



## EVANGELII GAUDIUM. FRAGMENTS MLCs LIMA

### A.- EXPERIENCE OF GOD, MEETING, LOVE, JOY, TRANSMISSION

1. The joy of the gospel fills the hearts and lives of all who encounter Jesus. Those who accept his offer of salvation are set free from sin, sorrow, inner emptiness and loneliness. With Christ joy is constantly born anew. In this Exhortation I wish to encourage the Christian faithful to embark upon a new chapter of evangelization marked by this joy, while pointing out new paths for the Church's journey in years to come.

3. I invite all Christians, everywhere, at this very moment, to a renewed personal encounter with Jesus Christ, or at least an openness to letting him encounter them... God never tires of forgiving us; we are the ones who tire of seeking his mercy.

11. A renewal of preaching... The heart of its message will always be the same: the God who revealed his immense love in the crucified and risen Christ.

12. In every activity of evangelization, the primacy always belongs to God, who has called us to cooperate with him and who leads us on by the power of his Spirit... that "he has loved us first" (1 Jn 4:19) and that he alone "gives the growth" (1 Cor 3:7).

112. The salvation which God offers us is the work of his mercy. No human efforts, however good they may be, can enable us to merit so great a gift. God, by his sheer grace, draws us to himself and makes us one with him. (1 Co 3,7)

### B.- ESSENCE-HEART OF THE GOSPEL, MISSION AND FAITH.

35. Pastoral ministry in a missionary style is not obsessed with the disjointed transmission of a multitude of doctrines to be insistently imposed. The message is simplified, while losing none of its depth and truth, and thus becomes all the more forceful and convincing.

36. ...the heart of the Gospel. In this basic core, what shines forth is the beauty of the saving love of God made manifest in Jesus Christ who died and rose from the dead. In this sense, the Second Vatican Council explained, "in Catholic doctrine there exists an order or a 'hierarchy' of truths

37. What counts above all else is "faith working through love" (Gal 5:6). Works of love directed to one's neighbour are the most perfect external manifestation of the interior grace of the Spirit

39. The Gospel invites us to respond to the God of love who saves us, to see God in others and to go forth from ourselves to seek the good of others

88. True faith in the incarnate Son of God is inseparable from self-giving, from membership in the community, from service, from reconciliation with others. The Son of God, by becoming flesh, summoned us to the revolution of tenderness.

### **C.- WORD.**

174. It is indispensable that the word of God “be ever more fully at the heart of every ecclesial activity”.[\[135\]](#)

175. ... to provide for a serious, ongoing study of the Bible, while encouraging its prayerful individual and communal reading.[\[138\]](#)

149. ... to approach the word with a docile and prayerful heart so that it may deeply penetrate his thoughts and feelings and bring about a new outlook in him”.[\[115\]](#)

150. ... we need to let ourselves be penetrated by that word which will also penetrate others, for it is a living and active word

151. ... to touch his life, to challenge him, to impel him

### **D.- METHOD**

20. ... all of us are called to take part in this new missionary “going forth”. Each Christian and every community must discern the path that the Lord points out, but all of us are asked to obey his call to go forth from our own comfort zone in order to reach all the “peripheries” in need of the light of the Gospel.

24. The Church which “goes forth” is a community of missionary disciples: “take the first step”, show mercy, become involved as he kneels to wash their feet, touching the suffering flesh of Christ in others... “smell of the sheep”... “supportive”, standing by people at every step of the way, no matter how difficult or lengthy this may prove to be... “fruitful”: It cares for the grain and does not grow impatient at the weeds... “is filled with joy” It celebrates every small victory that becomes beauty in the liturgy

127. Being a disciple means being constantly ready to bring the love of Jesus to others, and this can happen unexpectedly and in any place: on the street, in a city square, during work, on a journey.

25. I hope that all communities will devote the necessary effort to advancing along the path of a pastoral and missionary conversion which cannot leave things as they presently are. “Mere administration” can no longer be enough.[\[21\]](#) Throughout the world, let us be “permanently in a state of mission”.[\[22\]](#)

### **E.- ECCLESIAL RENEWAL**

16. In this sense, I am conscious of the need to promote a sound “decentralization”.

17. A new phase of evangelization

18. ... style of evangelization which I ask you to adopt in every activity which you undertake.

26. The [Second Vatican Council](#) presented ecclesial conversion as openness to a constant self-renewal born of fidelity to Jesus Christ

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.

33. ... to apply the guidelines found in this document generously and courageously, without inhibitions or fear. The important thing is to not walk alone

#### **F.- EVANGELISTS**

81. No to selfishness and spiritual sloth

84. No to a sterile pessimism

85. ...which turns us into querulous and disillusioned pessimists, “sourpusses”.

93. Spiritual worldliness, which hides behind the appearance of piety and even love for the Church, consists in seeking not the Lord’s glory but human glory and personal well-being.

77. ... we need to create spaces where pastoral workers can be helped and healed, “places where faith itself in the crucified and risen Jesus is renewed, where the most profound questions and daily concerns are shared, where deeper discernment about our experiences and life itself is undertaken in the light of the Gospel, for the purpose of directing individual and social decisions towards the good and beautiful”.[\[62\]](#)

87. ... a “mystique” of living together, of mingling and encounter, of embracing and supporting one another, of stepping into this flood tide which, while chaotic, can become a genuine experience of fraternity, a caravan of solidarity, a sacred pilgrimage.

88. True faith in the incarnate Son of God is inseparable from self-giving, from membership in the community, from service, from reconciliation with others. The Son of God, by becoming flesh, summoned us to the revolution of tenderness.

#### **G.- MYSTIC AND COMMITMENT**

262. Spirit-filled evangelizers are evangelizers who pray and work. Mystical notions without a solid social and missionary outreach are of no help to evangelization, nor are dissertations or social or pastoral practices which lack a spirituality which can change hearts.

268. To be evangelizers of souls, we need to develop a spiritual taste for being close to people’s lives and to discover that this is itself a source of greater joy. Mission is at once a passion for Jesus and a passion for his people. When we stand before Jesus crucified, we see the depth of his love which exalts and sustains us, but at the same time, unless we are blind, we begin to realize that Jesus’ gaze, burning with love, expands to embrace all his people... He takes us from the midst of his people and he sends us to his people; without this sense of belonging we cannot understand our deepest identity.

269. Jesus himself is the model of this method of evangelization which brings us to the very heart of his people. How good it is for us to contemplate the closeness which he shows to

everyone! If he speaks to someone, he looks into their eyes with deep love and concern: “Jesus, looking upon him, loved him” (Mk 10:21). We see how accessible he is

270. Sometimes we are tempted to be that kind of Christian who keeps the Lord’s wounds at arm’s length. Yet Jesus wants us to touch human misery, to touch the suffering flesh of others.

271. ... but not as an enemy who critiques and condemns. We are told quite clearly: “do so with gentleness and reverence” (1 Pet 3:15) and “if possible, so far as it depends upon you, live peaceably with all” (Rom 12:18)... Clearly Jesus does not want us to be grandees who look down upon others, but men and women of the people. This is not an idea of the Pope, or one pastoral option among others; they are injunctions contained in the word of God which are so clear, direct and convincing that they need no interpretations which might diminish their power to challenge us. Let us live them sine glossa, without commentaries.

279. 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 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.

109. Challenges exist to be overcome! Let us be realists, but without losing our joy, our boldness and our hope-filled commitment.

#### **H.- SOCIAL AND COMMUNITARY REPERCUSSIONS OF THE KERYGMA (POOR)**

48. ... Today and always, “the poor are the privileged recipients of the Gospel”,<sup>[52]</sup> and the fact that it is freely preached to them is a sign of the kingdom that Jesus came to establish. We have to state, without mincing words, that there is an inseparable bond between our faith and the poor. May we never abandon them.

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 centred on charity.

198. This is why I want a Church which is poor and for the poor. They have much to teach us.

272. ... Benedict XVI has said that “closing our eyes to our neighbour also blinds us to God”,<sup>[209]</sup>

#### **I.- MARY**

287. We ask the Mother of the living Gospel to intercede that this invitation to a new phase of evangelization will be accepted by the entire ecclesial community. Mary is the woman of faith, who lives and advances in faith,<sup>[214]</sup> and “her exceptional pilgrimage of faith represents a constant point of reference for the Church”.<sup>[215]</sup> Mary let herself be guided by the Holy Spirit...

288. There is a Marian “style” to the Church’s work of evangelization. Whenever we look to Mary, we come to believe once again in the revolutionary nature of love and tenderness. In

her we see that humility and tenderness are not virtues of the weak but of the strong who need not treat others poorly in order to feel important themselves... She is also the one who carefully keeps “all these things, pondering them in her heart” (Lk 2:19). Mary is able to recognize the traces of God’s Spirit in events great and small. She constantly contemplates the mystery of God in our world, in human history and in our daily lives. She is the woman of prayer and work in Nazareth, and she is also Our Lady of Help, who sets out from her town “with haste” (Lk 1:39)

#### **J.- SENDING AND MISSION.**

116. ... Christianity does not have simply one cultural expression, but rather, “remaining completely true to itself, with unswerving fidelity to the proclamation of the Gospel and the tradition of the Church, it will also reflect the different faces of the cultures and peoples in which it is received and takes root”.<sup>[88]</sup> In the diversity of peoples who experience the gift of God, each in accordance with its own culture, the Church expresses her genuine catholicity and shows forth the “beauty of her varied face”.<sup>[89]</sup>

117. When properly understood, cultural diversity is not a threat to Church unity.

118. ... the faith cannot be constricted to the limits of understanding and expression of any one culture.

120. All the baptized, whatever their position in the Church or their level of instruction in the faith, are agents of evangelization... indeed, anyone who has truly experienced God’s saving love does not need much time or lengthy training to go out and proclaim that love.

273. I am a mission on this earth; that is the reason why I am here in this world.

275. Christ, risen and glorified, is the wellspring of our hope, and he will not deprive us of the help we need to carry out the mission which he has entrusted to us.

276. Christ’s resurrection is not an event of the past; it contains a vital power which has permeated this world... Each day in our world beauty is born anew, it rises transformed through the storms of history.

#### **DIALOGUE QUESTIONS FOR EVANGELII GAUDIUM**

1. SHARE THE PASSAGES THAT BRING YOU MOST JOY.
2. WHAT ARE THE OPORTUNITIES THAT THIS NEW STAGE OF THE CHURCH OFFERS US FOR OUR LIFE AND MISSION?
3. HOW CAN WE CONTRIBUTE TO THIS NEW STAGE AND MISSIONARY STYLE FROM OUR CHARISMA?