

AMERICA IN MISSION: THE GOSPEL IS JOY

5th American Missionary Congress

Santa Cruz de la Sierra

(Bolivia)

July — 2018

INSTRUMENTUM LABORIS

For the Congress's preparation phase

INTRODUCTION

The Gospel Brings the Greatest Good to Humankind

1. Jesus sends out his disciples with this mandate: *“Go therefore and make disciples of all nations”* (cf. Mt 28:19). In the context of today's world, a question might arise: Do we gain something if we accept the Gospel and become Disciples of Christ? Jesus provides the answer while he was talking to Peter: *everyone who has left houses or brothers or sisters or father or mother or children or fields, for my name's sake, will receive a hundredfold, and will inherit eternal life* (cf. Mt 19:29). Ignoring or rejecting Jesus Christ means losing the great opportunity of belonging to the *boundless riches of Christ* (cf. Eph 3:8) and *to the plenitude of his life* (cf. Jn 10:10). Saint Paul shows his fascination for the divine offer with these words: *What no eye has seen, nor ear heard, nor the human heart conceived, what God has prepared for those who love him* (cf. 1 Cor 2:9). Therefore, announcing the Gospel of Christ brings a great benefit to all mankind, or rather, the greater good.

The Instrumentum Laboris to Prepare the Congress of 2018

2. Convinced of the great good that the announcement of Christ is to mankind, we prepared this document as an *Instrumentum Laboris* for the 5th American Missionary Congress, which will happen in July 2018 in Santa Cruz de la Sierra (Bolivia). With this

Instrumentum Laboris, we wish that all delegates and participants of the Congress may have access to useful content for the personal preparation and the ecclesial groups to which they belong.

The Instrumentum Laboris Through the Method of Seeing, Judging, and Acting

3. The *Instrumentum Laboris* consists of a reflection elaborated and prepared by the Theological Commission of the Congress, echoing the lectures and debates that have already occurred in the previous symposiums. Based on that publication, a few proposals were developed and are presented here; they revolve around the selected main theme in order to be debated in the Congress, namely, the Gospel, the joy, the communion and the reconciliation, mission and prophetism. From all of them, we conceived a methodologically structured presentation according to the following parts: See, Judge and Act. These have been already assumed as a working method in the majority of our ecclesial works in America. The Judge section is longer since we have taken into account the biblical and doctrinal contribution that corresponds to each theme.

Final Participation Questionnaire for Readers and Delegates

4. At the end of this *Instrumentum Laboris*, there is a list of systematized questions that allows its readers and the participants of the Congress in 2018 to study in depth the tackled themes and to formulate the appropriate proposals in response to them. There are several questions and they require a previous selection by those who will participate as delegates or representatives. Therefore, they are classified thematically and they vary by sectors of the population, with the purpose of facilitating a reflection in all the ecclesial areas. We recommend that whoever will answer this questionnaire, must choose a question in each series, according to his opinion. The results must be sent to the national delegate of every country, whom in return, will remit it to the Theological Commission of the Congress by the end of 2017. The purpose is to take into account the contribution of each group and country in the immediate preparation prior to the Congress.

Please note that we have summarized the contents of the document. For further information or to consult the whole document (available in Spanish only), visit the following website:

[http://www.ompvenezuela.com/paradigm/Descargas/Otros/Instrumentum_Laboris -
_Completo.pdf](http://www.ompvenezuela.com/paradigm/Descargas/Otros/Instrumentum_Laboris_-_Completo.pdf)

SEE

To Look at the World as God Does

5. For a better understanding of our world, we need to see it as God does: with a loving, a merciful and a faithful look.

To Observe and to Analyze

6. Since God exists in every reality, person and situation, we need to see with Christian faith, how he works on them.

A. TO SEE AND TO CONFIRM

I. A WORLD THAT CHANGES RAPIDLY

Rapid and Deep Changes

7. Different transformations at all levels of human reality are happening at high speed. Therefore, our world is torn between tradition and novelty.

Ambiguity in the Changes

8. Information and communication technologies stand as powerful agents in our society that change our reality. This technological revolution involves positive and negative aspects in every transformation.

A Few Characteristics of Postmodern Culture

9. Postmodern culture establishes a better understanding and closeness to reality. This favours emotions, rationality, experience, mutual relationships and places.

A Change of Period and Paradigm Within the Information Society

10. We are experiencing a change of period and paradigm. This provokes mixed emotions of insecurity, confusion, anxiety, illusions, expectation or enthusiasm.

The Socioeconomic Breach of Exclusion

11. Millions of impoverished people are unaware of the globalization of communication and information. The digital breach is not only generational but mainly socioeconomic.

To Distinguish Between the Advantages and Disadvantages of New Technologies

12. It is important to distinguish between the advantages and disadvantages of ICT, digital culture and the promotion of individual and community values.

There is a Real Sense of Joy in the American Continent

13. There is a real and deep sense of joy that originates from healthy relationships with God and the creation, the positive value of humanity and a sense of celebration and resistance in the presence of the peoples' own pain.

A Missionary Proposal that is Conscious of the New Culture

14. In the mist of this reality, the missionary proposal must be conscious of this new culture. The Gospel's announcement must keep this in mind while benefiting from the opportunities it offers.

The Prophetic and Missionary Announcement of True Happiness

15. The prophetic announcement of true happiness will contribute to the criteria of Jesus and the Kingdom. The mission in America must announce/denounce prophetically what affects the creation.

II. THE SOCIOCULTURAL, ECONOMIC AND POLITICAL DIMENSIONS TO SEE IN THE AMERICAN CONTINENT

Based on the Document of Aparecida

16. Following the reality offered by Aparecida (DA 43–97), there are some fundamental elements when you look at the different dimensions of the American Continent.

The Sociocultural and Symbolic Wealth in Dialogue with the Gospel

17. The cultural values, their symbolic expressions as well as the specific practices of customs, contains gifts for the human race. When they are well assumed and in dialogue with the values of the Kingdom, they could be a contextual expression of the Gospel.

The Intercultural and Interreligious Dialogue With "Others"

18. The intercultural and interreligious dialogue deeply respects what is different and at the same time, it represents a source of communion amidst adversity. Thus, it introduces the mission through dialogue and the ability of listening.

The Complexity of Diversity Between Urban and No Urban Societies

19. The diverse societies face complex problems at different levels. They require complex solutions and an understanding of a much wider global context.

The Family Crisis Requires the Light of the Gospel

20. No one is unaware of the crisis experienced by the family or its urgent need to receive the light of the Gospel that enlivens its vocation. The conclusions of the Synod on the family and the exhortation *Amoris Laetia*, offer good approaches to accompany the situations experienced by families.

The Scorn and Violence Against Life and Human Dignity

21. Crime and public insecurity are present in our societies in different ways. This situation is a clear sign of scorn against life and human dignity. At the same time, it values power and money above everything else. The Gospel should be used to transform a state of sin into an authentic communion.

The Problem of Forced Migration

22. Forced migration, exile through violence and the refugee situation are afflictions of our society. Government policies are often unable to deal with this issue properly and thousands of people live with the consequences.

The Violation of Human Rights

23. People in the American continent are more conscious about human rights, but often, they are violated through ideologies, racism, politics, economy and religion. In order to become authentic missionary disciples, we must defend the rights of every person.

The Logic of the Market Creates Exclusion

24. The prevailing logic of the market, consumerism and the priority of economy, create major exclusions. The value of money comes before the human dignity and the whole creation. Populations don't have access to equal conditions and opportunities, thus they become even poorer.

The Economic Domination of Some People Creates Unemployment and Poverty

25. Underemployment, unemployment and informal employment are very common in our societies. Also, there is a concentration of wealth at the hands of a few people that oppress the needy to become richer, while many people live in poverty and even in misery.

The Alarming Situation of Women

26. The situation of women requires special attention. Although there has been some progress regarding their equal dignity, there is still much to be done. It is important to point out the violence that many women have to endure in different areas. Also, it is essential to value them as true protagonists of the Church's mission.

The Necessary Care of Our Sister Mother Earth

27. The environment, biodiversity, global warming, over-exploitation of natural resources and many others are related to the care of a common house, as mentioned by Pope Francis. We have to protect and take care of our earth and environment because they are essential elements of our faith in creation and the communion with God the creator.

The Ecological Drama That Disintegrates Our World

28. The ecological reality in front of our eyes is terrifying: melting glaciers, lakes running dry, global warming, greenhouse effect... We are living in a time of great ecological crisis: biodiversity loss, ecological catastrophes, meteorological irregularities and the illnesses that result from them. It's the widespread phenomenon of disintegration, when ecology is mainly unitary.

The New Ecological Conscience

29. There is a new ecological conscience that fights against the deterioration of life and tries to redefine progress through ethical sensitivity. Since the Earth is sacred, we need to maintain a perfect harmony between humans and nature. Thus, ecology must use new technologies that will lessen the negative impact and seek sustainable development.

Progress and Lacks of the Political and Democratic Life

30. The world of politics has made great progress in the human, social and political values. Public awareness follows the use and exercise of power with interest as well as it demands the consideration of their requests by the elected representatives. Nevertheless, there are also great limitations, increasing conflicts and social upheaval that affect the basic needs of people and institutions. There is still much to be done to respect the peoples' will and liberty.

The Institutional Weakness in the Field of Justice

31. To these we can add the institutional weakness in different fields of the political representation, such as the party system or the mean actions of national/local representatives and the inefficient justice system attacked by corruption. These benefits those who are powerful and creates a lack of justice for the poor and vulnerable people.

The Need of Reconciliation and Communion Spaces

32. The world of today seems to offer an image of tension, many structural injustices, unleashed aggression and violence. The phenomenon of terrorism strongly calls out the contribution of religions and the justice system. That is why we need to create reconciliation and communion spaces.

America, the Continent of Hope and the Mission of Evangelization

33. America is a continent of hope and it reflects the joy of life. Despite many difficulties, it remains the leading place in the Church's mission and it welcomes the Kingdom of God that will transform our peoples, societies and cultures with the wonderful light of the Gospel.

III. SOME PARTICULARITIES OF OUR CHURCH

Light of the Church in America

34. Among the lights and shadows that are part of the Church's reality in America and taking into consideration the document of Aparecida (DA 98–100), we can outline the following aspects:

- There are communities that have strong faith, experience the sacraments and commit themselves to the justice of the Kingdom.
- The Word of God reaches many believers and its message guides the people of God.
- The Liturgy has various expressions and it's carried out through devotion. The celebration of the sacraments reveals the deep faith of people.

Missionaries and the Participation of the Laity

35. Bright aspects that must be emphasized:

- The commitment of missionaries and their testimony are a richness, which leaves a mark in many countries.
- The urgency of new laity movements enriches the life of the Church as new communities are created.
- The participation of the laity is growing and animating the commitment of communities, thus, their presence is essential to them.

JUDGE

THE GOSPEL

The Gospel of Jesus Christ is the Best News for Mankind

67. The word "Gospel" means "Good News" and it derives from the Greek "euangelion (εὐαγγέλιον)." Jesus brought us the best news of all times: Salvation. He also represents this Good News and he came to proclaim the Kingdom of God.

Jesus Is the Architect of the Good News, the Gospel

68. Jesus is not only the bearer of the Good News, but he is also the architect. The Good News of salvation passes through him; it becomes effective when he gives his life on the cross and because of his intercession with the Father.

Everything Pertaining to Christ Is Gospel, the Good News

69. Everything that is related to Christ is called Gospel or Good News. For example, his person, his doctrinal message, his revelation of the Holy Trinity, his work of Salvation, his expression of God's love to humankind, his death that saves us, his resurrection and ascension, etc.

The Gospel Is the Announcement of Christ, Dead and Risen

70. The resurrection of Christ and his ascension to heaven were the greatest news for his disciples. This brought them immense joy and it reinforced their faith so that they will proclaim it to everyone.

The Gospel Announces That Jesus Is the Lord

71. Saint Paul reminds us that the resurrection of Christ is the foundation and guarantee of our faith: "And if Christ has not been raised, then our proclamation has been in vain and your faith has been in vain." (1 Cor 3:14 pm) Peter also announces this: "Therefore let the entire house of Israel know with certainty that God has made him both Lord and Messiah, this Jesus whom you crucified." (Acts 2:36)

Jesus Is the Radical and Positive Answer to Every Deep Concern

72. The Lord is the Good News to those who have lost the way and meaning of existence. They often ask themselves how to appreciate life and if there is something beyond death. Jesus is the radical and positive answer to these concerns through his life, death and resurrection.

The Gospel (εὐαγγέλιον) in the New Testament

73. In the New Testament, the word “Gospel” appears 76 times and the word “Evangelize” appears 54 times. The Good News or the Gospel is, at the same time, the person of Jesus, his teaching and his work of salvation.

The Gospel Is Good News Because of Its Doctrinal Content

74. The Gospel is Good News because of its perfect doctrinal and moral contents. We can be sure that the Gospel’s teachings are absolutely good and true, because they come from Christ, who is God. Thus, our path is traced in order to reach our sanctification and salvation.

The Gospel of God Announces that the Kingdom of God Is Close

75. The Gospel, as Good News, is closely related to the Kingdom of God. In the beginning of his ministry, Jesus announces the Kingdom of God as the specific and concrete Good News that comes from God: *“The time is fulfilled, and the kingdom of God has come near; repent, and believe in the good news.”* (cf. Mk 1:14–15; Mt 4:17)

The Kingdom of God Is Near Through the Liberating Action of Christ

76. According to Mark’s Gospel, the announcement of the Kingdom of God is a living and dynamic reality that cannot be stopped. Its definite proximity is an open and universal proposal so that mankind takes part in the salvation that God offers. Thus, we can conclude that the Kingdom is related to the liberating action of Jesus.

To Believe in the Gospel, Allows Us to Enter the Kingdom of God

77. Jesus’s mandate: *“repent, and believe in the good news”* (Mk 1:15) leaves an open door so that every person may enter the dynamism of the Kingdom, which is like a torrent of new life, capable of leading humankind through paths of justice, fraternity and peace. The calling to conversion mainly implies a change of mentality, a new vision of life, mankind and society.

Jesus is the Evangelist and the Gospel of the Kingdom of God

78. Jesus presents himself as the messenger of the Good News, which proclaims that the Kingdom of God is near, but not in a triumphant way, but through the weakness of his person and because of his mission that culminates when he gave his life on the cross. Jesus is the evangelist, he and his action are the Gospel, and to believe in the Gospel is the same as to believe in Jesus.

The Kingdom of God Is the Loving Intervention of God Through Jesus

79. What does the Kingdom of God mean to Jesus? It is the loving and merciful intervention of God, the “ruling of God,” in order to save the people of Israel and all humankind, through his Son Jesus Christ and the Holy Spirit. As the Messiah, Jesus reveals and points out the presence and action of God as the Provident Father, as Love, as a beneficial divinity who desires everyone to be saved (1 Tim 2:3–4). Through his sacrifice, Jesus reconciles us with God; he makes us his children and allows us to be in communion with him.

The Kingdom Is the Reign of God Within Our Hearts

80. The Kingdom of God is the reign of God within our hearts; it is the principles that separate us from the kingdom of the world and the devil; it is the benignant predominance of grace; it is the Church as a divine institution through which we can be sure to reach the Spirit of Christ and thus, to fully reach the Kingdom of God, in which he reigns eternally.

The Kingdom Is God’s Gratuitous Gift for the Poor and the Sinners

81. The most significant aspect of Jesus’s announcement about the Kingdom’s proximity, it is to conceive it as a gratuitous gift from God. The Kingdom is the metaphor of God’s love that acquires a new meaning. If the Kingdom of God is gratuitous, then it is available to everyone.

The Kingdom’s Gospel Is the Possibility to Reach the Human Joy

82. The Good News of the Kingdom of God is the possibility to reach all the physical, spiritual, moral, esthetical, supernatural, individual and social goods that bring us a harmonious, a pleasant, and a joyful life. It is the desire and dream that everyone fights for since the very beginning of their life. Christ came to reveal the divine process of the transformation of mankind and the world through his grace, his Gospel, his Church and his Spirit.

The Good News of the Parables of the Kingdom of God

83. Jesus talks about the Kingdom of God through parables. For example, the parable of the wedding banquet teaches us that it is a great feast, where everyone is invited as long as they are dressed properly (God’s grace). The parable of the sower tells us that it is a gift, a grace that we must welcome with good dispositions and make it bear fruits. The parable of the yeast explains to us that it is a transforming strength and it contributes to the growth of the good and the holy in the human dough.

The Beatitudes of the Kingdom of God

84. Though the beatitudes, the Lord points out a lifestyle of perfection, which complements and radicalizes the Commandments to enter the Kingdom of Heaven and enjoy the eternal happiness: *'Blessed are the poor in spirit, for theirs is the kingdom of heaven. 'Blessed are those who mourn, for they will be comforted. 'Blessed are the meek, for they will inherit the earth. 'Blessed are those who hunger and thirst for righteousness, for they will be filled. 'Blessed are the merciful, for they will receive mercy. 'Blessed are the pure in heart, for they will see God. 'Blessed are the peacemakers, for they will be called children of God. "Blessed are those who are persecuted for righteousness" sake, for theirs is the kingdom of heaven. "Blessed are you when people revile you and persecute you and utter all kinds of evil against you falsely on my account. Rejoice and be glad, for your reward is great in heaven, for in the same way they persecuted the prophets who were before you."* (cf. Mt 5:3–12)

Another Good News of the Gospel

85. In the Gospel, there are many Good News: the paternity of God, the saving mission of the Son, the sanctifying work of the Spirit, God's love for mankind, the possibility to defeat evil and suffering, the promise of eternal life, the restoration of order and universal peace, the communication of divine grace through the sacraments, the presence and the company of the Lord through his Church...

The Good News of the Gratuitous and Unconditional Love of God

86. The best news that Jesus brought us is that God loves us. Jesus reveals to us and shows us a God that is Love; unconditional and gratuitous (cf. AG 12). The greatest expression of God's love is communicated in John 3: 16: "For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life," and in Romans 5:8: "But God proves his love for us in that while we still were sinners Christ died for us."

The Good News of the Liberating Love of God Towards Us

87. It is through the person and action of Jesus that the liberating love of God towards us is revealed (cf. AG 8), because Jesus is God and God is like Jesus. Saint Mark and Saint Matthew said that Jesus: *"As he went ashore, he saw a great crowd; and he had compassion for them, because they were like sheep without a shepherd; and he began to teach them many things."* (Mk 6:34; Mt 9:36); then, he fed them with 5 breads and 2 fishes (cf. Mk 6, 35–44). It is with the same feelings of kindness and mercy that he came to eliminate hunger, sickness, sadness, solitude, discrimination, etc. On the cross and in the Eucharist, Jesus gave his life for our salvation. We can consider all this as the Good News, the Gospel of God's love.

The Good News of Jesus Christ Our Merciful Brother

88. In Jesus *“the goodness and loving-kindness of God our Saviour appeared”* (Titus 3:4). Jesus was not only a man, but also a merciful brother (cf. Heb 2:11). That is why *“people came to him from every quarter”* (Mk 1:45). Kindness emanated from him. He inspired trust because he had an attitude of acceptance, welcome and respect towards all, especially with the poor, the humble, the weak and those who suffer.

The Good News of Becoming Children of God in Christ

89. The Good News of God’s love has its full realization in making us his children in Jesus Christ: *“See what love the Father has given us that we should be called children of God; and that is what we are”* (cf. 1 Jn 3:1; Eph 1:5; 2:19; Rom 8:17; Jn 15, 1–8); Thus, we become part of his divine life through baptism and other sacraments.

God Freed Us From Sin Out of Love

90. God freed us from perdition and sin out of love, gratuitously, making us children and heirs of heaven, through the work of Jesus Christ. Saint Paul explains it this way: *“For we ourselves were once foolish, disobedient, led astray, slaves to various passions and pleasures, passing our days in malice and envy, despicable, hating one another. But when the goodness and loving-kindness of God our Saviour appeared, he saved us, not because of any works of righteousness that we had done, but according to his mercy, through the water of rebirth and renewal by the Holy Spirit. This Spirit he poured out on us richly through Jesus Christ our Saviour, so that, having been justified by his grace, we might become heirs according to the hope of eternal life”* (Titus 3:3–7).

ACT

A) PRINCIPLES OF THE MISSIONARY ACTIVITY

To Announce the Person and Mystery of Jesus of Nazareth, Son of God

236. The apostolic exhortation "Verbum Domini," written by Benedict XVI, cites Paul VI's exhortation "Evangelii nuntiandi"; and it affirms that "There is no true evangelization unless the name, the teaching, the life, the promises, the Kingdom and the mystery of Jesus of Nazareth, the Son of God, are proclaimed." The main purpose of the mission is to present Christ as the excellent, the amazing and the incomparable "Good News" for the human beings, by emphasizing its moral and spiritual greatness.

The Gospel Is the offer of Salvation Through the Encounter with Christ

237. It is also important to communicate and to announce clearly that Christ's Gospel is not only a doctrinal and moral message, nor merely social or political (since "my kingdom is not from this world" cf. Jn 18:36) but mainly an offer of Salvation through the personal encounter with the Living Christ ("I came that they may have life, and have it abundantly.")

Christian Faith Is the Path Towards the Plenitude of Joy

238. It is important to present faith as a path towards the plenitude of human's life. All human beings are sensitive and they are interested in achieving happiness or plenitude, which is the main goal in life. As Christians, we must point out that God is the Infinite Good that attracts us and makes our happiness full and who deserves to be loved above all things, with all our hearts, our souls and our strengths.

Jesus Christ Is the Path of Beauty in the Evangelization

239. Pope Francis points out in his exhortation Evangelii Gaudium, the path of beauty, the "via pulchritudinis," as a privileged means for evangelization. Saint Bonaventure said of Saint Francis of Assisi that "in things of beauty, he contemplated the One who is supremely beautiful, and, led by the footprints he found in creatures, he followed the Beloved everywhere." Saint Paul II affirms in the "letter to artists" that religion needs artists, and that artists need religion.

The Gospel's Dialogue with Science and Philosophy, the Path of Evangelization

240. The dialogue with science and philosophy, so valuable to modernity, can and must be a path of evangelization. Even though experimental science cannot say almost nothing about God, in virtue of its method, because with its instruments, it can only

describe and measure reality as it is possible, by paying attention to its physical, chemical and biological structure. However, science offers philosophy and religion the data to deduce or to open up to God's existence and action, so that it explains the origin of beings, the order, the perfection and the finality of nature's entities.

The Evangelization of Cultures

241. The evangelizing action must also be addressed to cultures: "It is imperative to evangelize cultures in order to inculturate the Gospel." (EG 69) For that purpose, Saint John Paul II created the Pontifical Council for Culture, to make the whole Church aware of the evangelization of cultures' concrete tasks, mainly because of the rupture between faith and modern culture.

The Transformation of Cultures Through the Gospel

242. Sometimes, the Church is criticized and held responsible for changing and destroying the customs and culture of a nation through evangelization. But this is far from the truth. To change, does not mean to destroy, but rather to transform and to improve. When the Church proclaims the Gospel, it doesn't destroy anything, but rather promotes an authentic culture based on values and divine truth that create a greater perfection in mankind and peoples.

The Church Pays Attention to the World and It Has a Commitment With It

243. The evangelization must also take into account the new Areopagus and the emerging scenes, such as the digital world, the world of communication and entertainment, the world of work and politics, the world of youth and women, the globalization of social relationships and the market, the ecumenical and interreligious dialogue.

Three Fronts: Pastoral, Re-Evangelization and New Evangelization

244. The American Church's mission spreads out in three fronts: A) pastoral animation for Christian activists and constituted ecclesial communities, in view of a mayor conversion and a missionary commitment. B) The new evangelization for Christians driven out from faith and the secularized areas in the continent. C) The "ad gentes" mission, for groups, peoples and societies who don't know Christ and his Gospel (cf. AG 6; RM 33; EG 14).

Priorities: Sharing, Communicate, Celebrate and Commit Oneself

245. The evangelizing mission should have the following priorities: a) Create an environment in order to *Share* with others the path of life, through an open dialogue and integrate themselves in different cultures, peoples and multiple vital problems of

our peoples; b) Create an environment in order to *Communicate* the kerygmatic, catechetical and prophetic announcement; c) Create an environment in order to *Celebrate* life and faith from sacerdotal and ministerial liturgical service, for which divine life is offered and life of grace is celebrated; d) Create an environment in order to *Commit oneself* in the service of charity and the Church's social doctrine, for the transformation of social and human coexistence according to the standards of the Gospel and the Kingdom of God.

Mission Between Churches and the "Ad Gentes" Mission

246. In the document of Puebla, we can read the following: "Finally, the time has come for Latin America to strengthen the mutual services between particular Churches and to present itself beyond its own 'ad gentes' borders. It is true that we need missionaries. But we must give from our own poverty. On the other hand, our Churches can offer something original and important: their sense of salvation and liberation, the richness of their popular religiosity, the experience of the Basic Ecclesial Communities, the blossoming of their ministries, their hope and the joy of their faith. We have already made missionary efforts which can be deepened and extended." (DP 368)

The Mission's Outreach Is Universal

247. The Gospel must be proclaimed to all peoples, to the ends of the earth: the mission must have a universal, ethnic and geographical outreach. The announcement of the Good News involves the recognition of the speaker's dignity, excluding any class discrimination, racism and discrimination, since "God shows no partiality" (Rom 2 :11). All men are brothers (cf. Mt 23 :8) and God invites them all equally to be part of his divine life.

To Evangelize With Joy, Tenderness, Mercy and Hospitality

248. How should we evangelize? The missionary style is well explained in the document of Aparecida: "with the attitudes of the Master, always keeping the Eucharist as the source and summit of all missionary activity. We call on the Holy Spirit in order to be able to provide a profound witness entailing close affection, listening, humility, solidarity, compassion, dialogue, reconciliation, commitment to social justice, and ability to share, as Jesus did. He keeps calling, keeps inviting, keeps offering a worthy and full life constantly for all..." (DA 363).

To evangelize through all the possible resources and a testimony of charity

249. How should we evangelize? We should do it through a direct contact, in a systematic and organized way, with an appropriate catechesis. The mission's fulfillment happens with the Bible on hand, relying on the means of communications, by benefiting of the liturgical, sacramental, festive and funeral celebrations, by promoting and

supporting the new movements: Basic ecclesial communities, “Cursillos” in Christianity, Catholic Charismatic Renewal, Neocatechumenal Way, Communion and Liberation.

The Humanizing and Christianizing Mission

250. The evangelization must take into account the double dimension of its transforming action: humanizing and Christianizing. The evangelization contributes exceedingly in humanizing the personal and social relationships, the political and economical relationships, through the Gospel’s ethic and spirituality, in order to achieve a universal coexistence of solidarity and fraternity, through the spirit of reconciliation and communion.