecrated, inordinately concerned with personal freedom and relaxation, looking at work as appendage rather than part of identity. Spiritual life identified with religious exercises, not encounter with others and passion for evangelization. Heightened individualism, crisis of identity and cooling of fervor that fuel one another.
 - (79) Skepticism and cynicism in media can give pastoral workers an inferiority complex leading them to relativize or conceal Christian identity and convictions. Vicious circle of unhappiness at hypocrisy that makes things worse. Stifles joy of mission by trying to be like others. Evangelization becomes forced, with little energy or time.
 - (80) Danger of a practical relativism, worse than doctrinal, acting as if God doesn’t exist, the poor don’t exist, others don’t exist, those who haven’t received the Gospel don’t exist. Attachment to financial security, desire for power and human glory, rather than giving their lives to others in mission.
 - No to selfishness and spiritual sloth

- (81) Many lay people fear getting asked to take responsibility and losing free time. Don't volunteer as catechists. Priests obsessed with free time. View evangelization as "dangerous poison" rather than joyful response to God's love. Ends up in a state of paralysis and acedia.
- (82) Problem is often activity undertaken badly, without motivation, without spirituality making it pleasurable. Work becomes tiring, dissatisfying. Pastoral acedia resulting from unrealistic projects, impatience, depersonalized work, desire to be in control. Can't handle disagreement, possible failure, criticism and the cross.
- (83) Biggest threat of all arises: "gray pragmatism" in which things appear okay, but faith is wearing down and becoming small-minded. Tomb psychology develops and Christians become mummies in a museum, disillusioned, melancholic, hopeless. "Most precious of devil's potions." Rather than light and life, they communicate darkness and weariness, without zeal. Can't be robbed of joy of evangelization.
- No to a sterile pessimism
 - (84) Joy of Gospel can't be taken away from us. Evils in the world and Church can't be excuses to diminish our fervor and commitment, but should be seen as challenges. Grace superabounds where there's sin. Growth of wheat happens in midst of weeds. Greater realism means greater trust in Spirit and greater generosity. John XXIII: must disagree with the "prophets of doom."
 - (85) Must resist temptation to defeatism that makes us sourpusses and pessimists. No way to go to battle. Christian triumph is always a Cross, but Cross is a victorious banner against evil. Defeatism if fruit of anxious and self-centered lack of trust.
 - (86) Spiritual desertification, anti-Christian opposition, parched family and workplace environments are all starting points to rediscover joy of believing and meaning of life. We need to point to the Promised Land and become "living sources of water from which others can drink." Jesus' pierced side became a font of living water.
- Yes to new relationships brought by Christ
 - (87) Greater possibilities for communication are greater possibilities for encounter and solidarity, to go outside of ourselves to join others.
 - (88) Christian ideal to overcome suspicion, mistrust, fear of losing privacy, "purely spiritual Christ," renouncing social aspect of Gospel. Can't turn off Christianity like a switch or hide behind a screen. Must run risk of face-to-face encounter with others plain and pleas. True faith is inseparable from self-giving, communal membership, reconciliation. Incarnation summons us to "revolution in tenderness."
 - (89) Isolation expresses itself in false autonomy, a spiritual consumerism tailored to one's individualism. That makes return to sacred and quest for spirituality ambiguous. Challenge today is not atheism but responding adequately to people thirst for God against alienating solutions or disembodied undemanding Jesus. Searchers must find a spirituality that offers healing, liberation, life, peace, fraternal communion and missionary fruitfulness.
 - (90) Genuine forms of popular religiosity entail a personal relationship with God, Christ, Mary, the saints, others. They foster relationships not escapism. Can't have "spirituality of well-being" without community, or "theology of prosperity" without responsibility.
 - (91) Can't flee from personal and committed relationship to God that commits us to accept and esteem others as companions. Must learn to find Jesus in others' faces, voices and pleas, and to suffer in the embrace of the crucified Jesus when we suffer attack or ingratitude.
 - (92) Healing way to relate to others is a "mystical fraternity," that sees the sacred grandeur of our neighbor, seeking their happiness like Father does. Especially when we're a "little flock" we're called to live this community as salt and light, bearing witness of faithful living together. Let us not be robbed of community!
- No to spiritual worldliness
 - (93) Spiritual worldliness hides behind carefully cultivated appearance of piety and love for the Church. Seeks our glory, well-being and interests, not God's. Infinitely more disastrous than any moral worldliness. (94) Fueled by Gnosticism, a purely subjective faith whose only interest is experiences of consolation and enlightenment; and by "self-absorbed promethean neopelagianism," trusting in one's own powers and superiority through observing rules and fidelity to past style. Leads to narcissistic and authoritarian elitism that doesn't evangelize

and welcome, but analyzes and classifies others. Neither leads to concern for Jesus and others. Both are an “anthropocentric immanentism,” adulterated forms of Christianity.

- (95) Spiritual worldliness seen in: ostentatious preoccupation for liturgy, doctrine and Church’s prestige without concern for real impact on people, making Church a museum piece; desire for social and political gain, pride in the ability to manage practical affairs, an obsession with self-help programs; a desire to be seen and active, with meetings, appearances, dinners; a business mentality, caught up with management, stats, plans and evaluations, focused on the institution of the Church rather than God’s people. No effort is made to go forth to those who thirst for Christ.
- (96) Spiritual worldliness feeds vainglory of those in power, who would rather lose as a general than fight as a private. We dream up big plans like defeated generals, as excuses not to sacrifice, indulging in fantasies and losing contact with real lives and difficulties of people. Such worldly people discredit those who raise questions, point out others mistakes, are obsessed by appearances. Horizon is just their own interests, not learning from sins. Tremendous corruption disguised as a good. We avoid it by going forth, keeping mission on Christ, and committing to the poor. Holy Spirit frees us from “self-centeredness cloaked in outward religiosity bereft of God.” Let us not allow ourselves to be robbed of the Gospel.
- No to warring among ourselves
 - (98) “How many wars take place within the people of God and in our different communities!” Envy, jealousy, even among Christians. Spiritual worldliness leads to some of these, when other Christians stand in the way of power, prestige, pleasure and economic security. They want to belong to an elite inner circle rather than to the Church. (99) World is torn about by war and violence, individualism, historical divisions. Christians are called to offer a “radiant and attractive witness of fraternal communion,” which helps others to know we’re Jesus’ disciples (Jn 13:35). Jesus prayed for us to be one (Jn 17:21), so that the world may believe. We’re all in the same boat headed to the same port.
 - (100) Those wounded by historical divisions find it difficult to forgive, since they think they’re giving up memory or ideals, but we can show something different. Pains him greatly to see Christian communities, even consecrated persons, tolerating “enmity, division, calumny, defamation, vendetta, jealousy and the desire to impose certain ideas at all costs.” “Whom are we going to evangelize if this is the way we act?”
 - (101) Law of love does good to one another, in spite of everything, to overcome evil with God. We have preferences, we can be angry. Let us say: “Lord, I am angry with this person, with that person. I pray to you for him and for her.” That’s a beautiful step in love, in evangelization. Let us not be robbed of fraternal love!
- Other ecclesial challenges
 - (102) Lay people are vast majority of people of God. Ordained are at their service. Many lay people — though not enough — have sense of community, fidelity to charity, catechesis and celebration of the faith. But uneven awareness of responsibility of the laity founded in baptism and confirmation. Many have not been given formation for responsibility. Many don’t have room to grow because of clericalism. Even though they’re involved in ministry, not reflected in greater penetration of Christian values in social, political and economic spheres. Often remains within the Church, without transforming society. Challenge to provide adequate formation for evangelization of professional and intellectual life.
 - (103) Indispensable contributions of women through sensitivity and intuition concern for others, especially motherhood. We need more incisive female presence, feminine genius, in the Church and in social structures, where important decisions are made. (104) Men and women are equal in dignity. Women’s ordination to the priesthood is “not open for discussion.” Sacramental power can’t be too closely identified with power in general. Great dignity comes not from ordination but baptism. Ordination not exaltation. Mary more important the bishops. Pastors and theologians must recognize more fully the “possible role of women in decision-making in different areas of the Church’s life.”
 - (105) Youth ministry needs responses to concerns, needs, problems and hearts. Adults need patience and ability to speak in intelligible language. Associations and movements of young are work of Holy Spirit, but must guide them to participate in Church’s overall pastoral efforts. (106) Progress in awareness that whole community is called to evangelize and educate the young and in the need for young to exercise greater leadership. Capacity for

commitment despite general crisis of commitment. Many have become “street preachers” bringing Jesus to others.

- (107) Dearth of vocations to priesthood and religious life in some places due to lack of lack of contagious apostolic fervor. “Where there is life, fervor and a desire to bring Christ to others genuine vocations will arise.” Parish communities can make up for uncommitted or joyless priests, especially where community prays for vocations. Painfully aware of need for better process of selecting candidates. Can’t be because of affective immaturity, pursuit of power, human glory or economic well-being.
- (108) Not a complete diagnosis. Encourage to have people enrich them by discussing local challenges, listen to young and elderly, who fill with hope and wisdom respectively. (109) Challenges exist to be overcome. Realistic full of joy, boldness and commitment. Let us not be robbed of missionary vigor!
- The Proclamation of the Gospel
 - (110) There can be no true evangelization without explicit proclamation of Jesus as Lord. JP II: Evangelization is the joyful, patient, progressive preaching of the saving death and resurrection of Jesus Christ.”
 - The entire people of God proclaims the Gospel
 - (111) Evangelization is the task of the Church, which is first and foremost a pilgrim people advancing toward God. A mystery existing in history as pilgrims and evangelizers transcending institutional expression. Dwell on this understanding of the Church.
 - A people for everyone
 - (112) Salvation God offers is unmerited work of mercy. Church is sent by Jesus as sacrament of salvation offered by God. She cooperates as instrument of grace. God initiates. We become evangelizers by inserting ourselves into and begging this divine initiative. Primacy of grace.
 - (113) Salvation if for everyone, every human being in every age. Called as people not as isolated individuals. Jesus didn’t tell apostles to form exclusive and elite group, but to make disciples of all nations, in whom there is no Jew or Greek. God is calling all to be part of his people. (114) Church is God’s people, which means God’s leaven in the midst of humanity. Proclaiming and bringing salvation into the world, as place of mercy, where everyone can feel “welcomed, loved, forgiven and encouraged to live the good life of the Gospel.”
 - A people of many faces
 - (115) People of God incarnate in peoples of earth with various cultures. Culture is way people relate to reality, to each other, creatures and God. Embraces totality of life. Grace supposes culture. (116) When people receive message of salvation, Holy Spirit enriches its culture with the transforming power of the Gospel. Christianity has more than one cultural expression. Church is adorned by Christian customs of an evangelized people, like various jewels of a Bride.
 - (117) Cultural diversity not a threat to Church unity properly understood. Holy Spirit brings unity, communion, and harmony. Evangelization admits these varied treasures. Injustice to incarnation if we thought Christianity were monocultural. Certain cultures have been closely associated with the preaching of the Gospel and development of Christian thought, but revelation not identified with any of them. The message we proclaim has a “cultural dress” but can’t hallow culture above evangelizing zeal. (118) Can’t expect that everyone imitate European modes of expression at certain points of history. No single culture can exhaust mystery of redemption.
 - We are all missionary disciples
 - (119) The Holy Spirit guides Church in truth, leads it to salvation, gives it the instinct of faith (sensus fidei), and wisdom to grasp those realities.
 - (120) In very of baptism, all are missionary disciples and agents of evangelization, whatever the position in the Church or level of education. Evangelization is not the task of professionals while others are “passive recipients.” The new evangelization calls for “personal involvement on the part of each of the baptized.” Actively engaged here and now. “Anyone who has truly experienced God’s saving love does not need much time or lengthy training to go out and proclaim that love.” We are not disciples *and* missionaries, but always “missionary disciples.” First disciples immediately told others. “What are we waiting for?”

- (121) Called to mature in work as evangelizers. Need for better training, deepening love and clearer witness. We need others to evangelize us, but shouldn't postpone mission. Called to offer others an "explicit witness of the saving love of the Lord." It's not the same to live without Jesus. Our imperfections are not excuse. Mission is constant stimulus to leave mediocrity and continue growing. We press on (Phil 3:12-13).
- Evangelizing power of popular piety
 - (122) Different peoples are collective agents of evangelization. Culture passed on but must be appropriated by each generation. We are sons and fathers of our culture. Evangelization is inculturation, translating gift of God into life. We continually evangelize ourselves, and this points to the importance of popular piety, which (123) allows us to see the faith embodied and passed on. "Once looked down upon" it has regained appreciation, manifesting thirst for God that only the poor and simple can know. A precious treasure.
 - (124) Aparecida Document says popular piety is gratuitous initiative of the Holy Spirit, a people's mysticism. Expresses content by symbols more than discursive reasoning, act of faith more at the level of trust than truths. Involves a mission, an exodus, a pilgrimage, seen in the pilgrimages. We shouldn't stifle or control this missionary power.
 - (125) Seen from Good Shepherd's gaze, we can see the theological life present in this piety, praying the Rosary while barely familiar with the creed, pouring hope into a lit candle or before a crucifix. Much more than a "purely human search for the divine," but a "manifestation of a theological life" nourished by the Holy Spirit. (126) We must not underestimate its active evangelizing power, because this would be ignorance of the Holy Spirit. Called to promote and strengthen it as part of inculturation. Expressions of popular piety teach us much, if we can learn how to read them as a theological locus.
- Person to person
 - (127) There is a kind of informal preaching that is a daily responsibility for each of us, to bring the Gospel to those we meet, both neighbors and complete strangers. Being a disciple means being constantly ready to bring the love of Jesus to others, "on the street, in a city square, during work, on a journey."
 - (128) First step is personal dialogue, listen to the other's joys, hopes, concerns and needs. Only then is it possible to bring up God's word and fundamental message: "the personal love of God who became man, who gave himself up for us, who is living and who offers us his salvation and his friendship." Must be shared humbly by someone always willing to learn, because message exceeds our grasp. Can finish with a prayer when circumstances are right. Others will feel listened to and understood, as particular situation has been placed before God and they see how God's word speaks to their lives.
 - (129) Message can't be communicated by fixed formulations learned by hard. When Gospel is inculturated, it's no longer transmitted solely person-to-person, and so inculturation should be promoted so that the Gospel will create a new synthesis with that particular culture. Slow process, but can't allow "doubts and fears to dampen our courage." Must be creative participants, not onlookers.
- Charisms at the service of a communion that evangelizes
 - (130) The Holy Spirit enriches the evangelizing Church with charisms, gifts meant to renew and build up the Church. Not meant to be locked in a safe, but channeled into an evangelizing impulse. Charisms are ecclesial, capable of harmonious integration for good of all. Charisms are more fruitful in communion.
 - (131) Diversity and differences between persons and communities can be uncomfortable, but Holy Spirit can bring good and turn them into means of evangelization. We can't create true diversity or communion on our own.
- Culture, thought and education
 - (132) Must proclaim Gospel to professional, scientific and academic circles, as an encounter between faith, reason and the sciences leading to a creative apologetics encouraging greater openness to the Gospel on the part of all. We can change "water into wine." Whatever is taken up can be redeemed and an instrument for enlightening and redeeming the world.
 - (133) Not enough to be concerned to reach each person or to proclaim Gospel to cultures, but must be in dialogue with sciences and human experiences to learn how best to proclaim the Gospel. Church appreciates theologians' work dialoguing with cultures and sciences, part

of the Church's saving mission. Theology exists not to be desk-bound but to evangelize. (134) Universities are outstanding environments for developing evangelizing commitment, especially Catholic schools, which are a most valuable resource for the evangelization of culture.

○ The Homily

- (135) Preaching within the liturgy calls for serious consideration by pastors. Pope will dwell “somewhat meticulously” on the homily and its preparation because “so many concerns have been expressed” that cannot be ignored. Homily is the “touchstone for judging a pastor’s closeness and ability to communicate to his people.” Faithful attach great importance to it. Both faithful and clergy suffer because of homilies. Sad that his is the case. Homily can be an intense and happy experience of the Spirit, a consoling encounter with God’s word, a constant source of renewal and growth. (136) Must renew confidence in preaching, that God reaches out through preacher. Jesus spoke with amazing authority and sent out the apostles to preach.
- The liturgical context
 - (137) Liturgy of the word is not a time for meditation and catechesis but dialogue between God and his people, proclaiming deeds of salvation and restating the demands of the covenant. Homily surpasses all forms of catechesis, taking up the dialogue the Lord has established, and leading to sacramental communion. Preacher must know the heart of his community, where its desire for God is alive and ardent, and where the once loving dialogue has become barren.
 - (138) Homily is not a form of entertainment, but must give life and meaning to the celebration. Situated within liturgical celebration, it should be brief and avoid appearance of a speech or lecture. Must not become more important than the celebration of faith, its balance and rhythm. Homily is part of offering made to the Father and mediation of the grace that Christ pours out. It should guide the assembly and preacher to life-changing communion with Christ in the Eucharist. Christ, rather than the minister, should be the center of attention.
- A mother’s conversation
 - (139) The Church preaches as a mother, evangelizing her family, loving them, teaching what is for their benefit, counting on their trust. Mother listens to concerns and learns from children. Spirit of love guides conversations and corrections. The same Spirit who inspired the Gospels inspires the preacher to hear the faith of God’s people and find the right way to preach. Heart of the people and culture is a source of living water for the preacher to know what to say and how. We need the faith to be taught in our “mother tongue,” because our heart is better disposed. A king of music that inspires encouragement, strength and enthusiasm.
 - (140) Preacher should be close, warm, unpretentious and joyful in his gestures. Even if homily at times is tedious, if maternal and ecclesial spirit is present, it will bear fruit in due time. (141) Jesus used many resources to dialogue with his people, reveal his mystery and attract them to his lofty teachings and demands. Secret is in how he looked at people, beyond weaknesses and failings. He enjoyed talking with people. Preacher should strive to communicate that same enjoyment.
- Words that set hearts on fire
 - (142) Dialogue is more than the communication of truth. Expression of love for each other, of exchange of persons, through medium of words. Purely moralistic or doctrinaire preaching, or a lecture on biblical exegesis, detracts from heart-to-heart communication. Homily is quasi-sacramental, since faith comes from what is hurt. In homily, truth, goodness and beauty go hand and hand. Must communicate not abstract truths but beauty of images used by the Lord to encourage the practice of good. The memory should overflow, like Mary’s, with the wondrous things of God. Their hearts should sense that each word of Scripture is a gift before a demand.
 - (143) Inculturated preaching proclaims a synthesis between the Gospel and culture. Our heart is where our synthesis is. Detached ideas lead to boredom; the synthesis leads to heartfelt fervor. Preacher’s task is to join loving hearts of the Lord and his people, strengthening covenant and bond of charity. Hearts of believers allow God to speak, with preacher as an instrument to express God’s word and their own feelings so that afterward

they can continue the conversation. The word is a mediator, bringing God, faithful and intermediary together.

- (144) To speak from the heart means our hearts are not just on fire but enlightened by the fullness of revelation and historical path of God's word in heart of Church. Makes us desire the embrace of the Father who awaits us in glory. It helps people to feel that they live in the midst of the baptismal embrace and the eternal one.
- Preparing to preach
 - (145) Preparation is so important that a "prolonged time of study, prayer, reflection and pastoral creativity should be devoted to it." Wants to offer a method. Even if some suggestions are self-evident, it stresses need to devote time to preparation. For pastors who don't have enough time, he asks a shift in priorities, even if less time will be given to other important activities. Holy Spirit demands our active and creative cooperation. A preacher who doesn't prepare is not "spiritual" but dishonest and irresponsible with his gifts.
 - Reverence for truth
 - (146) First steps are to call on the Holy Spirit in prayer and to give entire attention to the biblical text, which has to be the basis of our preaching. This is reverence for the truth, an awe-filled veneration and humility of heart recognizing Word is beyond us. Taking time to study it with care and holy fear lest we distort it. Must be patient, leaving aside other concerns, and not looking for quick, easy and immediate results. Preparation requires love, love for the God of whom we're speaking, who speaks to us. We say, "Speak, Lord, your servant is listening."
 - (147) Must understand meaning of the words we read, not just exegetical details but its principal message. If preacher doesn't make this effort, his preaching won't have unity or order, but just be an accumulation of disjointed ideas incapable of inspiring others. Must consider effect author wanted to produce. A consoling text shouldn't be used to correct errors; an exhortation to teach doctrine; a summons to mission to talk about the latest news.
 - (148) To understand meaning, must relate text to teaching of the Bible as handed on by the Church. Spirit has inspired the whole Bible. We can't weaken the distinct and specific emphasis either. A common defect in tedious and ineffectual preaching is the inability to transmit the intrinsic power of the text.
 - Personalizing the word
 - (149) Preacher must develop great personal familiarity with the word of God. Exegetical and linguistic aspects not enough, but docile and prayerful heart needed. We should examine whether we've grown in love for the word we preach. The greater or lesser holiness of the minister does impact his proclamation. If we have a lively desire to hear the word, we'll communicate it to God's people. Words must resonate in heart of pastor before they'll do so in the faithful.
 - (150) Jesus was angry with supposed teachers who burdened others without helping them. Teachers are judged more strictly (James 3:1). Word must become incarnate in preacher's daily life, to communicate to others his contemplation. Must be penetrated by the word before we think about what to say to others. Great pastoral importance: people thirst for authenticity, preachers who speak of a God they know.
 - (151) Not expected to be flawless, but growing. Preacher must know that God loves him, that Jesus has saved him, that his love has the last word. If the word hasn't really touched his life through prayer, he will be a false prophet, a fraud, a shallow impostor. He has to recognize his poverty and abandon himself to Christ, whose message must penetrate the preacher's entire being, not just mind. When this happens, the Holy Spirit can place on his lips the words he couldn't find himself.
 - Spiritual reading
 - (152) Lectio divina allows us to listen to what the Lord wants to tell us and how he wants to transform us. Prayerful reading of the Bible is not separate from study; it should begin with study and go on to discern how that same message speaks to his own life. We start with literal sense, lest we think the text speak what is convenient for us. Satan can disguise himself as an angel of light (and use words of Scripture).
 - (153) We should ask, "Lord, what does this text say to me?" How is my life to change? What troubles me about this text, or attracts me and why? What temptations arise? We should

apply it to our own life, to avoid excuses for watering down the meaning of the text. We should not be afraid of the demanding aspect of the text, which can rob us of the pleasure. We may be afraid of a full response, but invites us to take a step forward.

- An ear to the people
 - (154) The preacher needs to keep his ear to the people and find what they need to hear. He must contemplate his people, their habits, aspirations, limitations, worldviews, learning their language, so that he can link it to their human situation that needs God's word. This is not shrewd or calculating but religious and pastoral, to help them read God's message in events, not entertaining them. Looking for Lord's word in particular circumstances, which involves evangelical discernment.
 - (155) We can use ordinary human experiences, but need to develop broad and profound sensitivity to what really impacts their lives. We shouldn't respond to questions no one asks. Nor should we speak about the latest news to awaken people's interests. We don't want people to listen to the preacher's commentaries on current affairs without being challenged or changed.
- Homiletic resources
 - (156) Good preaching means not just knowing what to say but how to say it. Often preachers haven't taken the trouble to find the proper way to proclaim the message. The method is also a profoundly spiritual concern. A great act of neighborly love by refusing to offer a product of poor quality. Sirach teaches, "Speak concisely. Say much in few words."
 - (157) Some practical resources can make our preaching more attractive. One is to use familiar, practical, every-day images, to appreciate and accept the message we're communicating. It can help people to savor the message, awaken desire and move the will.
 - (158) Simplicity shows itself with the language we use, so that people can understand it. Greatest risk for a preacher is to become so accustomed to his own language that he thinks everyone else understands and uses it. To adapt language to the people, we need to share their lives and pay loving attention to them. Simplicity and clarity are different. Our language must be simple and still not be clear because of disorganization. Need thematic unity so that people can easily grasp his line of argument.
 - (159) A good homily must be positive, not pointing out what shouldn't be done, but rather what we can do better. It should point out positive and attractive value, filling with hope, liberating from negativity. Priests, deacons and the laity should gather periodically to discover resources to make preaching more attractive!
- Evangelization and the deeper understanding of the kerygma
 - (160) Jesus calls us to teach others to observe all that he commanded us. Ongoing formation, maturation and growth. Evangelization stimulates desire for growth until Christ lives us. (161) Growth is more than doctrinal formation, but "observing" all that the Lord has shown us about how to respond to his love with love of neighbor. (162) This begins with God's free gift of grace.
 - Kerygmatic and mystagogical catechesis
 - (163) Education and catechesis are at the service of this growth. (164) In catechesis, there's the fundamental role of the kerygma, or first announcement. Kerygma is Trinitarian. Catechists must proclaim: "Jesus Christ loves you; he gave his life to save you; and now he is living at your side every day to enlighten, strengthen and free you." Kerygma is first not just at the beginning, but also because it's principal.
 - (165) The kerygma is solid, profound, secure, meaningful and wisdom filled. Formation involves entering more deeply into the kerygma, which stresses those elements most needed today: God's saving love before any moral and religious obligation on our part. It appeals to freedom, doesn't impose the truth. It's marked by joy and doesn't reduce preaching to a few doctrines that are more philosophical than evangelical. Preacher must be approachable, ready for dialogue, patient, warm and welcoming.
 - (166) Mystagogical initiation has developed. This is a progressive experience of formation involving the whole community and returned appreciation of liturgical signs. Many manual and programs having yet incorporated this method of using eloquent symbols and a communal journey.
 - (167) Catechesis should attend to the "way of beauty." Proclaiming Christ is not just showing something to be true but beautiful, capable of filling life with joy even in difficulties.

Beauty can be a path leading to an encounter with Jesus. This isn't aesthetic relativism, but a renewed esteem for beauty as a means to touch the human heart and enable to truth and goodness of Christ to radiate within it. We only love what is beautiful. Formation in the way of beauty ought to be part of our effort to pass on the faith. We should use art in evangelization and be bold to discover new signs and symbols to communicate the word, including unconventional modes of beauty that attract others even if they don't move the evangelizers.

- (168) In moral catechesis, we should show the attractiveness of a life of wisdom, self-fulfillment and enrichment, which can help people better understand the rejection of evil that endanger life. We should be joyful messengers of challenging proposals, guardians of goodness and beauty of a life of fidelity rather than experts in dire predictions and dour judges.
- Personal accompaniment in the processes of growth
 - (169) We live in a culture of anonymity that is shamelessly nose-y. We're called to bring the fragrance of Christ's closeness and personal gaze. Church needs to teach everyone the "art of accompaniment," removing sandals before the sacred ground of the other. The pace of this accompaniment is steady and reassuring, encouraging growth in the Christian life.
 - (170) Spiritual accompaniment must lead others closer to God. Some think they're free if they avoid God, but this is to be existentially orphaned, homeless, helpless, drifters instead of pilgrims. Can't accompany them in their self-absorption.
 - (171) Today we need men and women experience in the art of accompanying others who can protect the sheep from the wolves that would scatter the flock. We need the art of listening not just hearing, the openness of heart to make possible a closeness that enables spiritual encounter. Listening helps us to find the right gesture and word, to awaken a yearning for the Christian ideal, to respond fully to God's love and bring to fruition what he has sown in us. We need a pedagogy that can help people step by step to enter into the mystery, one virtue at a time, patiently leading them to maturity, freedom and responsibility.
 - (172) We can't fully know the mystery of the other's situation before God. We correct others without making judgments about their responsibility and culpability. Someone good at accompaniment isn't afraid or frustrated, but invites others to let themselves be healed, to embrace the cross, leave all behind and proclaim the Gospel. Our own having been accompanied can help us to be patient and compassionate with others and gain their trust.
 - (173) Genuine spiritual accompaniment beings and flourishes in service to mission of evangelization, helping them to take up their own mission. Missionary disciples accompany missionary disciples.
- Centered on the word of God
 - (174) Not only the homily but all evangelization is based on the word of God, listened to, meditated upon, lived, celebrated and witnessed to, especially through the Eucharist. Sacred Scripture is source of evangelization. Need to be trained to listen to the word, which evangelizes the Church. No contraposition between word and Sacrament. Preaching prepares for the sacramental encounter, and in the sacrament the word attains its maximal efficacy.
 - (175) Sacred Scripture must be a door opened to every believer. Scripture must enrich our catechesis and all efforts to pass on the faith. Evangelization demands familiarity with God's word, which means parishes, dioceses and associations must provide for serious, ongoing study of the Bible. God speaks to us first!
- The Social Dimension of Evangelization
 - (176) To evangelize is to make the kingdom of God present in our world. Pope wants to share concerns about the social dimension of evangelization. Without it, risk of distorting authentic and integral meaning of evangelization.
 - Communal and social repercussions of the kerygma
 - (177) The kerygma has a clear social content: at the very heart of the Gospel is life in community and engagement with others. The content of the first proclamation has an immediate moral implication centered on charity.
 - Confession of faith and commitment to society

- (178) Creation and redemption confer and reveal human dignity. Love of God ennobles every person. Jesus redeemed not only individuals but also human relations. Evangelization cooperates with Holy Spirit's work of unity and liberation. We're created in image of divine communion. Profound connection between evangelization and human advancement. Accepting the kerygma leads to fundamental response of seeking and protecting good of others.
- (179) Scripture highlights the inseparable bond between message of salvation and fraternal love. We often take this for granted and lose zeal for fraternity and justice. Others are prolongation of incarnation; Jesus identifies with our treatment of them. We're called to be merciful to others as God is. Must go forth with love and compassion toward others. Charity is as constitutive as the proclamation of the Word and the celebration of the Sacraments.
- The kingdom and its challenge
 - (180) Gospel is not just about our personal relationship with God, but also about the kingdom, loving God reigning in the world. Charity is not about easing our consciences. If God reigns in us, our life and preaching will seek universal fraternity, justice, peace and dignity. Jesus' mission is to inaugurate kingdom of Father.
 - (181) The kingdom engages us at every level of our being. Evangelization requires man's concrete life, personal and social, to bring all things to one in Christ. Redemption of creation involves redemption of every aspect of human life. Mission of charity encompasses all dimensions of existence and generates history.
- The Church's teaching on social questions
 - (182) Church's teaching on contingent situations open to discussion and development, but we have to draw practical conclusions lest social principles remain unchallenging generalities. Pastors have right to offer opinions, since evangelization demands integral promotion of persons. Religion can't be restricted to private sphere preparing people for heaven. God wants children happy in this world too. Christian conversion demands reviewing social aspect of life.
 - (183) "Who would claim to lock up in a church and silence the message of Saint Francis of Assisi or Blessed Teresa of Calcutta? They themselves would have found this unacceptable." Authentic faith –always involves a deep desire to change the world, to transmit values, to leave this earth somehow better than we found it. Church can't remain on the sidelines in the fight for justice. All Christians, their pastors included, are called to show concern for the building of a better world. The Church's social thought is primarily positive and unites itself to the work of other Churches and ecclesial communities.
 - (184) Can't examine in detail all grave social questions. This exhortation is not a social document. Pope and Church have no monopoly on interpretation of social realities. (185) But he wants to concentrate on two great and fundamental issues that will shape future of humanity.
- The inclusion of the poor in society
 - (186) Care for poor is based on faith in Christ, who became poor, and was always close to the poor and the outcast.
 - In union with God, we hear a plea
 - (187) Each individual Christian and every community is called by God to liberate and promote the poor and help them become full part of society. Docile and attentive to cry of the poor and come to their aid. Bible shows that God hears the cry of the poor and acts. To ignore the poor is to oppose Father's plan. God's love doesn't abide in one who refuses to help his brother (1 John 3:17).
 - (188) Care for the poor is not the mission of a few. Jesus wants us to give the crowds something to eat, to eliminate structural causes of poverty and meet real needs. Solidarity refers to more than sporadic acts of generosity, but is a mindset that thinks in terms of community.
 - (189) Social function of property and universal destination of goods come before private property. Solidarity involves restoring to the poor what belongs to them. Opens the way to structural transformations. New convictions and attitudes needed to prevent corruption of new structures.

- (190) Need to hear the cry of entire peoples. “Human rights” can sometimes be used inordinately to defend rights of richer peoples. Planet belongs to and is meant for all mankind. Even if people are born with fewer places or less development it’s no justification for living with less dignity. More fortunate should “renounce some of their rights” to place goods at service of others. Need to hear pleas beyond our borders, to help people become “artisans of their destiny.”
- (191) Christians, with the help of their pastors, are called to hear the cry of the poor. We should be scandalized that people starve when there’s plenty of food that is wasted. (192) But we want more than “dignified sustenance” but their welfare, education, health care and above all dignified employment with a just wage.
- Fidelity to the Gospel, lest we run in vain
 - (193) We hear the cry of the poor when we are moved by their suffering. We need to show mercy to receive it. Fathers of the Church gave counter-cultural resistance to self-centered hedonism of paganism.”
 - (194) “This message is so clear and direct, so simple and eloquent, that no ecclesial interpretation has the right to relativize it.” We need to accept exhortations with courage and zeal, without complicating “something so simple” or clouding “something so clear.” We should be concerned with remaining faithful to this call and not just with maintaining doctrinal fidelity.
 - (195) St. Paul’s criterion of authenticity was not forgetting the poor (Gal 2), succumbing to self-centered pagan lifestyle. We may not always reflect full beauty of Gospel, but we should never lack care for the least whom society discards. (196) Sometimes our minds and hearts are hardened, forgetful, distracted, alienated, making gift of self and solidarity more difficult.
- The special place of the poor in God’s people
 - (197) God became poor (2 Cor 8:9). Mary was poor. Jesus was born in a manger, redeemed with two turtle doves, raised in home of work, preached “good news to the poor,” blessed the poor and identified with their hunger, thirst, nakedness, illnesses, migrancy and imprisonment.
 - (198) Option for the poor is primarily theological more than cultural, sociological, political or philosophical. God shows the poor “his first mercy.” We’re called to have the mind of Christ, and give primacy of charity toward poor. Christ enriches us with his poverty. “This is why I want a Church which is poor and for the poor. They have much to teach us.” The poor know suffering of Christ. New evangelization acknowledges saving power at work in them and places them at the center of the Church’s pilgrimage path. Called to find Christ in them, assist their causes, be their friends, listen to them, speak for them, and embrace the wisdom God wants to give us through them.
 - (199) Commitment more than promotional or assistant programs, but loving attentiveness seeing them as one with us, contemplating and appreciating their goodness, experience, culture, faith. Serve not out of vanity or necessity but love of their beauty. Option for the poor not an ideology exploiting poor for personal or political gain. Making poor feel at home is “greatest and most effective presentation of the good news of the kingdom?” Without preferential option for poor, the charity of sharing the Gospel can be misunderstood as just words.
 - (200) The worst discrimination against the poor is lack of spiritual care. Our preferential option for the poor must translate into preferential religious care.
 - (201) Many excuse lack of closeness to poor by other duties. None of us is exempt from concern for the poor and social justice. Francis hopes his words lead to more than “commentary or discussion with no practical effect.”
- The economy and the distribution of income
 - (202) Can’t delay urgent need to resolve structural causes of poverty. This is a sickness weakening and frustrating society and leading to new crises. Welfare projects are merely temporary responses. Must reject “absolute autonomy of markets and financial speculation” in order to attack structural causes of poverty. “Inequality is the root of social ills.”
 - (203) Dignity of each person and common good ought to shape economic policy. Can’t be palliative addendum or rhetoric. Ethics, global solidarity, distribution of goods, protecting labor, defending dignity of powerless, mention of God, are all irksome. Casual indifference

empties lives and words of meaning. Business is a noble vocation provided it's motivated by "greater meaning of life," serving the common good "by striving to increase the goods of this world and to make them more accessible to all."

- (204) "We can no longer trust in the unseen forces and the invisible hand of the market." Growth in justice requires not just economic growth but structures geared toward better distribution of income, sources of employment, integral promotion of poor beyond welfare. Not an irresponsible populism. Can't turn to "new poison" of remedies that increase profits by reducing work force and increasing excluded.
- (205) Need more politicians genuinely disturbed by state of the poor and committed to healing evil at its deepest roots. Politics is noble vocation and one of highest forms of charity when it seeks the common good. Charity is not just micro, but macro. Government and financial leaders need to work to ensure all citizens have dignified work, education and healthcare. They should ask God for inspiration. Openness to transcendent will lead to new political and economic mindset breaking down wall separating economy from common good.
- (206) Economy is the art of achieving a fitting management of our common home. Economic decisions have repercussions everywhere. Every government has shared responsibility. To achieve healthy world economy, need more efficient way of interacting to ensure economic well-being of all countries.
- (207) Churches must do more than merely talking about social issues or criticizing governments — spiritual worldliness camouflaged by religious practices — but must effectively cooperate to help the poor live with dignity.
- (208) Pope Francis not trying to offend or express personal interest or political ideology, but only liberating those enthralled by an individualistic, indifferent self-centered mentality to become more human, noble and fruitful.
- Concern for the vulnerable
 - (209) Jesus, the evangelizer par excellence and the Gospel in person, identifies especially with the little ones (cf. *Mt* 25:40). We Christians must invest ourselves for to make opportunities for vulnerable, not focus on success or self-reliance.
 - (210) Called to recognize suffering Christ in poor and vulnerable, especially homeless, addicted, refugees, indigenous peoples, elderly, isolated, abandoned, and migrants. Calls all countries to generous openness, to overcome paralyzing mistrust, and integrate differences.
 - (211) We should hear, "Where is your brother?," with regard to victims of human trafficking, prostitution, slavery, child begging. Can't look other way or become complicit. (212) Doubly poor are excluded, mistreated and abused women who frequently can't defend rights.
 - (213) Unborn, the most defenseless and innocent among us, deserve particular love and concern. Defense of unborn is closely linked to defense of every human right; human being is sacred and inviolable always and in every situation; otherwise no solid and lasting foundation for any human right subject to whims of powers that be. See this by reason and by faith. (214) Church cannot be expected to change position; it's not subject to alleged "modernizations." Not "progressive" to resolve problems by eliminating a human life. We have done little to accompany adequately women in difficult and moving situations of rape or extreme poverty.
 - (215) Other creatures are also defenseless before economic interests and exploitation. We're stewards of creation. (216) Like St. Francis, we're all called to guard and protect our fragile world and all its peoples.
- The common good and peace in society
 - (217) After joy and love, we speak about word of God and peace. (218) Peace isn't the mere absence of violence, nor a pretext for social structures that silence the poor to appease affluent. It involves the distribution of wealth, concern for the poor and human rights. Human dignity and common good are higher than comfort of the defiant privileged. Must raise prophetic voice. (219) Peace is fashioned by establishment of ordered universe of justice willed by God. Without integral development, peace is doomed and new forms of violence will arise.
 - (220) We need committed and responsible citizens, not mob agents. Political life is moral obligation. To become a people, need every generation's slow and arduous effort to integrate and grow a peaceful culture of encounter. Four principles to become people of peace, justice and fraternity:

- Time is greater than space. (222) Tension between fullness and limitation. (223) We can work slowly but surely without obsessing about immediate results, to endure patiently adverse situations or changes in plans. Spaces and power often given precedence over time and processes, trying to keep everything together, to crystallize processes and hold them back. Prioritizing time means initiating processes rather than possessing spaces and engaging persons and groups to develop them with conviction and tenacity. (224) Some want short-term political gains instead of processes of people-building toward full, meaningful human existence. (225) This criterion also applies to evangelization, the bigger picture of which involves long-term processes under guidance of Holy Spirit. Parable of weeds and wheat shows this focus on processes.
- Unity prevails over conflict
 - (226) Conflict cannot be ignored or concealed but rather faced. We lose our perspective and sense of unity in conflict. (227) Many wash their hands of conflict; others embrace it so much they become prisoners of it and prevent resolution. Must face it head on, and make it a chain in a new process. (228) In this way it's possible for great persons to build communion amid disagreement, by getting beyond conflict to dignity. Friendship can come when unity is greater than conflict. Solidarity makes history when conflicts can lead to diversified unity. Not syncretism, or absorption, but higher resolution preserving what is valid and useful to both sides. (229) Christ has made all things one in himself. The sign of this unity and reconciliation of all things in him is because he is our peace (*Eph* 2:14). Peace is possible because Christ has overcome the world and made peace through cross. Need reconciliation first within; if our hearts are shattered, it's difficult to create peace in society. (230) Peace is not about a negotiated settlement but the conviction that the unity brought by the Spirit can harmonize every diversity in a new and promising synthesis, a "reconciled diversity."
- Realities are more important than ideas
 - (231) There's a constant tension between ideas and realities. Must connect words and ideas to reality. Reality is greater. Must overcome dictatorship of relativism, empty rhetoric, ahistorical fundamentalism, ethics without kindness or discourse without wisdom. (232) Disconnected ideas provoke idealism and nominalism that don't call to action and can manipulate truth. Many politicians reduce politics or faith to rhetorical ideas. (233) Incarnation is a reality, a word made flesh, which shows reality is essential to evangelization. Church's history is history of salvation, of saints who inculturated Gospel. This principle impels us to act on this word in works of justice and charity. Ideas alone lead to lifeless self-centered Gnosticism.
- The whole is greater than the part
 - (234) Tension between globalization and localization. Without globalization, risk of narrowness and banality; without local, can just remain ideas. Together, they prevent extremes. (235) Whole is greater than part and sum of the parts. Must broaden horizons beyond limited and particular questions, sinking roots into history, working on a small scale but with a larger perspective. Community life shouldn't stifle personal identity or growth. (236) Model is not the sphere but the polyhedron, which reflects the convergence of all its parts, each of which preserves its distinctiveness. Pastoral and political activity seeks to gather in this polyhedron the best of each, including the poor's culture, aspirations and potential, converging individuality within universal order. Sum of persons in society with place for everyone pursues the common good. (237) To Christians, this principle also applies to the Gospel passed down and proclaimed. It embraces scholars, workmen, everyone, in different peoples. "The good news is the joy of the Father who desires that none of his little ones be lost, the joy of the Good Shepherd who finds the lost sheep and brings it back to the flock." Gospel has intrinsic principle of totality directed toward healing of all people and inviting them to the banquet of the kingdom
- Social dialogue as a contribution to peace
 - (238) Evangelization involves three forms of dialogue to promote human and common good: dialogue with states, with society (culture and sciences), and non-Catholic believers. Church speaks from light of faith and human experience.
 - (239) The Church proclaims "the Gospel of peace," wanting to cooperate with all national and international authorities to safeguard this universal good. New evangelization calls on everyone to preach Jesus, to be a peacemaker, and witness a reconciled life. Must devise means for consensus

building and agreement involving not just a few but the whole people and culture. More than a social and cultural pact to live together. (240) State must safeguard and promote the common good based on principles of subsidiarity and solidarity, and committed to political dialogue and consensus building. (241) Church doesn't have solutions for every particular issue. She supports programs responding best to human dignity and life and the common good, which find expression in political activity.

- Dialogue between faith, reason and science
 - (242) Evangelization involves dialogue between science and faith at service of peace. Church proposes more than positivism and scientism but a synthesis between responsible use of empirical method with knowledge of philosophy, theology and faith. Faith doesn't fear but seeks and trust reason. Evangelization seeks to help scientific advances respect centrality and value of human person at every stage. This is a path of peace and harmony. (243) The Church rejoices and delights in "marvelous progress of science," and faith doesn't contradict sure scientific conclusions, which are different from scientific opinions that conflict with dogma. Sometimes scientists exceed limits of competence in line with a particular ideology that blocks productive dialogue.
- Ecumenical dialogue
 - (244) Commitment to ecumenism responds Jesus' prayer for unity (Jn 17:21). Credibility of Christian message would be greater if Christians could overcome divisions. We're pilgrims journeying alongside each other and must learn art of trusting each other, turning gaze to seeking radiant peace of God's face. We must fulfill prophecy of beating swords into ploughshares (Is 2:4)(245) Ecumenism contributes to unity of human family. (246) Seeking unity more urgent with scandalous counter-witness of Christian division in Asia and Africa. Must concentrate on convictions we share and hierarchy of truths to progress toward common expressions of proclamation, service and witness. Can't be indifferent before those who haven't received Gospel. Ecumenism is not mere diplomacy or forced compliance, but indispensable path to evangelization. We can learn from Holy Spirit's works in each other. Orthodox can teach us about episcopal collegiality and synodality.
- Relations with Judaism
 - (247) Jewish covenant with God "irrevocable" (Rom 11:29). Jewish covenant and faith show Christians sacred roots of their own identity. Judaism not a foreign religion or idolatry, but joint believers in one God acting in history, accepting his revealed word with them. Must cultivate dialogue and friendship and bitterly regret terrible persecutions of past and present. (249) God continues to work among them and to bring forth treasures of wisdom of his word. We also share many ethical convictions and concern for justice and development of peoples.
- Interreligious dialogue
 - (250) Openness in truth and love characterizes dialogue with non-Christian religions. Interreligious dialogue crucial for peace in the world. First, it's a conversation about human existence, sharing joys and sorrows, accepting others and differences in living, thinking and speaking. Then it can lead to common ethical effort for justice and peace, a basic principle of all exchange. (251) In this dialogue, must attend to bond between dialogue and proclamation. Facile syncretism would be totalitarian. True openness means one's steadfast in own convictions and identity while open to understanding others. Conflict-adverse diplomatic openness not helpful, but deceptive. Evangelization and interreligious dialogue mutually support each other.
 - (252) Relationship with Islam very important. They profess to hold faith of Abraham and one, merciful God and judge. Islam's sacred writings venerate Jesus and Mary, retain some Christian teachings, prioritize daily prayer, believe that life is from God and for God, and point to necessary ethical commitment. (253) For dialogue with Islam, suitable training necessary to ground one's own identity and acknowledge values of other. Christians should embrace Muslim immigrants and vice versa. Asks explicitly for Christians to be granted freedom to worship and practice faith like Muslims are given in Western countries. Shouldn't generalize. "Authentic Islam and the proper reading of the Koran are opposed to every form of violence."
 - (254) Non-Christians, by God's gracious initiative, faithful to their own consciences, can live "justified by the grace of God." Their signs and rites lack sacraments' meaning and efficacy,

Holy Spirit can use them to free Christians from atheistic immanentism or purely individual religiosity, help them bear suffering and live in peace. We can benefit from these treasures to live our own beliefs.

- Social dialogue in a context of religious freedom
 - (255) Religious freedom is a fundamental human right, including freedom to choose religion that one judges to be true and to manifest these beliefs publicly. Healthy pluralism doesn't entail the discriminatory and authoritarian privatizing of religions within churches, synagogues or mosques. Respect due to agnostics and non-believing minority shouldn't silence convictions of believing majority or ignore religious wealth. That's the path to resentment, not tolerance and peace. (256) Some intellectuals, journalists and politicians give crude generalizations that presume all religious believers and leaders are the same. Others disrespect sacred texts. This is rationalistic myopia.
 - (257) Believers feel close to those who sincerely seek the truth, goodness and beauty. They're precious allies in defending human dignity, building peace and protecting creation. Dialogue of the Court of the Gentiles on ethics, art, science and search for transcendence is an important path to peace.
 - (258) This whole section was to make explicit the social dimension of the Gospel to encourage all Christians to demonstrate it by words, attitudes and deeds.
- Spirit-filled evangelizers
 - (259) Spirit-filled evangelizers are fearlessly open to the Holy Spirit, like the apostles. *Parrhesia*. Must pray for Holy Spirit's help to proclaim Gospel not just with words but by a life transfigured by God's presence. (260) Purpose is not to give a synthesis of Christian spirituality, but merely some thoughts about the spirit of the new evangelization. (261) Spirit-filled evangelization is not dutifully carrying out tasks against one's wishes and inclinations, but enthusiasm, but "enthusiasm for a new chapter of evangelization full of fervor, joy, generosity, courage, boundless love and attraction!" It's one guided by the Holy Spirit, who renews the Church, and stirs and impels her to go forth boldly to evangelize all peoples.
 - Reasons for a new missionary impulse
 - (262) Spirit-filled evangelizers pray and work. Need both: an interior space that gives Christian meaning to commitment and activity. With prolonged prayer, work becomes meaningless and wearisome. Must deepen prayer urgently (adoration, lectio divina, intercession). Must also avoid privatized, individualistic spirituality, pretending to excuse from mission. (263) Early Christians were filled with joy, unflagging courage and zeal in proclaiming the Gospel. Some say things aren't as easy today, but we know "that the Roman empire was not conducive to the Gospel message, the struggle for justice, or the defense of human dignity." Every age faces challenges of weakness, selfishness and complacency. Saints always confront the day's difficulties. We can rediscover points of imitations:
 - Personal encounter with the saving love of Jesus
 - (264) The primary reason for evangelizing is the love and salvation of Jesus that we have received, urging us to greater love of him. "What kind of love would not feel the need to speak of the beloved, to point him out, to make him known?" We need him to warm our cold and lukewarm lives. "The best incentive for sharing the Gospel comes from contemplating it with love, lingering over its pages and reading it with the heart." Need to recover contemplative spirit that helps us see we've been entrusted with a treasure; there's nothing more precious we can share.
 - (265) We know that Jesus' life, dealing with poor, integrity, generosity, and complete self-giving are what others need from us. Sometimes we don't share Gospel because we forget it responds to our deepest needs and yearnings. Others will see it if we express it adequately and beautifully. Others have at least an unconscious expectation for truth about God, man and salvation from sin and death. Evangelization responds to that expectation. "We have a treasure of life and love that cannot deceive, and a message that cannot mislead or disappoint." It ennobles us and is never out of date. This infinite love cures our infinite sadness.
 - (266) Must sustain this conviction through savoring Christ's friendship and message. It's impossible to persevere in fervent evangelization "unless we are convinced from personal experience that it is not the same thing to have known Jesus as not to have known him, not the same thing to walk with him as to walk blindly, not the same thing to hear his word as not to know it, and not the same thing to contemplate him, to worship him, to find our peace in him, as not to. ... We know well that with Jesus life becomes richer and that with

him it is easier to find meaning in everything. 'This is why we evangelize.' A true missionary doesn't evangelize alone, but with Jesus. This helps us not to lose enthusiasm, passion and vigor.

- (267) We seek what Jesus seeks and love what he loves: the glory of the Father who loves us. To persevere, we need to leave behind every other motivation. We glorify Father with Jesus by bearing "much fruit" (Jn 15:8).
- The spiritual savor of being a people
 - (268) Evangelizers need to be close to people's lives. Mission is a passion for Jesus and for his people. Jesus burns with love to embrace all people and wants to use us to draw closer to others. Our deepest identity involves being called from among his people and sent to his people. (269) Jesus is the model of evangelizing closeness. See it with rich young man, blind man, his meals with sinners, the forgiving of the woman in Simon's house, Nicodemus. Moved by his example, we want to share the lives of all, listen to their concerns, help them materially and spiritually in their needs, rejoice and weep with them and build a new world with them. This is not an obligation as a personal decision bringing joy and giving meaning.
 - (270) Sometimes Christians keep the Lord's and others' wounds at arm's length. Jesus wants us to touch human misery with the power of his tenderness.
 - (271) We are called to give reasons for our hope, and not be an "enemy who critiques and condemns." Jesus doesn't want us to be condescending, but of the people. These injunctions of the word of God "are so clear, direct and convincing" that they shouldn't be diminished. By keeping them we'll know "the missionary joy of sharing life with God's faithful people as we strive to light a fire in the heart of the world."
 - (272) Loving others is a spiritual force drawing us to union with God; otherwise we remain in darkness. Love of neighbor is only light that can illuminate a dim world. Need to draw near and seek others' welfare. Loving another teaches us about God. "To advance in the spiritual life, then, we must constantly be missionaries." "Only the person who feels happiness in seeking the good of others ... can be a missionary." Fleeing, refusing to share, locking ourselves in comfort are "nothing less than slow suicide." (273) This mission is not just a part of life, a removable badge or an "extra" in life. Can't uproot it without destroying ourselves. "*I am a mission* on this earth; that is the reason why I am here in this world. We have to regard ourselves as sealed, even branded, by this mission." If we try to separate mission from private lives, life turns gray, we seek recognition and stop being a people. (274) Every person is worthy of our giving, because others are God's handiwork and creation, made in his image, reflecting his glory, the object of his tenderness. Jesus died for that person. Every person "*is immensely holy and deserves our love.*" If we can help one person live a better life, that justifies the offering of my life. Our heart becomes filled "with faces and names."
- The mysterious working of the risen Christ and his Spirit
 - (275) Lack of deep spirituality leads to pessimism, fatalism, and mistrust. Some don't commit themselves to the mission because they think it will fail. It's a malicious excuse for remaining in one's self-destructive comfort, laziness, vague dissatisfaction and empty selfishness. Jesus triumphed over sin and death and things can change! Christ, risen and glorified, fills us with hope and gives us the help to fulfill his mission. (276) Christ's resurrection is not just a past event but a present power. We constantly find signs of the resurrection among injustice and evil. Goodness always reemerges and spreads. History attests to this. Evangelizers are instruments of that resurrected power. (277) There is, simultaneously, much pain and suffering, slow results, temptations to grow weary, but we should never become overcome by chronic discontent and listlessness. Our fatigue can show we're caught up in ourselves, in a self-centered careerism that lacks the resurrection. We bury the most beautiful message under a pile of excuses.
 - (278) Faith means believing God is alive, loves us, marches triumphantly in history, brings good out of evil and never abandons us. Kingdom of God is already present, if still a mustard seed. Resurrection is woven within fabric of history. Can't remain on the sidelines of this march of hope! We need this interior certainty that we carry this treasure of the resurrection in earthen vessels, that God will bring good fruit from those who entrust themselves to him in love, even if we can't see it. Acts of love won't be lost, no suffering wasted. The mission is not a business transaction or publicized show. It is something deeper,

which escapes measurement. We commit, without pretending to see striking results, entrusting ourselves to the Father.

- (280) Must trust in Holy Spirit to maintain fervor and constantly invoke him. Can be disorienting to trust in the unseen, but there's no greater freedom than to be guided by the Holy Spirit, renouncing control, letting him enlighten, guide and lead us wherever he wants, because he knows what is needed!
- The missionary power of intercessory prayer
 - (281) Intercessory prayer for others moves us to evangelize. Authentic contemplation always has a place for others. (282) Intercessory prayer becomes one of gratitude to God for others, as we see in St. Paul. It is not negative and despairing, but acknowledge God's action in others' lives. When evangelizers rise from prayer, they're freed of self-absorption, desirous of sharing lives with others. (283) The great saints were great intercessors. They penetrated God's heart, but God was there first, and thereby he shows his power, love and faithfulness in the midst of his people.
- Mary, Mother of evangelization
 - (284) With the Holy Spirit, Mary is always present in the midst of the people. She prepared the Church for the Pentecost missionary outburst. Without the Mother of the evangelizing Church, "we could never understand the spirit of the new evangelization."
 - Jesus' gift to his people
 - (285) Jesus' giving us Mary as his Mother on Calvary are not chiefly devotion and concern for her, but rather the revelation of a "special saving mission." He didn't want us, his Church, to journey without a mother. (286) She can turn stables into homes, a friend concerned that wine not be lacking, a woman whose pierced heart understands our pains, a missionary who draws near to accompany us through life at our side, sharing our struggles and surrounding us with divine love. So many shrines give witness to this maternal, loving accompaniment.
 - Star of the new evangelization
 - (287) We ask Mary to intercede that the whole Church accept this "new phase of evangelization." She is a model of the journey of faith so that we may form disciples and new evangelizers. Like her, we will experience times of "aridity, darkness and even fatigue."
 - (288) There is a Marian "style" to the Church's work of evangelization. We see in her the revolution of love and tenderness, which aren't the virtues of the weak but the strong who don't need to step on others to feel important. She teaches us how to ponder things in our heart, to contemplate the mystery of God in the world, in history and in daily life. She sets out in haste to serve others as a model of contemplation and evangelization. We ask her help for the Church to become a home for all peoples so that with her we may see how her Son makes "all things new."
 - Prayer:
 - *Mary, Virgin and Mother, you who, moved by the Holy Spirit, welcomed the word of life in the depths of your humble faith: as you gave yourself completely to the Eternal One, help us to say our own "yes" to the urgent call, as pressing as ever, to proclaim the good news of Jesus.*
 - *Filled with Christ's presence, you brought joy to John the Baptist, making him exult in the womb of his mother. Brimming over with joy, you sang of the great things done by God. Standing at the foot of the cross with unyielding faith, you received the joyful comfort of the resurrection, and joined the disciples in awaiting the Spirit so that the evangelizing Church might be born.*
 - *Obtain for us now a new ardor born of the resurrection, that we may bring to all the Gospel of life which triumphs over death. Give us a holy courage to seek new paths, that the gift of unfading beauty may reach every man and woman.*
 - *Virgin of listening and contemplation, Mother of love, Bride of the eternal wedding feast, pray for the Church, whose pure icon you are, that she may never be closed in on herself or lose her passion for establishing God's kingdom.*
 - *Star of the new evangelization, help us to bear radiant witness to communion, service, ardent and generous faith, justice and love of the poor, that the joy of the Gospel may reach to the ends of the earth, illuminating even the fringes of our world.*
 - *Mother of the living Gospel, wellspring of happiness for God's little ones, pray for us. Amen. Alleluia!*