

Excerpts from *Evangelii Gaudium*

“I prefer a Church which is bruised, hurting and dirty because it has been out on the streets, rather than a Church which is unhealthy from being confined and from clinging to its own security. I do not want a Church concerned with being at the center and then ends by being caught up in a web of obsessions and procedures.... More than by fear of going astray, my hope is that we will be moved by the fear of remaining shut up within structures which give us a false sense of security, within rules which make us harsh judges, within habits which make us feel safe, while at our door people are starving and Jesus does not tire of saying to us: ‘Give them something to eat’ (Mk 6:37)” (49).

“God asks everything of us, yet at the same time he offers everything to us” (12).

“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. The renewal of structures demanded by pastoral conversion can only be understood in this light: as part of an effort to make them more mission-oriented, to make ordinary pastoral activity on every level more inclusive and open, to inspire in pastoral workers a constant desire to go forth and in this way to elicit a positive response from all those whom Jesus summons to friendship with himself. As John Paul II once said to the Bishops of Oceania: ‘All renewal in the Church must have mission as its goal if it is not to fall prey to a kind of ecclesial introversion’” (27).

“Every Christian is challenged, here and now, to be actively engaged in 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. Every Christian is a missionary to the extent that he or she has encountered the love of God in Christ Jesus” (120).

“The primary reason for evangelizing is the love of Jesus which we have received.... What kind of love would not feel the need to speak of the beloved, to point him out, to make him known? If we do not feel an intense desire to share this love, we need to pray insistently that he will once more touch our hearts. We need to implore his grace daily, asking him to open our cold hearts and shake up our lukewarm and superficial existence. Standing before him with open hearts, letting him look at us, we see that gaze of love which Nathaniel glimpsed on the day when Jesus said to him: ‘I saw you under the fig tree’ (Jn. 1:48)” (264).

“For if we have received the love which restores meaning to our lives, how can we fail to share that love with others?” (8)

“And so the biggest threat of all gradually takes shape: ‘the gray pragmatism of the daily life of the Church, in which all appears to proceed normally, while in reality faith is wearing down and degenerating into small-mindedness.’ A tomb psychology thus develops and slowly transforms Christians into mummies in a museum. Disillusioned with reality, with the Church and with themselves, they experience a constant temptation to cling to a faint melancholy, lacking in hope, which seizes the heart like ‘the most precious of the devil’s potions.’ Called to radiate light and communicate life, in the end they are caught up in things that generate only darkness and inner weariness, and slowly consume all zeal for the apostolate. For all this, I repeat: Let us not allow ourselves to be robbed of the joy of evangelization!” (83)

“Pastoral ministry in a missionary key seeks to abandon the complacent attitude that says: ‘We have always done it this way’” (33).

Francis writes of the “baptismal embrace which the Father gave us when we were little ones” and the “embrace...of the merciful Father who awaits us in glory” and explains: “Helping our people to feel that they live in the midst of these two embraces is the difficult but beautiful task of one who preaches the Gospel” (144).

“[W]hen we attempt to read the signs of the times it is helpful to listen to young people and the elderly. Both represent a source of hope” (108).

“The Eucharist, although it is the fullness of sacramental life, is not a prize for the perfect but a powerful medicine and nourishment for the weak” (47).

“It is not by proselytizing that the Church grows, but ‘by attraction’” (14).

“A person who is not convinced, enthusiastic, certain and in love, will convince nobody” (266).