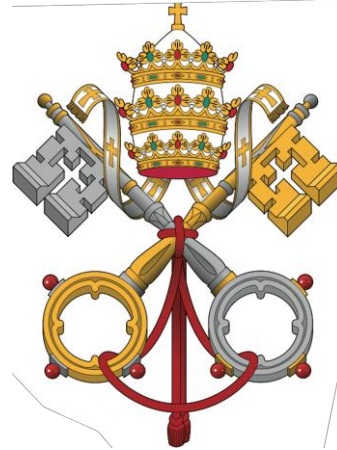


Tradition



Meditation

We are walking towards Notre-Dame de Chartres and today you are participating in the pilgrimage of Our Lady of Christendom, one of the three founding pillars of which is "Tradition".

I. But do you know the significance of this (very important) word “tradition”?

The Tradition to which we refer here is written with a capital T.

It is akin to the human and family traditions of our land or of our homeland, which correspond to ways of being and acting, uses and customs transmitted to a human group over a long space of time

Thus, **every tradition has two basic elements:**

- An **inheritance**
- and **the fact that it is transmitted**, generation after generation.

For us Catholics, Tradition must not be understood as being self-sufficient or disconnected from the rest, quite the contrary.

In the transmission of the revealed deposit, the divine institution informs us that **three interrelated, interwoven and yet distinct elements intervene:**

- **Tradition**
- **Holy Scripture**
- **the Magisterium of the Church.**

II. What does the word “Tradition” mean?

First, it refers to the **continuous transmission in the Church of the divine doctrine completed with Christ and the Apostles, that is, the revealed deposit**. This transmission is accomplished in **two ways**:

- **Holy Scripture**

- **oral preaching** (in which the Magisterium plays a leading role) and the **faith of the Church** (2Th 2:15). It is often this second route which, in a more strict sense, is called "Tradition": that is, **the transmission of Revelation by a means distinct from Holy Scripture**.

III. Why is there a close link between Scriptures and Tradition?

The Apostolic Tradition transmits not only the oral preaching of Christ and the Apostles, but also the Holy Scriptures themselves.

It is an opportunity to recall that the books of the New Testament were written after the institution of the Church by Our Lord: Tradition did exist before the writing of the Epistles or Gospels.

This link between Holy Scripture and Tradition is essential. We must not, therefore, oppose them, or choose one at the expense of the other, as did the Protestants who isolated Holy Scripture, to the point of rejecting Tradition; It became for them like a slogan: *Sola Scriptura*.

In reality, **the written Word of God must be understood in relation to the divinely instituted Tradition, which alone can offer the keys to its just interpretation**: together they are the two sacred sources of the deposit of the faith.

The centuries-long transmission of the deposit revealed by preaching and throughout the life of the Church has left some witnesses where we can always draw: it is customary to call it the **monuments of Tradition**.

These are the acts and writings of the Apostles, the Popes, the Councils and the Bishops. But we must also mention the testimonies of archeology and history, of Christian literature and of sacred art. It will be noted that liturgy, because it is a permanent sign of the apostolicity

of the Church and because it links Christian worship to the apostolic rites, is "a foundational element of the holy and divine Tradition" (Dei Verbum 8).

IV. What do we call “Living Tradition”?

This expression is used when **the Magisterium**, infallibly assisted in its reception and its authentic interpretation of the monuments of the Tradition, **continues to transmit in an uninterrupted way the deposit revealed.**

This transmission is accompanied by a **deepening of what has always been contained in the Revelation itself**, though sometimes implicitly.

We can say that there are new dogmas, new definitions, but **no new truths: for all our faith is contained in the revealed deposit.** This better understanding of the deposit could be described as a **progressive and homogeneous development of the dogma.**

A relatively recent example is the proclamation of the dogma of the Assumption of the Blessed Virgin in 1950 by Pope Pius XII.

On the other hand, the expression "living Tradition" can not signify either the evolution of the truth itself or the addition of new truths to the revealed deposit: this would be opposed to the **definitive character of divine Revelation and the absoluteness of the Word of God**, which is immutable, like God Himself.

V. The expression "hermeneutic of the rupture" is sometimes used. What is it?

This expression was used by Pope Benedict XVI at the beginning of his pontificate in a speech to the Curia. **It is an interpretation of the truths of the Catholic Faith, rejecting the traditional understanding of Revelation and its doctrinal and moral teaching.**

The Pope Emeritus refers to the attitude of some in the Church after the Second World War, and especially after the Second Vatican Council, who wanted to "return" to a sacred Scriptures, supposed to be pure and unaltered, by stumping on 2000 years of faithful and fertile transmission.

This desire to emancipate oneself from the Tradition of the Church and

from a Magisterium judged as binding is at the origin of a wind of madness which was not without troubling many faithful.

Cardinal Journet (1891-1975) wrote, moreover, that "*liturgy and catechesis are the two jaws of the pincers with which faith is plucked.*"

He joined in this sad fact the demand which, through the voice of Jean Madiran (1920-2013), had risen among the Christian people: "***Give us back the Scriptures, catechism, and the mass.***"

How many innovative experiments, whether in terms of biblical translations, or the drafting of new catechetical paths, or innovative liturgical celebrations, have in fact multiplied, in complete ignorance, or even an assumed rejection of the Tradition of the Church.

We must also note the successive efforts of:

- Cardinal Joseph Ratzinger, when he was prefect of the Congregation for the Doctrine of the Faith, who worked on the publication of a universal catechism, and then began to correct the faulty translation of the sacred texts;

- then of Benedict XVI, who published the *Motu Proprio Summorum Pontificum*, intended to liberalize the celebration of the Holy Mass according to the Roman rite in its ancient form, this "extraordinary form", better known as the traditional rite. One of the main reasons for our attachment to this rite, besides the "venerable and ancient use" of a liturgy of which Benedict XVI recalled that it was never abrogated, thus testifying to an uninterrupted tradition, is **its real ability to adequately express the mystery of the Mass.**

We see that this aspiration to defend the immemorial Tradition of the Church is none other than the imperative duty to preserve this inheritance received from the apostles, preserved intact and deepened under divine assistance throughout the ages. Tradition is the very life of the Holy Mother Church.

It is precisely in response to the crisis of the Church that the Pilgrimage of Our Lady of Christendom was created to recover, preserve and continue to transmit the immemorial heritage of the Catholic faith and a personal and social action, derived from it.

Tradition is not the sclerotic attachment to the past: it is, within the

Church, the life-giving source of an authentic and faithful faith in Jesus Christ.

By manifesting our attachment to the Perennial Tradition of the Church, let us be aware, dear pilgrim, that it is not our property, that we are not there to "save it"; But to receive from her the salvatory teaching of our Lord Jesus Christ.

Compendium of the Catechism of the Catholic Church

11. Why and how should Divine Revelation be transmitted?

God wants "all men to be saved and to come to the knowledge of the truth" (1Tim 2,4), that is, Jesus Christ. Therefore it is necessary that Christ should be proclaimed to all men according to his own commandment: "Go and teach all nations" (Mt 28:19). This is achieved through Apostolic Tradition.

12. What is Apostolic Tradition?

Apostolic Tradition is the transmission of the message of Christ, which has been accomplished since the beginnings of Christianity, through preaching, witness, institutions, worship, and inspired writings. The Apostles transmitted to their successors, the Bishops, and through them, to all generations, until the end of time, what they received from Christ and learned from the Holy Spirit.

13. How does Apostolic Tradition come about?

Apostolic Tradition is achieved in two ways: by the living transmission of the Word of God (more simply called Tradition) and by Holy Scripture, which is the same announcement of salvation, written down.

14. What is the relationship between Tradition and Holy Scriptures?

Tradition and Holy Scripture are interrelated and closely interconnected. In fact, both make the mystery of Christ present and fruitful in the Church, and they spring from an identical divine source. They constitute a single sacred deposit of faith, in which the Church

derives its certainty concerning all that is revealed.

15. To whom is trusted the deposit of the Faith?

Since the Apostles, the deposit of faith is entrusted to the whole Church. With the supernatural meaning of faith, the whole people of God, assisted by the Holy Spirit and guided by the Magisterium of the Church, welcomes the divine Revelation, understands it ever more deeply and strives to live it.

Christendom



Meditation

On our way to Chartres, we hear a lot about Christendom, such as Pilgrimage of Christendom, Our Lady of Christendom...

What is it about ? To answer this question, rather than a presentation, I offer you a brief dialogue on the road, between a new pilgrim and a former pilgrim, for example his chapter leader.

New pilgrim (NP): Why does the organization Our Lady of Christendom insists so much about Christendom?

Chapter leader (CL): Quite simply, because Christendom is the model of society that allows every individual, who wants it, **to work out his salvation, as easily as possible, here on earth.**

NP: OK. But what is Christendom?

CL: This is both a very simple and a complicated question. However, in order to be concise, one can say that Christendom is **a society** which lives, or, more exactly, try to **live according to the Gospel.**

NP: Which is?

CL: Well, to live according to the Gospel is to apply the principles found in it. Our Lord Jesus Christ came to "fulfill", in the sense of making final, the law that comes to us from the Old Testament. And He completed it with a new commandment, that of Love. So living according to the Gospel is living by applying **God's commandments** (The Ten Commandments), in the light of the new commandment: **Charity.**

NP: OK. But this only applies to Christians. Correct?

CL: Not at all ! God has placed in **the soul of every man** a law called **natural law**. It is the law that, naturally, whatever our religion makes us, for example, protect the weak, love beauty, want peace ... And God, Creator of all things, since he can not want a thing and its contrary, gave Moses commandments which are only the translation of this natural law. Therefore, living according to **natural law** or according to **God's commandments is equivalent**.

NP: But these societies which live according to the Gospel, they already exist! For example, families (at least some), monasteries, some schools...

CL: It is true, and we could add the Scouts, the chapter of the pilgrimage with which we are walking, and many other small groups. It's good, and we have to encourage them, but it's not enough. Indeed, these societies that are mini Christendom have only a very limited power, as far as time and space are concerned. What is necessary is that society, which has all the powers, that is, the nation itself, become christian. Indeed, it is the nation that exercises the most influence on our everyday life, and it is therefore the nation that must live according to the Gospel.

NP: So what we want is a form of society comparable to Muslim societies!

CL: Not at all ! **We do not want confusion** between the temporal powers and the spiritual powers, as in the Muslim theocracies. But **we do not want the separation** we are trying to impose on certain secularists. We want a distinction between the two powers, while demanding that the temporal power be irrigated by the spiritual power. We want to "restore to Caesar what is Caesar's, and to God what belongs to God," knowing that Caesar himself owes a worship to God. In short, **neither confusion nor separation, but distinction of powers and submission of the whole to God: that is what Christendom is**.

NP: Okay. But what can I do to get to Christendom?

CL: What is presented as the golden age of Christendom in France, is the 13th century, the century of Saint Louis. Well, Saint Louis did not say, one morning upon waking up: "From this moment forward, I create Christendom! ". Throughout his life he tried to act as a Christian. And, as he was king, he was able to create the conditions

that allowed society to follow his example. Even if a Saint Louis is currently lacking at the head of France, let us act like the French of the thirteenth century: **let us act**, in the midst of where we live, **as Christians**, that is to say by respecting the laws of God, And, little by little, we will be able to change the face of society.

NP: Ah! This way, we are nowhere close to our goal!

CL: Yes, and that's why we have to get there **right away**. And then, do not you lose heart en route; given the nature of man, there is no perfect society. That does not mean that we don't all have a duty to act so that **everyone may obtain their salvation. Our salvation is our "Common Good"; Christendom is the means of achieving it. This is the goal and one of the three pillars of our pilgrimage.**

Dear pilgrim, let us now remain silent, in order to ponder for a few moments on what we have just heard, before reciting the "Prayer for Christendom" found in our booklets.

Prayer for Christendom

"Dear God, allow me now to pray to you, in the form of meditation, for Christendom. Give me the words to touch Your Heart; on this road to Chartres, we come to ask for it, for that Christianity which brings us together and resembles you.

*Around us this word sounds bad. For many, it means a past left behind. Worse yet, it summarizes all the worst Christians have done during the course of history. For us, Christianity is what Christians can do best by imitating your virtues and obeying your commands. **For us, Christendom is a society in accordance with Your will in order to save all men. It is the society in which each person may direct his life, if he wishes, according to the Decalogue and the Beatitudes.***

*The doctors, inspired by Your Church and Your Holy Pontiffs, have taught us from the beginning that love of neighbor is the gateway to Your eternal kingdom, that love is translated into specific behaviors and that **the temporal organization of a society is not indifferent to the eternal salvation of its members; It must enable them, without hindrance, to practice the good according to their gifts and their vocation.***

*Moreover, **the temporal salvation of a society is bound up with the***

respect of Your commandments; A higher moral law, independent of the fluctuations of a majority, imposes itself on its decrees and its institutions.

*This **exemplary social doctrine of Your Church**, help us to know it, to make it loved and to be faithful to it. You have thus led us not to accept the present state of our European societies. They degrade themselves in the rejection of any public reference to God and their Christian history.*

*Help us to **realize** that this rejection contradicts Your formal will.*

*Certainly, You have not come into our history to take over the temporal and political powers. The tempter has shown You the kingdoms of the earth and their glory; He claims their dominion; He gives it to whomever he pleases. But in front of this usurpation, your answer opposes the **absolute rights of God on reality and to nature**.*

*The power of the evil upon things and consciousness comes to him from our transgressions and the power of Your sacrifice is needed to rob him of his empire. The reality of this evil power continues to paralyze us, and we may be afraid to face it in its own turf; fear of losing our souls in the political arena, fear of the violence of persecution. These dangers are very real, and we will surely be held responsible for our denunciations of the ambiguities of a deceptive secularism and a tolerance without solutions. **Only truth makes the bed of charity. (Or truth is the only true companion of charity).***

*Help us **not to desert the temporal**; This is where our eternity is played out; Help us to bear witness to the Hope that dwells in us.*

If you told Pilate that Your kingship was not of this world, You also told him that he himself would have no power over You if his authority had not been given to him from above.

You have confirmed to your apostles that You were not of this world but You prayed to your Father, not to withdraw us from the world but to protect us from evil.

*You also recommended them not to exercise power as the powerful typically do, but to serve, **even when exercising authority**. There is therefore a Christian way of exercising paternity and temporal power.*

You have told us to render duties to the public power, to Caesar.

*But, in telling us to give back to God what is due to him, you have signified to us that **Caesar, too, is himself subject to God.***

*For us Christians, living from our devotion to Christ the King, we even say that **Caesar owes You a public worship.** This public worship we practice it ourselves in the gatherings of our communities. For us, this is how Christendom begins. The promises of blessings of Your Sacred Heart are attached to the honor that we must bear to Your Love, Your Wounds, Your Passion and Your Sacrifice of Atonement.*

*This distinction between the **temporal** (nature, "Caesar") and the **spiritual** (grace, God) constitutes the secret of the proper functioning of a Christian society:*

- ***To the laity comes the temporal**, the place of exercise of their responsibilities as parents, educators, managers; the place where the works of mercy are performed – such as nourishing, educating, lodging, caring, consoling, visiting and burying; the place where the universal moral virtues are practiced - prudence, justice, strength and temperance.*
- ***Your priests are entrusted with the power to give supernatural life** to our souls, the power to give us the sacramental grace, present grace and sanctifying grace, the power of the internal forum, the power to govern the Church in Your name*

*It is the frequentation of the "Our Father" which will give our Christian society harmony and fecundity, by **the distinction of orders and the complementarity of gifts.** Teach us again the "Our Father", the prayer of Hope.*

*Give our generation **the lucidity and strength** to build Christianity, for there is found Your will. Pick us up and make us Christians according to Your Heart. Place at our head the grand sign which appears in the sky: that of a Woman, clothed by the sun, with the moon for adornment, crowned with stars; It is Our Mother; We belong to Her.*

Dear God, please listen to the prayer of the poor pilgrim that I am, that Your kingdom may come.

That will be done. Amen”

Christus Imperat



Mission

By way of a hook/ launching off point...

Dear pilgrims,

You walk, you advance towards Chartres. This movement is yours. But it is also the movement of all those around you, who precede you or who follow you. Unfortunately, many others do not know Christ and are simply inert, lifeless. These people must be revived and saved. That is your mission, THE mission, if you accept it!

Main Ideas

- Movement comes from God...
- It goes through us...
- and... it goes beyond us!

Movement comes from God

Christ, first missionary of the Father

It is Christ who gives movement and rhythm, because He is the first missionary of the Father. Mission, or apostolate, means "*sending*". Christ is the true and the only one *sent* by the Father, the first *apostle*. His incarnation and all his earthly life are a unique mission: he was chosen to be sent: "*I did not come from myself, but it was the Father who sent me*" (Jn 8,4). His mission is to announce the Good News, to evangelize, to save humanity. "*I have to announce the good news of the Kingdom because that's why I was sent.*" (Lk 4, 43).

The good news of the Kingdom is its Person and it is He who saves us: "*God did not send His Son into the world to judge the world but to save the world through Him*" (Jn 3:17). It is therefore to save us that he becomes a servant, suffering, even going as far as the failure of the Cross ... A good example for us who often seek the very visible successes in our apostolates.

All authentic evangelization comes from Christ and leads to Christ

The movement is given by Christ but he does not stop with his death, his Resurrection or his Ascension. On the contrary, Christ himself will send his apostles. "*As the Father sent me, behold, I send you*" (Jn 20:21). He gave them strength to continue his mission: "*You will receive power, that of the Holy Spirit ... And you will be my witnesses*" (Acts 1, 8). The movement will continue to ignite, ignite and renew the face of the earth: "*I have come to light the fire on the earth*" (Lk 12:19). The Spirit of Fire that the apostles received in fullness at Pentecost, in the form of tongues of fire. The fire of the Gospel that enlightens, warms, heals and saves. Authentic evangelization can only be intimately linked to the Spirit of Christ; it is the continuation in our time of the one message of Christ. Through his Church and his apostles, his evangelization continues. Do not confuse it with a banal activism or "*a simple humanitarian sentiment*." It must come from Christ and lead to Christ, the only mediator between God and men.

Evangelization is entrusted to the Church, and therefore to every Christian

The Church of Christ has been given the mission to evangelize. This is part of its "*genome*", its identity. For the gospel is by nature good news, and good news is made to be announced, proclaimed. The Gospel cannot be you, otherwise it will be killed! Which makes St Paul say: "*To proclaim the Gospel is not for me a title of glory but a necessity that falls to me. Yes, woe to me if I did not proclaim the Gospel*" (1 Corinthians 9:16). Every Christian is a missionary by nature.

You need not be a priest or a religious to be a missionary, but simply a Christian, mature in your faith. "*Evangelizing action is the clearest sign of the maturity of faith*."

Jesus tells us: "*You are the salt of the earth ... you are the light of the world*" (Mt 5: 13; 16). Salt is made to salt, light to light. "*We cannot accept that the salt becomes tasteless and the light is kept hidden*."

When this movement is going through us

That's the theory... but in practice? It's a bit like the cross and banner ... Yes, evangelizing is like carrying the banner.

Missionaries, what is your banner?

This is the message you give. This message is wearing it, showing it forth. It is powerful and even percussive if it is in tune with the message of Christ. This message is primarily your way of life. We want to be missionaries? Let's live united with Christ! Let's discover or rediscover "*the joy and enthusiasm of meeting Christ*". Let us nourish ourselves with the sacraments, let us oxygenate ourselves with prayer, let us join our joys and our sacrifices with those of Christ. **This happy intimacy with Him is vital to let Him act in us, and through us.** So, no mission without commitment in the path of holiness. This requirement of mission must encourage us ... not discourage us or make us give up! Be careful, to embark on the path of holiness is not to have completed the journey. Do not wait to be saints to evangelize, otherwise we will never evangelize. "*Faith is strengthened when it is given away!*" The mission itself is sanctifying. So let's evangelize in order to become saints. This is the first work of Mercy. The charity of charities.

Wearing the banner: an art

Wearing the banner can be scary: we can be afraid to show up, afraid to let it fall, or worse to fall oneself ... do not be afraid! God wants to carry it with us: "*If God is with us, who will be against us?*" (Rom 8:31) Let us detach from what *will they say about us*, and replace that with *what will God say*. Dare to proclaim the faith that animates us. To whom? First of all to all those around us: spouse, children, colleagues, friends, cousins or acquaintances... Then to the "peripheries", those places that require us to leave our comfort zone. There it is often more delicate: **the banner must be worn tactfully! Tact in the contact with the other.** Because in the heart of evangelization it will be necessary to touch the heart of the other. But hearts are often weakened, jaded, armoured or disgusted. To open up, they will need to be listened to, known and loved. They will be affected by shared friendship: they will then be able to accept help. **Without kindness, you will not have an audience!**

Let's raise our banners always higher!

Your banners must look at the spires of Chartres: they must point and even touch the sky! Your message too must display Heaven. **So let's go to the basics, let's reaffirm the foundation, the kerygma: Jesus is God. He loves me. By His Cross He opens the gates of Heaven to me, He saves me. I can love him. Can I say that with the conviction that only Christ is the liberation of man? The only answer to his existential questions?** You may know the story of Nicky Cruz, the most famous band leader in New York, who came out of a hell of bitterness and hatred by understanding these words: Jesus loves you! Jesus loves you!

It's simple, but it's powerful. It's up to us to train, so that we can say more. To be able to answer other questions with structured and clear thinking. **To get very practical, do I have a copy of the Catechism of the Catholic Church at home, or a Compendium? Do I open it regularly?** The doctrinal content is necessary for us to radiate the intrinsic force of the truth. However, this content alone can lead to austere and dry faith. Because we do not give our life for an idea, even if it is true! Benedict XVI said: "*At the origin of being a Christian, there is not an ethical decision or a great idea, but the encounter with an event, with a Person*". To evangelise is precisely to lead to this Person, to this event: to Christ. And this experience of Christ must make our hearts beat, warm them and dilate them. Jesus wants to "*touch us in the heart*".

This movement goes beyond us

Let's learn to be relay runners

Your banner is not just yours. It's your chapter's. We must learn to give it to someone else, to efface ourselves, to hand the baton on. The same goes for evangelization: **it is not an individual or isolated act, but a deeply ecclesial act.** You will continue to carry it with your prayer and remain united to your chapter, for it is your entire chapter which bears the banner by its songs, its prayer, its joy, the momentum and the spirit of the group. Let's live this mission together. But mission is like transmission, to function, it needs a relay. Let us learn to be relay runners in the Church. How? For example, simply by driving a friend to adoration, to mass, to a prayer vigil, to a pilgrimage ... Bringing him to your chaplaincy group, or to your catechism discussion; by making him meet a priest or a genuine Christian. There are a thousand ways to be a missionary.

Break - "Oasis is good"

An isolated faith is a faith in danger. Do not lose your soul by living your faith in too isolated a way. The faith you want to give also needs to be shared. In the spiritual desert of our world, "oases" are there to recharge our batteries. We need to recharge the batteries. They are like the bivouacs of the pilgrim. These are your families, parishes, the abbeys or monasteries that are close to you. These privileged places should allow you to encounter the happy experience of Christ and the Church. Not the Church of the media, but the living Church that crosses our hearts, unites us deeply ... and then pushes us outward. Once watered, we must replenish. Being rooted in our churches, in our midst, is good. But you must not be stuck or tense; that is a source of divisions in the Church. It is a counter-testimony. *"It is only by becoming a missionary that the Christian community will be able to overcome its internal divisions and tensions, and regain its unity and the vigour of its faith."*

Pilgrim and missionary on a daily basis

Your mission continues through your entire Christian life, everyday.

Our true concern should not be the result, but the witness of fraternal charity, for *"This is how everyone will know you are my disciples, if you have love for one another."* (John 13:35). **The result belongs to God. We are responsible for speaking, not converting. God alone converts.** *"One sows and another reaps"* (Jn 4:37). God alone is the true leader. Faith is no longer a presupposition in our social, cultural and political structures.

Let's go and reinstate Faith together. Let's go and re-evangelize our old Christian peoples, because true Christendom is still young, vibrant, and alive.

Conclusion

Dear pilgrims, may the Holy Spirit light your hearts with the fire of His Love to renew the face of the Earth. Do not be afraid to get in his movement, and even for it to move on beyond you. So forward ... and raise the banners!

Go forth, you are sent! Ite missa est!

Quotations

The laity participate in the priesthood of Christ: more and more united to him, they unfold the grace of Baptism and Confirmation in all dimensions of personal, family, social and ecclesial life, and thus realize the call to holiness addressed to all the baptized. Catechism of the Catholic Church n° 941

Today we talk a lot about the Kingdom, but not always in agreement with the thought of the Church. There are, in fact, conceptions of salvation and of mission that can be called "anthropocentric", in the reductive sense of the term, insofar as they are centred on the terrestrial needs of man. Saint John Paul II - Redemptoris Missio
Jesus Christ is the one whom the Father has anointed with the Holy Spirit and who has been constituted "Priest, Prophet and King". The entire People of God participates in these three

functions of Christ and carries the responsibilities of mission and service that flow from them (see RH 18-21). Catechism of the Catholic Church No. 783

Holy Baptism is the foundation of the whole Christian life, the gateway into the life in the Spirit (vitæ spiritualis ianua) and the door that opens access to the other sacraments. Through Baptism we are freed from sin and regenerated as sons of God, we become members of Christ and we are incorporated into the Church and made participators in His mission. Catechism of the Catholic Church No. 1213

It is necessary to hold together these two truths, namely the real possibility of salvation in Christ for all men and the necessity of the Church for salvation. St. John Paul II, Redemptoris Missio

He began his public life after being baptized by St. John the Baptist in the Jordan (see Mt 3:13), and after his resurrection he gave this mission to the apostles: "Go, therefore, make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to observe all that I have commanded you "(Mt 28: 19-20, see Mk 16: 15-16). Catechism of the Catholic Church No. 1223

In the Word of God there constantly appears this dynamism of the "exit" that God wants to provoke in the believers ... Today, in this "go" of Jesus, are present the scenarios and the ever new challenges of the evangelizing mission of the Church, and we are all called to this new missionary "exit". Every Christian and community will discern what is the path that the Lord is asking, but we are all invited to accept this call: to come out of his own comfort and have the courage to reach all the peripheries that need the light of the gospel. Pope Francis, "The joy of the gospel" n ° 20

The fruit of baptism or baptismal grace is a rich reality that includes: the forgiveness of original sin and all personal sins; the birth to the new life by which the man becomes adoptive son of the Father, member of Christ, temple of the Holy Spirit By the same fact, the baptized person is incorporated in the Church, Body of Christ, and made partaker of the priesthood of the Christ. Catechism of the Catholic Church No. 1279

The Christian should not be lukewarm. The Apocalypse tells us that there is the greatest danger of the Christian: that he does not say no, but a very lukewarm yes. This lukewarmness discredits Christianity. Faith must become in us a flame of love, a spark that really ignites my being, which becomes a great passion of my being and ignites my neighbour. This is the mode of evangelization: Accendat ardor proximos, that truth becomes charity in me, and charity ignites, like fire, my neighbour. Only in this action of igniting the other through the flame of our charity, does evangelization really grow, the presence of the Gospel, which is no longer just word but lived reality. Benedict XVI, to the Bishops gathered in the Synod Hall, October 8, 2012,

The number of those who know not Christ, and are not part of the Church, is continually increasing, and it has almost doubled since the end of the Council. With regard to this immense number of men whom the Father loves and for whom he has sent his Son, the urgency of the mission is evident. St. John Paul II, Redemptoris Missio

Even today, the mission ad gentes must be the constant horizon and the paradigm of all ecclesial activity because the very identity of the Church is constituted by faith in the Mystery of God which has been revealed in Christ to bring us salvation and by the mission to bear witness to him and to announce him to the world until his return. Benedict XVI, for the World Mission Sunday, 2012

By nature, the Church, during her pilgrimage on earth, is missionary, since she herself originates from the mission of the Son and the mission of the Holy Spirit, according to the plan of God the Father. Vatican II Ad Gentes

What can one say about the objections already raised with regard to the ad gentes mission? In the respect of all religious convictions and all sensibilities, above all, we must affirm with simplicity our faith in Christ, the only Saviour of man, faith that we received as a gift from above, without merit from us. St. John Paul II, Redemptoris Missio