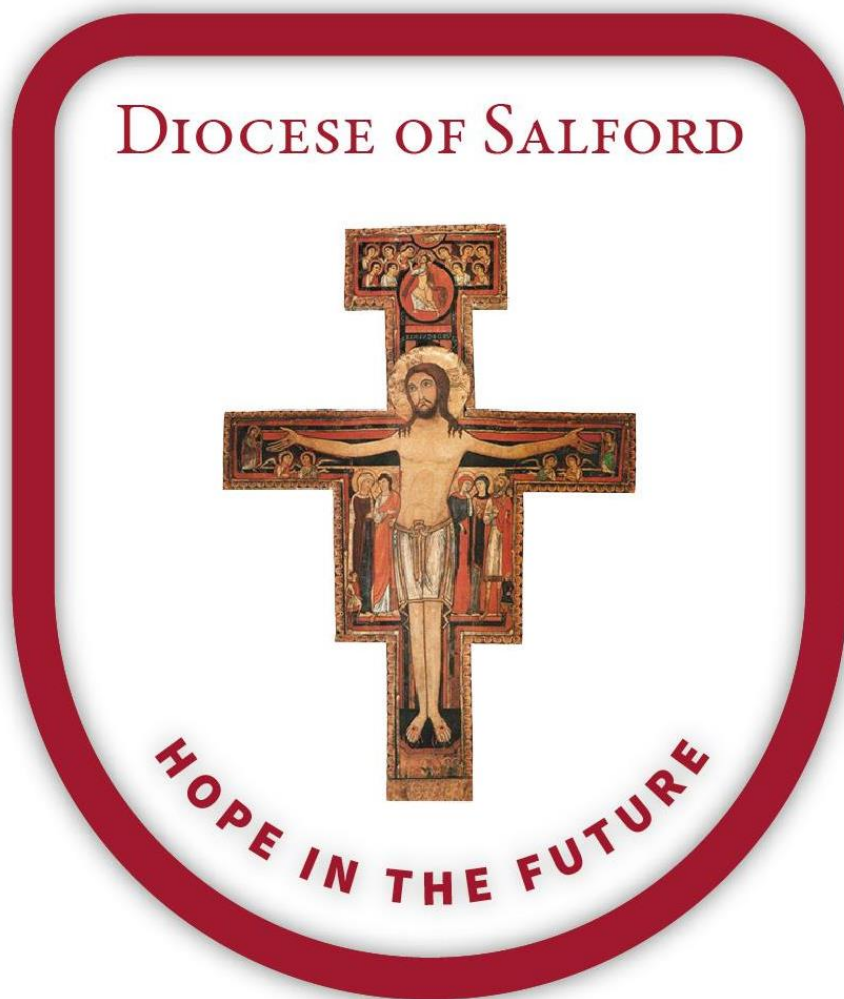


# FORMATION DAY ON MISSION & EVANGELISATION



# NOTES

## INTRODUCTION

When we ponder on the meaning and purpose of *Hope in the Future*, here in the Diocese of Salford, we are not thinking, in the first place, of a directive from the Bishop; neither are we thinking primarily about a programme or a plan of action to be implemented in the Diocese. We are not thinking about just another task to be accomplished; and we are certainly not looking nervously ahead at diminishing numbers of priests. Rather, led by Bishop John, we are, as a diocese, engaging with the Universal Church in a deep-seated renewal of our fundamental identity as Catholic Christians, and awakening afresh to our God-given purpose and mission.

The roots of this awakening can be traced back to the turbulent years of the 1960s when Pope John XXIII inaugurated the Second Vatican Council announcing his hope that the Council would engage the Church more intimately with God's "inscrutable designs" for "the greater good of the Church." The seeds of renewal to be found in the sixteen documents of the Council fell, at times, by the side of the path, or landed in shallow soil, or fell among weeds. Some of the seed, however, fell into rich soil and, amazingly, only now is blossoming and bearing fruit within a Church which is regaining her excitement for the Gospel.

Pope Francis who radiates from his own person the joy of the Gospel has called the whole Church—that's you and me!—to be missionary disciples. It is in this context that we can understand that Bishop John desires to see the development of Missionary Parishes motivated by the Gospel, alive in the Spirit, and at the service of our local communities.

I hope that our Day together has helped to open up Bishop John's vision for you, and that you have experienced a touch of the Holy Spirit who awakens within us a surprising love for Jesus, enthusiasm for the growth of the Church, and a desire to be missionary disciples building Missionary Parishes in the Salford Diocese. Stay with us, Lord, on our journey!

**Fr Gerard Kelly**

**Words of insight, teaching, encouragement, and challenge given to the Church by successive popes since the Second Vatican Council.**

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|----|--------------------------------|--|
| 1. | <b>Pope Saint John XXIII</b>   | <b>Opening of Second Vatican Council</b>   |
| 2. | <b>Blessed Pope Paul VI</b>    | <b><i>Evangelii Nuntiandi</i></b>  |
| 3. | <b>Pope Saint John Paul II</b> | <b><i>Christifideles Laici</i></b><br><b><i>Redemptoris Missio</i></b><br><b><i>Novo Millennio Ineunte</i></b> |
| 4. | <b>Pope Benedict XVI</b>       | <b>Inaugural Mass Homily</b><br><b><i>Deus Caritas Est</i></b>   |
| 5. | <b>Pope Francis</b>            | <b><i>Evangelii Gaudium</i></b>  |

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**1. From Pope John XXIII’s Opening Speech at the Second Vatican Council, St. Peter’s Basilica, 11<sup>th</sup> October, 1962.**

In the daily exercise of our pastoral office, we sometimes have to listen, much to our regret, to voices of persons who, though burning with zeal, are not endowed with too much sense of discretion or measure. In these modern times they can see nothing but prevarication and ruin. They say that our era, in comparison with past eras, is getting worse, and they behave as though they had learned nothing from history, which is, none the less, the teacher of life. They behave as though at the time of former Councils everything was a full triumph for the Christian idea and life and for proper religious liberty.

We feel we must disagree with those prophets of gloom, who are always forecasting disaster, as though the end of the world were at hand.

In the present order of things, Divine Providence is leading us to a new order of human relations which, by men's own efforts and even beyond their very expectations, are directed toward the fulfillment of God's superior and inscrutable designs. And everything, even human differences, leads to the greater good of the Church.

**2. Pope Paul VI, *Evangelii Nuntiandi*, 1975.**

**The Essential Vocation of the Church.**

14. The Church knows this. She has a vivid awareness of the fact that the Saviour's words, "I must proclaim the Good News of the kingdom of God," apply in all truth to herself: She willingly adds with St. Paul: "Not that I boast of preaching the gospel, since it is a duty that has been laid on me; I should be punished if I did not preach it." It is with joy and consolation that at the end of the great Assembly of 1974 we heard these illuminating words: "We wish to confirm once more that the task of evangelizing all people constitutes the essential mission of the Church." It is a task and mission which the vast and profound changes of present-day society make all the more urgent. Evangelizing is in fact the grace and vocation proper to the Church, her deepest identity. She exists in order to evangelize, that is to say, in order to preach and teach, to be the channel of the gift of grace, to reconcile sinners with God, and to perpetuate Christ's sacrifice in the Mass, which is the memorial of His death and glorious resurrection.



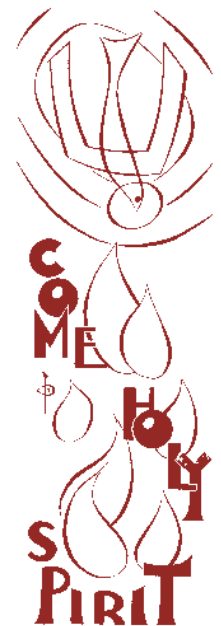
***Evangelii Nuntiandi*, Pope Paul VI, 1975.**

**On the Essential Role of the Holy Spirit.**

75. Evangelisation will never be possible without the action of the Holy Spirit....

Techniques of evangelization are good, but even the most advanced ones could not replace the gentle action of the Spirit. The most perfect preparation of the evangelizer has no effect without the Holy Spirit. Without the Holy Spirit the most convincing dialectic has no power over the heart of man. Without Him the most highly developed schemas resting on a sociological or psychological basis are quickly seen to be quite valueless.

It must be said that the Holy Spirit is the principal agent of evangelization: it is He who impels each individual to proclaim the Gospel, and it is He who in the depths of consciences causes the word of salvation to be accepted and understood



### 3. Pope Saint John Paul II, *Christifideles Laici*, 1988

#### The Universal Call to Holiness

16. We come to a full sense of the dignity of the lay faithful if we consider *the prime and fundamental vocation* that the Father assigns to each of them in Jesus Christ through the Holy Spirit: the vocation to holiness, that is, the perfection of charity. Holiness is the greatest testimony of the dignity conferred on a disciple of Christ.

The Second Vatican Council has significantly spoken on the universal call to holiness. It is possible to say that this call to holiness is precisely the basic charge entrusted to all the sons and daughters of the Church by a Council which intended to bring a renewal of Christian life based on the gospel. This charge is not a simple moral exhortation, but an *undeniable requirement arising from the mystery of the Church: she is the choice vine*, whose branches live and grow with the same holy and life-giving energies that come from Christ; she is the Mystical Body, whose members share in the same life of holiness of the Head who is Christ; she is the Beloved Spouse of the Lord Jesus, who delivered himself up for her sanctification (cf. *Eph 5:25 ff.*). The Spirit that sanctified the human nature of Jesus in Mary's virginal womb (cf. *Lk 1:35*) is the same Spirit that is abiding & working in the Church to communicate to her the holiness of the Son of God made man.

It is ever more urgent that today all Christians take up again the way of gospel renewal, welcoming in a spirit of generosity the invitation expressed by the apostle Peter "to be holy in all conduct" (*1 Pt 1:15*). The 1985 Extraordinary Synod, twenty years after the Council, opportunely insisted on this urgency: "Since the Church in Christ is a mystery, she ought to be considered the sign and instrument of holiness... Men and women saints have always been the source and origin of renewal in the most difficult circumstances in the Church's history. Today we have the greatest need of saints whom we must assiduously beg God to raise up".

Everyone in the Church, precisely because they are members, receive and thereby share in the common vocation to holiness. In the fullness of this title and on equal par with all other members of the Church, the lay faithful are called to holiness: "All the faithful of Christ of whatever rank or status are called to the fullness of Christian life and to the perfection of charity." "All of Christ's followers are invited and bound to pursue holiness and the perfect fulfilment of their own state of life."

The call to holiness is *rooted in Baptism* and proposed anew in the other Sacraments, principally in the *Eucharist*. Since Christians are re-clothed in Christ Jesus and refreshed by his Spirit, they are "holy". They therefore have the ability to manifest this holiness and the responsibility to bear witness to it in all that they do. The apostle Paul never tires of admonishing all Christians to live "as is fitting among saints" (*Eph 5:3*).

Life according to the Spirit, whose fruit is holiness (cf. *Rom 6:22; Gal 5:22*), stirs up every baptized person & requires each to *follow and imitate Jesus Christ*, in embracing the Beatitudes, in listening and meditating on the Word of God, in conscious and active participation in the liturgical and sacramental life of the Church, in personal prayer, in family or in community, in the hunger and thirst for justice, in the practice of the commandment of love in all circumstances of life and service to the brethren, especially the least, the poor and the suffering.



## Redemptoris Missio, Pope Saint John Paul II, 1990

### The True Missionary is the Saint

90. The call to mission derives, of its nature, from the call to holiness. A missionary is really such only if he commits himself to the way of holiness: "Holiness must be called a fundamental presupposition and an irreplaceable condition for everyone in fulfilling the mission of salvation in the Church."

*The universal call to holiness* is closely linked to the *universal call to mission*. Every member of the faithful is called to holiness and to mission. This was the earnest desire of the Council, which hoped to be able "to enlighten all people with the brightness of Christ, which gleams over the face of the Church, by preaching the Gospel to every creature." The Church's missionary spirituality is a journey toward holiness.

The renewed impulse to the mission *ad gentes* demands holy missionaries. It is not enough to update pastoral techniques, organize and coordinate ecclesial resources, or delve more deeply into the biblical and theological foundations of faith. What is needed is the encouragement of a new "ardor for holiness" among missionaries and throughout the Christian community, especially among those who work most closely with missionaries.

Dear brothers and sisters: let us remember the missionary enthusiasm of the first Christian communities. Despite the limited means of travel and communication in those times, the proclamation of the Gospel quickly reached the ends of the earth. And this was the religion of a man who had died on a cross, "a stumbling block to Jews and folly to Gentiles"! (1 Cor 1:23) Underlying this missionary dynamism was the holiness of the first Christians and the first communities.

91. (b) For their part, missionaries should reflect on the duty of holiness required of them by the gift of their vocation, renew themselves in spirit day by day, and strive to update their doctrinal and pastoral formation. The missionary must be a "contemplative in action." He finds answers to problems in the light of God's word and in personal and community prayer. My contact with representatives of the non-Christian spiritual traditions, particularly those of Asia, has confirmed me in the view that the future of mission depends to a great extent on contemplation. Unless the missionary is a contemplative he cannot proclaim Christ in a credible way. He is a witness to the experience of God, and must be able to say with the apostles: "that which we have looked upon...concerning the word of life, we proclaim also to you" (1 Jn 1:1-3).

The missionary is a person of the Beatitudes. Before sending out the Twelve to evangelize, Jesus, in his "missionary discourse" (cf. Mt 10), teaches them the paths of mission: poverty, meekness, acceptance of suffering and persecution, the desire for justice and peace, charity - in other words, the Beatitudes, lived out in the apostolic life (cf. Mt 5:1-12). By living the Beatitudes, the missionary experiences and shows concretely that the kingdom of God has already come, and that he has accepted it. The characteristic of every authentic missionary life is the inner joy that comes from faith. In a world tormented and oppressed by so many problems, a world tempted to pessimism, the one who proclaims the "Good News" must be a person who has found true hope in Christ.

## Novo Millennio Ineunte, Pope Saint John Paul II, 2003

### Reflections on Holiness

30. First of all, I have no hesitation in saying that all pastoral initiatives must be set in relation to *holiness*....

It is necessary therefore to rediscover the full practical significance of Chapter 5 of the Dogmatic Constitution on the Church *Lumen Gentium*, dedicated to the "universal call to holiness". The Council Fathers laid such stress on this point, not just to embellish ecclesiology with a kind of spiritual veneer, but to make the call to holiness an intrinsic and essential aspect of their teaching on the Church. The rediscovery of the Church as "mystery", or as a people "gathered together by the unity of the Father, the Son and the Holy Spirit",<sup>15</sup> was bound to bring with it a rediscovery of the Church's "holiness", understood in the basic sense of belonging to him who is in essence the Holy One, the "thrice Holy" (cf. *Is* 6:3). To profess the Church as holy means to point to her as *the Bride of Christ*, for whom he gave himself precisely in order to make her holy (cf. *Eph* 5:25-26). This as it were objective gift of holiness is offered to all the baptized.

But the gift in turn becomes a task, which must shape the whole of Christian life: "This is the will of God, your sanctification" (*1 Th* 4:3). It is a duty which concerns not only certain Christians: "All the Christian faithful, of whatever state or rank, are called to the fullness of the Christian life and to the perfection of charity".

31. At first glance, it might seem almost impractical to recall this elementary truth as the foundation of the pastoral planning in which we are involved at the start of the new millennium. Can holiness ever be "planned"? What might the word "holiness" mean in the context of a pastoral plan?

In fact, to place pastoral planning under the heading of holiness is a choice filled with consequences. It implies the conviction that, since Baptism is a true entry into the holiness of God through incorporation into Christ and the indwelling of his Spirit, it would be a contradiction to settle for a life of mediocrity, marked by a minimalist ethic and a shallow religiosity. To ask catechumens: "Do you wish to receive Baptism?" means at the same time to ask them: "Do you wish to become holy?" It means to set before them the radical nature of the Sermon on the Mount: "Be perfect as your heavenly Father is perfect" (*Mt* 5:48).

As the Council itself explained, this ideal of perfection must not be misunderstood as if it involved some kind of extraordinary existence, possible only for a few "uncommon heroes" of holiness. The ways of holiness are many, according to the vocation of each individual. I thank the Lord that in these years he has enabled me to beatify and canonize a large number of Christians, and among them many lay people who attained holiness in the most ordinary circumstances of life. The time has come to re-propose wholeheartedly to everyone this *high standard of ordinary Christian living*: the whole life of the Christian community and of Christian families must lead in this direction. It is also clear however that the paths to holiness are personal and call for a genuine "*training in holiness*", adapted to people's needs. This training must integrate the resources offered to everyone with both the traditional forms of individual and group assistance, as well as the more recent forms of support offered in associations and movements recognized by the Church.

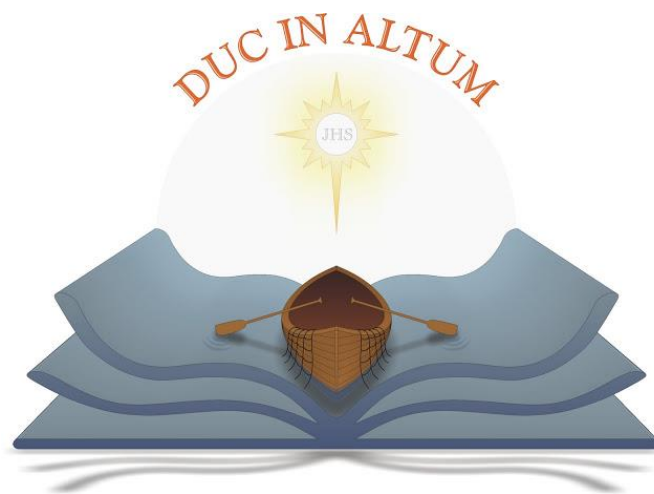


*Novo Millennio Ineunte, Pope Saint John Paul II, 2003*

**The Primacy of Grace**

38. If in the planning that awaits us we commit ourselves more confidently to a pastoral activity that gives personal and communal prayer its proper place, we shall be observing an essential principle of the Christian view of life: *the primacy of grace*. There is a temptation which perennially besets every spiritual journey and pastoral work: that of thinking that the results depend on our ability to act and to plan. God of course asks us really to cooperate with his grace, and therefore invites us to invest all our resources of intelligence and energy in serving the cause of the Kingdom. But it is fatal to forget that "without Christ we can do nothing" (cf. *Jn 15:5*).

It is prayer which roots us in this truth. It constantly reminds us of the primacy of Christ and, in union with him, the primacy of the interior life and of holiness. When this principle is not respected, is it any wonder that pastoral plans come to nothing and leave us with a disheartening sense of frustration? We then share the experience of the disciples in the Gospel story of the miraculous catch of fish: "We have toiled all night and caught nothing" (*Lk 5:5*). This is the moment of faith, of prayer, of conversation with God, in order to open our hearts to the tide of grace and allow the word of Christ to pass through us in all its power: *Duc in altum!* On that occasion, it was Peter who spoke the word of faith: "At your word I will let down the nets" (*ibid.*). As this millennium begins, allow the Successor of Peter to invite the whole Church to make this act of faith, which expresses itself in a renewed commitment to prayer.



#### 4. Pope Benedict XVI, April 2005, Inaugural Mass Homily

There is nothing more beautiful than to be surprised by the Gospel, by the encounter with Christ. There is nothing more beautiful than to know Him and to speak to others of our friendship with Him.

If we let Christ into our lives, we lose nothing, nothing, absolutely nothing of what makes life free, beautiful and great. No! Only in this friendship are the doors of life opened wide. Only in this friendship is the great potential of human existence truly revealed. Only in this friendship do we experience beauty and liberation. And so, today, with great strength and great conviction, on the basis of long personal experience of life, I say to you: Do not be afraid of Christ! He takes nothing away, and he gives you everything. When we give ourselves to him, we receive a hundredfold in return. Yes, open, open wide the doors to Christ – and you will find true life.

#### *Deus Caritas Est*, Pope Benedict XVI, 2005

*We have come to believe in God's love:* in these words the Christian can express the fundamental decision of his life. Being Christian is not the result of an ethical choice or a lofty idea, but the encounter with an event, a person, which gives life a new horizon and a decisive direction.

#### Hope in the Future Prayer

God, our loving Father, we thank you for blessing our parishes  
with all that we need to respond to our vocation  
to be missionary communities in our localities.

We thank you for all our parish members who,  
in response to your call,  
give of themselves so freely to enrich our parishes  
in the ways of love and service.

We ask you now to pour out afresh the gifts of your Spirit upon each one of us,  
that we may be inspired to serve you in new and creative ways—  
as **missionary disciples** bringing your Light to the world.

We ask your blessing upon us, as we journey together in hope,  
through Christ our Lord.  
AMEN.

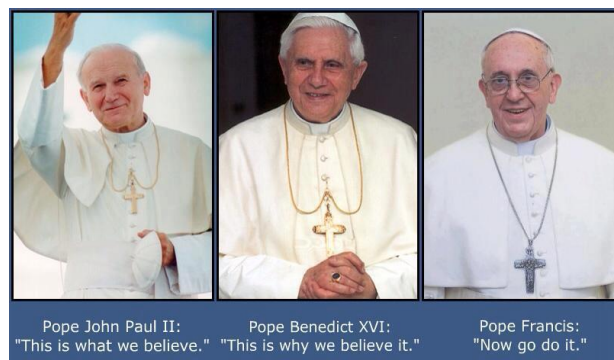
## 5. Pope Francis, *Evangelii Gaudium*, 2013

### Words of Encouragement to the Missionary

279. Because we do not always see these seeds growing, we need an interior certainty, a conviction that God is able to act in every situation, even amid apparent setbacks: “we have this treasure in earthen vessels” (2 Cor 4:7). This certainty is often called “a sense of mystery”. It involves knowing with certitude that all those who entrust themselves to God in love will bear good fruit (cf. *Jn* 15:5). This fruitfulness is often invisible, elusive and unquantifiable. We can know quite well that our lives will be fruitful, without claiming to know how, or where, or when. We may be sure that none of our acts of love will be lost, nor any of our acts of sincere concern for others. No single act of love for God will be lost, no generous effort is meaningless, no painful endurance is wasted. All of these encircle our world like a vital force.

Sometimes it seems that our work is fruitless, but mission is not like a business transaction or investment, or even a humanitarian activity. It is not a show where we count how many people come as a result of our publicity; it is something much deeper, which escapes all measurement. It may be that the Lord uses our sacrifices to shower blessings in another part of the world which we will never visit. The Holy Spirit works as he wills, when he wills and where he wills; we entrust ourselves without pretending to see striking results. We know only that our commitment is necessary. Let us learn to rest in the tenderness of the arms of the Father amid our creative and generous commitment. Let us keep marching forward; let us give him everything, allowing him to make our efforts bear fruit in his good time.

280. Keeping our missionary fervour alive calls for firm trust in the Holy Spirit, for it is he who “helps us in our weakness” (*Rom* 8:26). But this generous trust has to be nourished, and so we need to invoke the Spirit constantly. He can heal whatever causes us to flag in the missionary endeavour. It is true that this trust in the unseen can cause us to feel disoriented: it is like being plunged into the deep and not knowing what we will find. I myself have frequently experienced this. Yet there is no greater freedom than that of allowing oneself to be guided by the Holy Spirit, renouncing the attempt to plan and control everything to the last detail, and instead letting him enlighten, guide and direct us, leading us wherever he wills. The Holy Spirit knows well what is needed in every time and place. This is what it means to be mysteriously fruitful!



# NOTES