



IIIème Rencontre Internationale des Responsables Régionaux  
Roma 6-11 Septembre, September, Setembro, Septiembre, Settembre 2015

## Mission

11/09/2015

When the apostolic exhortation *Evangelii Gaudium* speaks of the mission of Christians in the world, Pope Francis addresses a common expression that says that every Christian must be *missionary*; disciple and missionary, proposing a different formulation according to which Christians should consider themselves to be *missionary disciples*. With this Pope Francis tells us that the mission is inscribed within our being, in fact, according to the statement of St. Paul: woe to me if I do not evangelize. Therefore, every disciple of Christ, whatever their condition or stage of life in the Church, is *missionary*, therefore it must be the key of an outgoing church.

This sensibility to the intrinsic missionary dimension of the Christian vocation in the world was enshrined in the Second Vatican Council in the decree on the apostolate of the laity, *apostolicam actuositatem*, a subject that has been taken over by the Magisterium of the Church. Paul VI developed this theme in the Apostolic Exhortation *Evangelii Nuntiandi* of 12/08/1975, a theme taken up again by Saint John Paul II in the Apostolic Exhortation *Christi fideles laici* of December 30, 1988.

The keynote of the mission of the laity lies within the *consecration of the world, of sanctification and consecration of earthly activities*, therefore the *world* being the proper space for apostolic and missionary activity of the laity, which is the *secular* nature of his apostolate and mission. Essentially, this means to live Christian holiness in the world, for the construction of cities, the economy and a way of life and customs that corresponds with the gospel. The disciple of Christ, who follows Him in the world, bears his cross in a lifestyle harvesting his inspiration in listening to the will of God, and ready to act, putting nothing before God. This is how you cultivate a respectful, gentle caring relationship with others, which is said by *chastity* and detachment from goods, putting themselves totally in the service of God and of all needy, in cultivating the spirit of poverty. Being in the world, the Christian should cultivate the wisdom and dedication of all that is honest and good; to purify and perfect what is imperfect; to avoid what is dishonest and impure.

As the Teams of Our Lady Movement, we are invited and challenged to the mission, to witness in the Church and the world what we have, in terms of charism. When Pope Francis invites us to leave and to go to the peripheries, he is using a language that, interpreted literally, could lead us to think that we should be like the classic missionaries, who travel afar on mission *ad gentes*. But Pope Francis is conscious of the need to go out and go to the outskirts paying careful attention to who is beside us, in our periphery and then, from person to person, announcing and witnessing the joy of the Gospel, which is not the same as happiness, but, yes, a joy that is the fruit of peace which, in turn, is the fruit of reconciliation and forgiveness. It is the superabundance of love that manifests itself faced with an enemy; because only love that imitates the love of Jesus Christ crucified can make lovable that which apparently is not or in reality may or may not be.

Concretely, in our case, Teams of Our Lady, couples and Spiritual Counselors who live this charism, radiate the testimony of how it is possible to live in sanctity *as a couple*. This was the charism of our



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Movement from the beginning; and continues to be our charism today. How beautiful and how good is living this holiness as a couple, live the richness of the sacrament of marriage. The holiness of the couple is the result of the sacrament of marriage, in their wealth and their purposes, we should carefully meditate and which I hope to develop in the next literature that will direct the entire Movement.

If we are faithful to our charism, then it will be very fruitful to our mission; we will be an outlet, mindful of the peripheries of those who are near us and who neither believe in the goodness of marriage nor in the possibility of a united and fruitful love of two people who in the Lord are esteemed and faithful throughout their lives because they believe and live fidelity as a victory of love over time.

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