

In November 2013, Pope Francis published his Apostolic Exhortation, *Evangelii Gaudium* – the Joy of the Gospel. **This** document is a precis of the Pope’s document. There is no 100% substitute for reading an original text, but this precis is written with an eye to themes which Pope Francis wished to emphasise, or which had not been stated so clearly in Catholic teaching before. In two further documents I summarise *Evangelii Gaudium* even further, [to mere headlines](#), and then rearrange those headlines into [a narrative about the key teachings](#) of the document.

1. Accepting Jesus overcomes sin, sorrow, inner emptiness and loneliness.
2. Today's ethos is the complacent pursuit of happiness. Even Christians may find their conscience blunted and stop working for the good of others.
3. Let us step anew towards Jesus.
4. OT prophesies messianic joy.
5. Gospel often says, rejoice!
6. Joy endures as our response to the message that we are infinitely loved, even in the midst of difficulties.
7. Technology brings us pleasure, not joy. Often the poorest are the most joyful!
8. God's love turns our attention towards the needs of others.
9. When we practice goodness, this grows within us and sensitizes us to the needs of others.
10. We become fulfilled by giving away the Gospel; we must not evangelise with a frown or a scowl!
11. Preachers must speak of the love of God poured out in Jesus; this message can bring joy to believers and unbelievers, and can be expressed in new ways in every age.
12. Our mission is not our own but the Lord's.
13. Despite the newness, we do well to remember what God has done for us in the past.
14. The 2012 Synod identified three loci of the new evangelisation:
 15. Ordinary pastoral ministry to those who do or who would worship on Sundays; the unconverted but merely baptised; and those who do not know Jesus or who have always, until now, rejected Him. We cannot maintain the status quo but must be missionary in our pastoral ministry!
16. Pope respects subsidiarity in deciding what works best in different places.
17. Pope itemises 7 themes to address in this document.
18. These are examples to encourage practical steps to adopt in every pastoral activity of the Church.

19. Our missionary mandate is in Mt 28.

CHAPTER ONE

20. Every Christian is sent to make disciples, in some way having to leave their comfort zone.

21. The NT shows joy of the Gospel being received. But also the imperative to press on to new mission fields.

22. The fruits are unpredictable - Jesus warned us of this.

23. The Gospel is for all people!

24. We are called to be communities of missionary disciples. We know we are loved by God and therefore reach out to the lost. We humbly take on the smell of the sheep. We celebrate small victories, tend the wheat and do not fret unduly about the weeds. Our joy is expressed through beauty of the liturgy.

25. The Pope is proposing a programme; mission, not mere maintenance.

26. The Church must always examine herself for sins and structures which get in the way of her mission.

27. We must transform church for evangelisation, not self-preservation.

28. Parishes are suitable vehicles for mission, but they must always be renewed in purpose and brought nearer to the people they are meant to serve.

29. Other movements must take care to remain in relation with their Local parish.

30. Each diocese must discern the best way to take the Gospel to its margins.

31. The bishop will walk with the people, sometimes leading, often encouraging new initiatives. He must have conversations with people holding inconvenient viewpoints.

32. Some decentralisation of the Church from the Vatican will help.

33. Reshape with boldness! New structures and methods are needed, but with mutual support and under the care of the bishops.

34. The sound-bite culture means that moral teachings are often presented out of context; the audience will not be able to appreciate the heart of Christ's message this way.

35. A missionary style focuses on basics, not detailed doctrines.

36. The love of God revealed in Christ is the core of the hierarchy of truths.

37. There is also a moral hierarchy, with virtues and the acts which flow from them at the core. Mercy is pre-eminent!

38. The more important truths should be reflected by more preaching occasions.

39. Each teaching point should be referred back to the core message about God's love and human virtue. Unless we keep reflecting the call to love others, see God in them and respond to the God of love who saves us, the Church's moral teaching is on shaky foundations, like a house of cards.

40. The Church embraces diverse findings of social science as far as consistently possible.

41. Beware of the kind of language which express doctrinal orthodoxy precisely yet offers simple people a message which can be misunderstood.

42. To some extent, the Christian message can only ever be properly understood by those granted the spiritual gift of faith. But this must not stop us trying to communicate it to all!

43. Some longstanding customs no longer communicate the Gospel in the way they once did. Some church rules thrust God's people into servitude. Reform is needed.

44... the confessional must be a place where human weakness is recognised and the gradualness of people's understanding of God's law accommodated.

45. Proclaim the Gospel in messy ways, if that is the only way to do it. The aim is to communicate SOMETHING good, not to guarantee 100% accurate transmission.

46. We must be ready to listen to others - which means stopping and spending time with them, individually and corporately.

47. The doors of the church must be as open as possible, including maximum access to the sacraments.

48. Our priority is to take the Gospel to the poor.

49. Better a messy church than an overcautious one.

CHAPTER TWO

50. Research is good, but beware paralysis by analysis.

51. We must identify fruits of the kingdom and distinguish them from fruits of evil. The Pope will not survey these comprehensively.

52. Humanity has achieved much in healthcare, education and communications but poverty and epidemic are also widespread.

53. There is something greatly flawed with an economy of exclusion and inequality. Why do the homeless die of exposure? Why is so much food thrown away?

54. The free market does not automatically bless those at the margins. Yet we institutionalise such economic structures.

55. The financial world prioritises money for money's sake.

56. Laissez faire economics with corruption and tax evasion is not good for the poor.

57. Capitalist economies will be tempted to reject God because God makes demands for the poor. Let economists seek a way of acknowledging that wealth is our common property.
58. Let politicians also ponder how the rich should serve the poor.
59. Violence will persist as long as there is major inequality between nations. If justice is not the root value, there will always be trouble.
60. Unbridled consumerism is damaging, and corruption frustrates the poor.
61. If autonomy is the watchword, how can any nation have a strategic plan? The Church evangelises when it speaks into relativism, persecution, or other kinds of injustice.
62. Globalisation exports superficial values, e.g. in marriage.
63. Catholics can be tempted to other religions and cults if their own church is unwelcoming and bureaucratic.
64. Western societies have lost a general sense of morals, and proclaim absolute rights for individuals. The Church then seems to be interfering with personal freedom. We must replace the transient internet society with a reflection on true values.
65. Sometimes the Catholic Church has managed to mediate for good in societies. The same values cause us to do so whether our cause is palatable, or unpalatable, to the host society.
66. Marriage in particular is undermined.
67. We must also promote other stable relationships in a globalised society.
68. Even Western societies have a hidden christian subculture, this is more than a few seeds of the word being present!
69. Cultures must also be evangelised! We must replace superstition with good piety, and overcome macho or fatalistic tendencies, and oppose domestic violence and non-practice of worship.
70. There are Catholic cultures where certain devotions or private revelations dominate, which are not fruitful in promoting human growth. Parents are not passing on the faith. Causes include less conversation in families, consumerism, lack of pastoral care among the poor, failure of the church to be welcoming, and failure to encourage adherence to the faith in a plural setting.
71. What would a truly Godly city be like?
72. Cities have different rhythms.
73. What new cultural spaces can the church move in to?
74. Urban obstacles can prevent full personal growth.
75. We must build community in cities designed to make it less easy for people to come together.

76. Many Christians give generously of their service to others.
77. We need places to affirm and nourish pastoral workers.
78. There is a temptation for even religious to embrace personal freedom and rely on spiritual exercises which do not drive encounters with others or evangelisation. This affects generosity, identity and fervour.
79. Some pastoral workers are driven into a vicious circle of inferiority complex by society's rejection of the Church.
80. Even pastoral workers whose morals are not relativistic can be driven by financial security or human glory rather than the needs of the poor.
81. Catechists and clergy both resist making a generous gift of self for the service of the poor.
82. Disappointment can come due to unrealistic projects, expectations of quick results, or depersonalising of the work
83. The greatest danger, a grey pragmatism when we "do church" without hope!
84. We must have a hope for optimism in our difficult culture.
85. Beware despair! We must be confident in our victory!
86. So let us bring hope to those looking for God in the midst of our godless, secular world.
87. We are to enjoy journeying together in the midst of the mess.
88. We will be tempted to retreat into our own safe circle. We must not, rather reaching out to others.
89. Many are looking for spirituality. The kind we must offer is the kind which forces us to reach out to others.
90. Our true devotion connects us to Jesus, Mary, the saints... Real people. Beware of prosperity gospel which is me-centred.
91. We must find the face of Jesus in stable relationships with those in need, resisting the temptation to flit.
92. We find healing through our commitment to others.
93. Spiritual worldliness is a subtle temptation to seek one's own glory or well-being in a way that seems to be a good expression of the work of the church.
94. Two related traps: promethean neopelagianism which wants to live an outdated set of Catholic rules by one's own power (and classifies others by their faithfulness to those rules); and a self-absorbed gnosticism. These do not evangelise.

95. Neither will ostentatious care for liturgy, doctrine, or the reputation of the church result in a genuine impact of the Gospel, into people's lives. Nor will pursuit of self-realization programmes or being seen at multiple events. Closed or elite groups are formed; the focus moves away from God's people and towards the church as institution.

96. Better to be a footsoldier helping the poor than an armchair general pontificating about what should have been done.

97. God preserve us from this worldly attitude which is constantly pointing out others' failings.

98. Beware of considering your own Christian group better than others!

99. Be a witness of the Christian imperative of blessing others!

100. We must overcome even historical divisions. Yes, there are wounds from the past but we must reconcile in the present.

101. Let us pray for those with whom we are angry!

102. Laity must be given the training and the opportunity to share in the leadership of the church. Clergy are at their service.

103. Women bring special gifts to leadership and must be given more scope to lead in the church.

104. Presidency at the Eucharist is reserved to men, but theologians need to ponder how we distinguish the power to preside from the power of governance.

105. How will we ensure youth are taken seriously? Youth-led movements are important but must always find a way to relate to the wider church.

106. There are success stories where whole communities guide the young and the young take on ministries, even evangelising in the streets!

107. Vocations will appear where leaders or the community are joyful. Seminaries must be careful not to accept candidates motivated by power or security.

108. Both young and old have something to teach us.

109. Let us be bold, vigorous and realistic!

CHAPTER THREE

110. Preaching the saving death of Jesus is our priority.

111. The Church exists as a pilgrim people journeying to God.

112. God, in his grace and mercy, draws us to him and makes us one with him. The Church is both sacrament of and instrument of that grace.

113. We are saved by being made part of a network which is the Church. This salvation is on offer to everyone!

114. As God's people we are to be leaven in the world and messengers of mercy. In the Church everyone must feel welcomed, loved, forgiven and encouraged to live the gospel.

115. The church is present in the midst of particular human cultures.

116. The Catholicity of the church is shown by the way she has become present in many cultures.

117. The Holy Spirit brings unity, but not uniformity. Beware of exalting those cultures which have embedded the Gospel rather than the Gospel message itself.

118. We cannot demand that new cultures express their faith in ways which belong to alien cultures.

119. The people of God have an instinct for knowing that something is truly of God, even though they may not be able to express this in words.

120. All the baptised are called to go and share God's love; evangelistic programmes must not be professionalised beyond their reach. We are all called to be "missionary disciples".

121. We cannot wait until we are better formed, or more perfectly obedient to God. Each Christian must witness NOW to how Christ has already changed your life for the better.

122. Each generation finds new ways to express the Gospel because culture evolves.

123. Popular devotions show how some understanding of the Gospel has become embedded in a culture and a way in which simple souls express and pass on their faith; they are not to be disparaged.

124. This piety makes use of symbols rather than reasoning; it is participative.

125. The Good Shepherd will recognise a true Christian instinct at work where a simple soul clings to a rosary or lights a candle, calling for Mary's help.

126. The Church must promote and strengthen such expressions of faith.

127. We must be ready to share the Gospel "as we go", to anyone, at any time.

128. The first step is a conversation, touching on joys, hopes, concern for others, heartfelt needs. Only later can the message of God's love be introduced into the conversation. This must be done humbly, in the knowledge there is no "perfect" expression of the Gospel message, and while being attentive to the other person. Sometimes, shared prayer can conclude the conversation.

129. Where the Gospel is not yet part of the culture, dioceses must find ways to express the Gospel in ways natural to that culture. This requires experimentation!

130. The Holy Spirit blesses the Church with charisms. A sign of authentic charisms is that they can be integrated harmoniously into the church community - even when this is painful, it will bear fruit.

131. The Holy Spirit can bring something attractive out of our diversity. But when we plan to be distinct, we bring division; when we plan uniformity, we create an oppressive monolith.
132. Engaging with science not only redeems science, but makes it a tool of evangelisation.
133. Theologians are to continue engaging with cultures and sciences to find the very best ways of communicating the Gospel - for this is the point of all theology, not merely its pastoral domain.
134. Catholic universities and schools have important roles, the latter especially in places where Christianity is opposed.
135. A homily, done well, is a key means of communication.
136. The apostles preached powerfully.
137. A liturgical homily is not so much meditation or catechesis, as a dialogue proclaiming God's salvific deeds and the demands upon us as people in covenant. At Mass, it is preparation for Eucharistic communion. The preacher must know in what areas his community ardently seeks God, and where it is barren.
138. The homily should be engaging but proportionate to the rest of the liturgy within which it sits, and designed to draw the listeners into communion with Christ.
139. Preaching at Mass is the speech of a loving mother responding to and guiding her child.
140. As long as the preacher acts with warmth and simplicity, his 'motherly counsel' will bear fruit.
141. The preacher sees beyond weaknesses and sees potential in his children, whom he will enjoy speaking to.
142. The homily communicates gifts of truth, beauty and goodness; not a lecture on doctrine, morals or exegesis, it uses beautiful images to encourage good praxis.
143. A good homily presents an inculturated synthesis, not a detached idea. This facilitates the inner conversations between the congregation and God.
144. We live between the Father's embrace in baptism, and the embrace which awaits us in heaven. The preacher helps God's people feel that this is truly where they stand.
145. Preparing a homily is a task worthy of high-priority preparation time.
146. After asking the Holy Spirit's help, the first step is paying attention to the text. This requires undivided attention.
147. Be aware of the author's intended meaning: in particular, the principal message and the intended effect. Respect for genre means preaching for what the scriptural author intended: consolation, exhortation, etc.
148. It's OK to relate the text to the rest of the Bible, but not at the expense of the thrust of the core text being preached upon.

149. Preachers must pray the Word as well as studying it; their holiness of life shines through their preaching.

150. Preachers must live the Word before preaching it.

151. Preacher must know that he is saved by Jesus, loved by God, and that love will always have the last word. He may feel inadequate but is not called to be flawless, only to keep growing more faithful to Christ.

152. Following study, we can approach the word with lectio divina, allowing that word to speak to our own life. Beware twisting Sacred Scripture to our own ends!

153. In lectio, we ask, "What challenges or attracts me?" - it is not the application of the text to the lives of others, but to ourselves. We must be honest about the challenges we find, and if we are not yet ready to change our lives we must ask God's help, trusting His patience and mercy.

154. The preacher must also contemplate his flock, so that the homily answers the questions they are asking.

155. Don't address question that people aren't asking. Sometimes start by getting attention with a story or fact, but not the latest news. Talk about what really affects people's lives: basic human emotions - fear, loneliness, disappointment, uncertainty, care for others, joyful reunions...

156. The manner in which the message is presented, matters.

157. Images work better than mere examples. A good homily has "An idea, a sentiment, an image."

158. Preach with simplicity and clarity. Structure the sermon; avoid jargon.

159. Preach for positive action, for self-improvement, for hope. If treating negatives, also offer positive directions. It is good for clergy and laity to meet to consider preaching resources!

160. The great commission includes an invitation to spiritual growth and maturation.

161. This is not primarily doctrinal or intellectual, but a matter of observing the Great Commandment to love.

162. But this is preceded by sanctifying grace which allows us to be transformed in Christ.

163. We are helped to grow by education and catechesis. Note GDC and CT.

164. All catechesis must re-emphasise the kerygma: "Jesus loves you, died for you, walks with you to enlighten, strengthen and free you." This is primary - not chronologically, but philosophically, prior.

165. Catechesis is not about moving from the kerygma to something more 'solid', but about entering more deeply into this primary message. Today we need to develop these themes: God loved us of his own volition; we do not impose truth but appeal to freedom; a joyful and harmonious balance, not preaching philosophical stances. The speaker must project approachability, patience, non-judgmentalism and readiness for dialogue.

166. Mystagogy must be further developed, i.e. progressive formation of the entire community, and renewed appreciation of liturgical signs.

167. Good catechesis should communicate the BEAUTY of following Christ, including use of the arts. There is room for innovation, including forms which attract the flock or the unchurched even though they do not appeal to the evangelisers.

168. Moral catechesis should emphasise the life of wisdom, self-fulfilment and enlightenment. Emphasise the positive, so our rejection of evil can be better understood.

169. Our world has a curious mix of anonymity and prurient sharing. Clergy and laity must learn to accompany others and really get to know them.

170. Accompaniment should lead others closer to God. But some seek to avoid God and become drifters, not pilgrims. Accompaniment should cease if it is merely therapy for the companion's self-absorption.

171. We must become patient listeners. It takes time for people to reach the stage where they can take free and responsible decisions.

172. The listener can never fully know the companion's inner life. The Gospel requires us to correct others when we recognise flaws in their actions, but without judging their culpability. A good listener resists frustration and fear, but invites others to be healed, carry their Cross, and go and proclaim the Gospel.

173. It is easiest to give and receive this accompaniment when both parties understand their calling to be missionary disciples.

174. All evangelisation is rooted in God's Word.

175. Parishes, dioceses and organisations must provide opportunities for Bible study as well as encouraging prayerful reading of scripture.

CHAPTER FOUR

176. Unless we preach the WHOLE Gospel, it becomes distorted. The Pope is specially concerned that we preach the social Gospel well, so that the whole is not damaged.

177. We are called to life in community, engaging with others. This has moral implications.

178. Jesus died for all. Therefore all human beings have an infinite dignity. If we accept God's love and love God in return, our response will be to also love others.

179. Do not lose our amazement at the Gospel messages that say we shall receive from God the charity we give to others.

180. We are called to transform society for the better as well as give individual a-la-carte charity.

181. This is part of our call to share the Good News with all creation.

182. The Church's social teaching is always contingent (a response to current circumstances) but will here be fairly specific (without being categorical) so as not to remain abstract. Religion cannot be separated from political life.

183. True faith always seeks to make the world a better place.

184. The Social Compendium is a useful tool, and practical solutions must be found by Christians locally, not globally.

185. We will examine specifically (a) the inclusion of the poor and (b) peace and social dialogue.

186. Jesus drew close to the poor. So must we.

187. Christians must hear the cry of the poor.

188. Solidarity is a mindset which puts the needs of the community first as a policy, not merely in individual gestures.

189. Private property is moral because it can be used to generate more help for the poor.

190. Our concern for the poor must be global. The more fortunate must place their goods at the service of others. We must be cautious about campaigns for "rights" when these protect the rich against the poor.

191. The Brazilian bishops have criticised poor distribution of goods and income, and industrial wastefulness.

192. Our lofty aim is education, healthcare, and employment for all.

193. Scripture makes it clear that our acts of mercy and almsgiving contribute to the way God will have mercy on us when we are judged.

194. This clarion message must not be allowed to be obscured by theological complexity, passive theorising, or ecclesial collaboration with powerful regimes.

195. The Jerusalem Apostles had only one request for Paul: to remember the poor.

196. A society becomes 'alienated' when the way it organises itself, the way it produces and consumes goods, obstruct interpersonal communication.

197. Jesus was poor and proclaimed good news for the poor.

198. Pope Francis wants a church which IS poor, and is FOR the poor. The poor incarnate the suffering Christ and so evangelise the wider church. We must listen to them, speak for them, and place them at the heart of the church.

199. This is not only achieved through campaigning and aid programmes, but also by contemplating those in poverty and discovering their beauty.

200. The Catholic Church has failed to give the poor the share of religious (sacramental, pastoral) care which they deserve.

201. The excuse that someone's lifestyle demands attention elsewhere is unacceptable. All Christians must prioritise the poor. Pope Francis fears that declaring this will result in much discussion and little action, but asks the church for a communal response.

202. Welfare projects only offer temporary relief. Something must be done about financial structures which encourage speculation. Inequality is the root of social ills.

203. Business is a noble vocation when its practitioners are guided by a sense of human dignity and the common good. But business frequently ignores or bowdlerises concerns such as: ethics, global solidarity, protecting labour, supporting justice.

204. Growth in justice requires a better distribution of income, job creation, and promotion of the poor.

205. Politics is a charitable pursuit, if guided by a sense of the common good.

206. In a global economy, all actors must be aware of implications for poorer nations and make decisions accordingly.

207. Any church community, even one which campaigns for the poor and discusses their needs, will drift into spiritual worldliness if it does not help the poor to live with dignity and seek to reach out to all.

208. Pope Francis seeks not to give offence, but to challenge those who are individualistic, self-centred or indifferent, to live out their higher calling.

209. Jesus was concerned for children. How do we prioritise those who are less able, more vulnerable?

210. We must draw near to new forms of poverty. Homeless, addicts, refugees, indigenous peoples, isolated elderly... let cities be challenged to welcome migrants and let them find new ways to fuse their original and adopted cultures.

211. Too many people are complicit in human trafficking.

212. Women who experience violence may be particularly unable to defend their rights, yet they protect their vulnerable families.

213. Because the Church recognises the dignity of all human life, it also defends life in the womb, and is concerned at restrictions on those who campaign to protect the unborn child.

214. The Church will not change its pro-life stance; this is not a matter which is truly 'progressive'. But there is room for the church to show greater support to women who are reluctant to keep their child, especially following rape or in poverty.

215. Let us be concerned for our impact on the global ecosystem, of which we are an integral part; we are stewards of creation.

216. All Christians share the Franciscan calling to protect our fragile world and all its peoples.

217. God's Word speaks also of peace.

218. True peace does not come when the powerful silence or appease the poor while leaving them in poverty.

219. Peace is not the mere absence of war, but a daily decision to promote justice.

220. Part of being a responsible citizen is taking part in political life, and getting to know the other facets of local culture.

221. There are four principles worth considering:

222. We live with an aspiration to fullness but are limited by circumstances. Horizons will widen but this takes time; nevertheless, TIME IS GREATER THAN SPACE.

223. This requires long-term programmes which are ill suited to short-term power politics.

224. Are there any long-term-oriented leaders in today's world?

225. Evangelisation is also a long-term endeavour which starts with the sowing of seeds.

226. Conflict is unavoidable, but it tempts us to lose sight of the unity of reality.

227. In the face of conflict, some ignore and avoid it, and others take up entrenched positions. But there is a third way: acknowledge the conflict, resolve it, and make it a link in the chain of peace.

228. This requires great leaders who understand that UNITY IS GREATER THAN CONFLICT.

229. Peace is possible because Christ draws creation into unity under himself. Above all, Christ can heal shattered human hearts. Broken hearts do not easily make peace.

230. The goal is a reconciled diversity, where all value the gifts that each other bring.

231. REALITIES ARE GREATER THAN IDEAS. What is, is. What could be, expressed in mere words, can be dangerous. We reject angelic purity, relativism, unattainable ideals, ethical systems bereft of kindness and intellectual ideas bereft of wisdom.

232. Reality illuminated by reason calls people to action. Beware of politicians and even religious leaders who would call for conformity to some theoretical ideal.

233. The Word became flesh. The saints of every age incarnated the Gospel in their own cultural reality.

234. We must avoid two traps: neither becoming passive admirers of global trends, nor narrow guardians of local traditions.

235. THE WHOLE IS GREATER THAN THE PART, and indeed greater than the sum of the parts. We must work locally while remaining aware of global issues.

236. The whole is not a sphere, but a multifaceted polyhedron. Among those facets, even persons in serious error have something to contribute.

237. The Gospel is for everyone, and God's work is not done until it has found its expression in every sector of humanity - every tribe, every culture, every profession.

238. The Church enters into dialogue, bringing light which is beyond human reason.

239. Every baptised Christian is called to be a peacemaker and a witness to a reconciled life. In contemporary cultures, the People, as a whole, must find a way of shaping a just, responsive and inclusive society.

240. The STATE must protect and promote the common good of its people. This calls for humility.

241. The Church, in dialogue with states and Society, does not have solutions for every issue but does affirm directions which affirm the dignity of the human person and the common good.

242. Faith and reason cannot be in contradiction, but the Church rejects the scientific attitude which refuses to allow ideas not based on science into the conversation.

243. The Church rejoices when the human mind succeeds in endeavours of SCIENCE, and no firmly-established scientific principle will be opposed by faith. But it would be wrong to set more tentative scientific conclusions above religious dogma.

244. Christians of different traditions are pilgrims on a journey together, who must practice the arts of peacemaking and trust.

245. ECUMENISM contributes to human unity.

246. Where Christians are visibly divided, we must work towards common expressions of proclamation, service and witness. One tradition may reap what the Spirit has sown in another.

247. JUDAISM is not a foreign religion; we share Scripture and the true God.

248. We must regret all persecutions against Jews, especially those which implicated Christians.

249. With the Jewish people, we share ethical convictions and a concern for the common good; there is also much to learn from their depth of reading the Hebrew Scriptures.

250. All religions, including Christians, must enter dialogue for the sake of world peace. The starting point is a recognition of the humanity, the joys and sorrows, of those we dialogue with. We can then pursue specific themes related to justice and peace.

251. Dialogue requires honesty about one's own position, and therefore complements evangelistic proclamation.

252. There is much to admire in Islam, and Muslims are now present in many traditionally-Christian societies.

253. Good training is needed for those entering dialogue with Muslims. Muslim immigrants must be welcomed by Christians and their religious rights respected; the Church asks Muslim nations to reciprocate for Christian immigrants. We must avoid labelling the majority of Muslims by the actions of a violent fringe.

254. Communities of non-Christians have established their own sacred signs and rites. The working of the Holy Spirit can also be seen here, drawing communities from individualism and immanentism to mutual love. We can learn something from these religious traditions, too.

255. Religious freedom includes the right to manifest one's belief in public. States should not protect non-believing minorities by suppressing manifestations of the dominant tradition or legitimate diversity.

256. Scholars, journalists and politicians must beware of crude generalisations about religions, or of dismissing classical texts merely because their ideas are coloured by religious beliefs.

257. We welcome dialogue with those who profess no religion but seek truth, goodness, and beauty; a key locus for this is the Court of the Gentiles.

258. Let all Christians therefore respond to the social aspect of the Gospel by their words, attitudes and deeds.

CHAPTER FIVE

259. The Holy Spirit grants the boldness to proclaim the Gospel in every place, at every time, and especially where it is opposed. Let us call upon the Spirit to help us today!

260. We already have great texts on prayer. Here Pope Francis simply shares thoughts about the New Evangelisation.

261. Only the Holy Spirit can impel us to heartfelt evangelisation. Pope Francis wishes he could stir this up in us with his words!

262. Some forms of spirituality are sterile: mystical notions without a social or missionary outreach; dissertations, social or pastoral practices which do not change hearts. The Pope rejoices in the growth of perpetual Eucharistic adoration and of Scripture groups, but would not want commitment to prayer to become an excuse for avoiding social engagement.

263. Let us not say that this is a 'harder' era to evangelise; but we can learn from the saints of the past.

264. If we have been touched by the love of Jesus, we will naturally wish to share the Gospel. We need a contemplative spirit so we may open the Gospel anew and find there a beautiful treasure which will never cease to excite us.

265. The Gospel offers that which we were created for: friendship with Jesus and love of our brothers and sisters. The missionary acts knowing that human hearts are truly asking the questions which the Gospel can answer.

266. But as missionaries we must be constantly renewed by rediscovering how knowing Jesus, hearing his Word, worshipping him, following his guidance, is all richer than a life without Jesus. A missionary unconvinced of what they are proclaiming will convince nobody.

267. Our deepest motive must be the Father's glory; we must leave all other motives behind.

268. We are called to be God's people; our passion must be both for Jesus and for His people. We must rejoice at being close to people's lives. Jesus died for all people; they are all his people, and therefore they are ours.

269. Jesus entered into the lives of those society rejected. This culminated in the Cross. We imitate this not as a duty but from a personal, joyful decision.

270. We must not be the kind of Christian who keeps Christ's wounds at arm's length. Instead, we enter the complicated territory of the lives of others, and experience what it is to be in community with others.

271. We are to interact with the world humbly, gently and peaceably; this is the command of Scripture.

272. When we act with love for others, we encounter God; our spring is replenished and overflows.

273. Our call to be with others and for others runs so deep that were we to rescind it, it would destroy our very selves.

274. Every human being is worthy of our attention because each one is God's creation.

275. Beware of the pessimism which declares change for the better to be impossible. Christ will enable change!

276. The power of the Resurrection wins through even in the darkest places; values long suppressed eventually triumph again.

277. We may stumble, but we should never give up the struggle to persevere. Neither should lack of recognition cause us to slack in our effort to pour out our lives for others.

278. We have faith! The kingdom is leaven in the lump and triumphs in unexpected ways.

279. We must hold on to our convictions that our good deeds are important in God's eyes, even when we never see the fruit.

280. When we flag, we must turn to the Holy Spirit; we trust in his guidance when the path is far from obvious.

281. St Paul prayed for those he held in his heart.

282. His prayer was also one of gratitude.

283. When we intercede, we receive new light on situations, and so God's love touches those situations more deeply.

284. Mary is a praying presence in the heart of the Church.

285. Christ's work was not finished until he had made Mary mother of the church.

286. Mary walks with each Christian family; many cultures make her their own by naming her "Our Lady of" some local shrine.

287. Mary knew aridity, darkness and fatigue, but then entered into closeness with Christ. In this she is our model and intercessor,

288. Mary is our icon of the triumph of tenderness over might, Our Lady of Help. In this she images the Church. Pray for us!