
R E F L E C T I O N

G U I D E S F O R

Mission OF THE

Redeemer

Encyclical Letter of John Paul II
INTRODUCTION

*Prepared by Dennis Berry, S.T.
General Spiritual Guide
Missionary Cenacle Apostolate*

THE NEW
EVANGELIZATION
AND THE
MISSIONARY
CENACLE
*Preserving the Faith
in the '90s*

INTRODUCTION

John Paul II's historic encyclical letter, *Mission of the Redeemer*, on the missionary task of the Church has profound implications for the Missionary Cenacle. The papal appeal for a "new evangelization" of the baptized who do not actually experience the love of God is a special challenge to the Cenacle, dedicated to the "Preservation of the Faith". This material especially concentrates on those areas of the encyclical that relate most directly to the missionary vocation of the Cenacle.

Some simple suggestions you might find helpful in using these reflection guides:

1. Prayer to the Holy Spirit.

Although this is not explicitly called for in the guides, any really effective use of these materials can only come from a prayerful reading and study. The light and strength of the Spirit are the *essential* elements.

2. Personal or communal use.

These can be used for your own personal reflection and prayer. They also can serve as the basis for your regular Cenacle meetings or for a special series of gatherings to reflect on the *Mission of the Redeemer*.

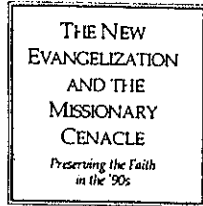
3. Experience-based. A key

element in these guides is what we call "Apostolic Reflection". So that the reflection does not remain simply theoretical, each individual and the community is asked to concretely examine the implications of the teaching in the context of their daily lives.

4. More in-depth study. The excerpts from the encyclical many times are abridgements or condensations of the original document. The full encyclical (officially entitled *On the Permanent Validity of the Church's Missionary Mandate*) can be obtained by writing to:

Publishing Services
USCC
3211 - 4th Street, N.E.
Washington, D.C. 20017-1194
or calling 1-800-235-USCC

We hope that you enjoy and find helpful this series of reflection guides. Any comments you might have regarding their usefulness or suggestions for improving them would be very welcome. Please let us hear from you!



" . . . in keeping with our maxim
sentire cum ecclesia, we are to
reflect prayerfully on the
documents of the Church."

- *Missionary Cenacle Rule of Life #17*

*An encyclical
is a formal,
usually
lengthy letter
from the Pope
on a subject
of importance
addressed
to all the
Catholic
faithful.*

"The mission of Christ the Redeemer, which is entrusted to the Church, is still very far from completion My direct contact with peoples who do not know Christ has convinced me even more of the *urgency of missionary activity*. . . . There is a new awareness that missionary activity is a matter for all Christians Nevertheless, in this 'new springtime' of Christianity there is an undeniable negative tendency Missionary activity specifically directed 'to the nations' (*ad gentes*) appears to be waning I wish to invite the Church to renew her missionary commitment, ... [to] an interior renewal of faith and Christian life. For missionary activity renews the Church, revitalizes faith and Christian identity, and offers fresh enthusiasm and new incentive. Faith is strengthened when it is given to others!

"The number of those who do not know Christ and do not belong to the Church is constantly on the increase. Indeed, since the end of the Council [1965] it has almost doubled. When we consider this immense portion of humanity which is loved by the Father and for whom He sent his Son, the urgency of the Church's mission is obvious I sense that the moment has come to commit all of the Church's energies to a new evangelization and to the mission *ad gentes*. "

(Introduction, *Mission of the Redeemer*)

In the last several years I've visited a number of churches on Sundays. In the English-speaking Masses I've attended, it is often disconcerting to see how few babies, children and young adults are present! Recently a bishop in California and one in the Midwest asked their priests to actually *count* how many people were coming to Mass on Sunday. What they discovered was rather startling: of the *registered Catholic families*, only 33% in the California diocese and 52% in the midwestern diocese were attending Mass on any given Sunday. This did not include, of course, the alienated thousands who never even bothered to register. The Hispanic reality is equally challenging. Some experts believe that the *majority* of Puerto Rico and Guatemala is now non-Catholic. In the United States, over one million Hispanic Catholics have left the church. Putting a human face on this statistical reality, a Catholic father at a recent conference pleaded with the speaker to explain what he was to do with his five young adult sons — all Catholic school graduates now in college and beyond — who no longer attended Mass.

These realities were very present to John Paul II as he prepared his encyclical on missionary activity published in December 1990 and entitled *Mission of the Redeemer*. (An encyclical is a formal, usually lengthy letter from the Pope on a subject of importance addressed to all the Catholic faithful). His concern centered on three fundamental issues:

1) during the last twenty-five years, the numbers of people who have *never* heard the Gospel message has *doubled* — *several billion* people who do not know Christ or the power of His Word;

2) during this same period, huge numbers of Catholics have either abandoned an active practice of their faith or become members of other — and often times vehemently anti-Catholic — Christian churches;

3) despite these enormous challenges, Catholics are often directionless or have lost a sense of *urgency* about reaching out (with the Good News) to these non-Christians as well as to alienated and former Catholics.

What does the Pope suggest in response? "I sense that the moment has come to commit all of the Church's energies to a new evangelization and to the mission *ad gentes*." *Ad gentes* refers properly to the *propagation of the faith*, announcing the Gospel to those who have never known Jesus. The *new evangelization* means missionary outreach to our baptized Catholic brothers and sisters who do not or have never experienced the life and love of God through the Church. Someone must announce to them, in an effective way, the *Good News* of Jesus: "There is a home for you in the Church; as Catholics you can satisfy the deepest longings of your hearts for love and peace." These are the *missionaries of the new evangelization*, Catholics reaching out to Catholics who are sitting perilously close to the edge or have even fallen out of the boat!

This work of the *new evangelization* is, in a very specific and special way, the work given to the Missionary Cenacle by Father Judge. He called it "*Preservation of the Faith*," and our Missionary Cenacle *Rule of Life*, paragraph 5, calls it the "specific mission" of the Cenacle. The Missionary Cenacle was founded to give to the Church men and women dedicated specifically to the *new evangelization* towards which the Pope now wishes "to commit all of the church's energies."

"I am anxious that the Cenacle and the Preservation of the Faith, ... these two outstanding facts, be kept before the public. In fact, I think that these should be with us consecrated terms. The Cenacle is replete with the significance of the Holy Spirit. The Preservation of the Faith demands the Holy Spirit

"As to the words, 'Preservation of the Faith,' we have a glorious title ... and one which will become very popular and wide-spread. We can say at present that it is ours. I think it is the Lord's Will that we emblazon this title on our works so that it may be made known to angels and to [all people] that this is in a special way our vocation." (Father Judge, 1923)

The Pope writes that "direct contact with peoples who do not know Christ has convinced me even more of the urgency of missionary activity."

- 1 Has your own experience convinced you of the "urgent need" for missionary activity? Can you give some examples from your experience where the need for this missionary activity has been evident?

Mission of the Redeemer states: "Faith is strengthened when it is given to others."

- 2 Cite an example of when you have shared your faith with another person. What effect has this experience had on your own faith?

Pope John Paul II "senses" that "the moment has come to commit all of the Church's energies to a new evangelization"

- 3 What do you understand by the term "new evangelization"? Give an example of a lay missionary who is involved in this work of the "new evangelization".
- 4 What are the principal obstacles you see in yourself and in your local Cenacle to this "new evangelization"?

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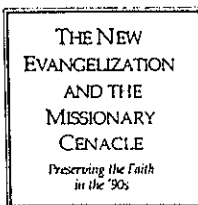
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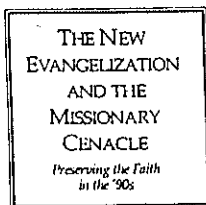
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CHAPTER ONE

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CHAPTER ONE

EXCERPTS FROM
CHAPTER ONE, MISSION OF THE REDEEMER

*This beautiful
life of God
is available
to all people
who truly
open their heart
to Love*

"The urgency of missionary activity derives from the *radical newness of life* brought by Christ and lived by his followers. This new life is a gift from God, and people are asked to accept and develop it, if they wish to realize the fullness of their vocation in conformity to Christ 'Multitudes have the right to know the riches of the mystery of Christ — riches in which we believe that the whole of humanity can find, in unsuspected fullness, everything that it is gropingly searching for concerning God, human-kind and its destiny, life and death, and truth This is why the Church keeps her missionary spirit alive, and even wishes to intensify it in the moment of history in which we are living

"The Church offers all peoples the Gospel, that prophetic message which responds to the needs and aspirations of the human heart and always remains 'Good News' *Why mission?* True liberation consists in opening oneself to the love of Christ. In Him, and only in Him, are we set free from all alienation and doubt, from slavery to the power of sin and death *Mission is an issue of faith*, an accurate indicator of our faith in Christ and his love for us *Why mission?* Newness of life in Him is the 'Good News' for men and women of every age: all are called to it and destined for it. Indeed, all people are searching for it, albeit at times in a confused way, and have a right to know the value of this gift and to approach it freely Those who are incorporated in the Catholic Church ought to sense their privilege and for that very reasons their greater obligation of *bearing witness to the faith and to the Christian life* as a service to their brothers and sisters and as a fitting response to God." [Chapter 1, *Mission of the Redeemer*]

AREN'T WE ALL
GOING TO THE SAME PLACE ANYWAY?

The movie *The Mission* about the Jesuit missionary work among the native peoples of Paraguay and Uruguay in the seventeenth century opens with a powerful scene. Five or six tribal warriors, faces masked in red and green paints, roughly fasten a groaning, shirtless, semi-conscious young Jesuit priest to a rough wooden cross on the bank of a wide jungle river. They suddenly shove the crossed wooden planks with their victim into the white-water torrents. Death comes quickly as the young man plummets over the thousand foot drop of a near-by waterfall. Within a few days, however, another black-robed young Jesuit begins alone the treacherous ascent up the craggy cliffs, back to the same tribal peoples ... a missionary to bring the Gospel of Life at any cost.

This absolute conviction about the unique power and person of Jesus for all peoples has always laid at the heart of all missionary activity in the Church. This beautiful life of God — salvation — is available to all people who truly open their heart to Love. It certainly is not confined only to those who consciously believe in Christ and enter the Church. *Billions* of Hindus, Moslems, Buddhists and others for whom Jesus died otherwise would be damned for all eternity. The Pope and the Vatican Council clearly teach that God's love is bigger than that.

But like the heart of any true lover, the missionaries want — even at peril to their own life — to tell the whole world about the One they have found, the One whom they love and who has loved them completely. Love — like light, like fire — is diffusive if it is real. And so

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the missionary announces a radically new and different type of life, a life lived totally in the heart of God the Father, Son and Spirit. By accepting Jesus in faith as the perfect gift of the Father, the believers receive in power the Spirit who teaches them and gives them the power to live truly God-like lives.

The Spirit-directed lives of those who live in union with Christ are compelling witnesses to the Gospel. They are sincere in their genuine love and fervent in their service of others, especially the lowliest. They are compassionate, humble, and forgiving; persevering, enthusiastic and noble. Tens of thousands of men and women missionaries throughout these past two thousand years — Boniface in Germany, Vincent de Paul and Louise de Marillac in France, Father Judge, Mother Boniface and Dr. Healy in the United States — have poured forth their lives to bring this Good News of a radically different type of life to their sisters and brothers.

What the Pope wishes to assert clearly in this encyclical is a double truth about the mission of the Church:

1) the absolute uniqueness of the Christian way, a uniqueness that can be experienced fully *only* in Jesus and by conscious and responsible acceptance of the Good News. No amount of "interreligious dialogue" or "human development" — as important as these may be — can replace the conscious knowledge and love of God revealed in Jesus;

2) people can know this new life in Jesus *only* if believers announce the Good News and invite those who do not know Christ to truly accept Him as their Lord.

The Christian life is a unique gift of God, meant for all. All who truly have come to know Jesus and the power of His Spirit-life want to share their experience of Him with others. His life becomes like a burning fire within them.

The *Rule of Life* describes this fiery, impelling love of the missionary heart:

“Our Lord had very much at heart the creating of a spirit, a missionary spirit, an evangelical burning that would sweep over the whole world. He came to cast a fire on the earth, and he willed that it would be enkindled’ (Luke 12/49). The Holy Spirit has enkindled this fire in our hearts The Missionary Cenacle Spirit is ‘charity, charity aflame.’” (*Rule of Life*, paragraph 1]

“The Cenacle spirit is a Catholic spirit, a living, burning, operating love of God and neighbor. We are to share this spirit” [*Rule of Life*, paragraph 7]

“The Cenacle spirit is an apostolic spirit’ which finds its perfection in zeal, ‘the white heat of charity.’” [*Rule of Life*, paragraph 22]

The Pope points out that some people today question whether missionary work is still relevant.

- 1 Has missionary work today been replaced by “dialogue” between peoples of different faiths? Is it enough to just help people materially, educationally, emotionally? Does it really matter what we believe since “we’re all going to the same place anyway”?

The encyclical claims that the Christian life is a “radically new” way of life.

- 2 Does your Christian life readily distinguish your life, values and attitudes from those who do not follow Christ? Give some examples.
- 3 Do you feel an “urgency” to share this “radical newness” of your life with others?

The Church is Christ’s “co-worker in the salvation of the world He carries out His mission through her.”

- 4 What is your personal attitude toward the Church? What experiences have contributed to this attitude?
- 5 In what ways do you see Christ carrying out His mission through the Church today? Cite some examples.

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"The Kingdom will grow insofar as every person learns to turn to God in the intimacy of prayer as to a Father and strives to do his will The Kingdom of God is meant for all humankind, and all people are called to become members of it. To emphasize this fact, Jesus drew especially near to those on the margins of society, and showed them special favor in announcing the Good News The Kingdom aims at transforming human relationships; it grows gradually as people slowly learn to love, forgive and serve one another The Kingdom's nature, therefore, is one of communion among all human beings — with one another and with God Working for the Kingdom means acknowledging and promoting God's activity, which is present in human history and transforms it. Building the Kingdom means working for liberation from evil in all its forms.

"The Resurrection gives a universal scope to Christ's message, his actions and whole mission. The disciples recognize that the Kingdom is already present in the person of Jesus and is slowly being established within humanity and the world through a mysterious connection with him The preaching of the early Church was centered on the proclamation of Jesus Christ, with whom the Kingdom was identified." (Chapter 2, *Mission of the Redeemer*)

I'll never forget the first time I saw a mustard seed! A friend of mine had just come back from the Holy Land and had gotten a little package of mustard seeds there. Carefully removing one from the plastic container, he gingerly placed it on the tip of his finger and asked me to look. At first I glanced in disbelief — there was nothing there! Then, as I looked much more closely, there was a little black dot — no larger than the mark left by the tip of the sharpest pencil. That was a single mustard seed!

Through the years that image has stayed with me since Jesus clearly says that the Kingdom of God is like one of those little seeds — so small, almost invisible, of apparently absolutely no significance. I compare it to what we humans admire. In my work I travel frequently to New York — towering skyscrapers, many times masking even more towering egos. Overstated architecture, stretch limousines, elegant restaurants — all saying "Look at me, I am somebody!" All of us have those things in our lives we hold onto; things that cry out for attention, notice: "I am somebody."

Yet Jesus — and Pope John Paul — remind us that these are not the important things that really last and count. Rather it is in the very smallest of things, things that the world judges of little account — an understanding wink, a forgiving word, fidelity to one's word — that the Kingdom of God truly comes about. The mustard seeds.

The early Church clearly recognized this since the *most* insignificant life imaginable

— a condemned criminal — was proclaimed as God's breaking into human history for all time. Accept in faith and hope and love this criminal — who was dead and now is alive — as your Lord and the center of your life, and you'll really find joy, peace, strength, goodness. All the things that last and really make the human heart permanently happy came through a man whose life — for the world — counted for nothing ... counted even less than a mustard seed!

The Church is not God's Kingdom but the servant of the Kingdom and, without the Church, people would quickly forget the Kingdom. The Church helps to usher in the Kingdom day by day in a million different little ways: 1) preaching or sharing the Good News; 2) gathering people together into living faith communities; 3) spreading Gospel values; 4) praying for the full flourishing of the Kingdom among peoples.

Cenacle missionaries are not looking for the world's attention. Many times their visiting the sick or the imprisoned, their loving attention to a broken sister or brother, their work for social justice seemingly goes unnoticed. Yet they "follow in the footsteps of the Apostles' who, filled with the Holy Spirit, went forth from the Cenacle 'to spread everywhere the knowledge and love of Jesus.' We live and work 'that God's name be hallowed, that his kingdom come, that his holy will be done' (Matthew 6/9-10)" [Rule of Life, paragraph 3]. Every day, in the ordinariness of our activities - what Father Judge called the "providence of our daily life" - there are "mustard seed" moments. If we are attentive to those small moments, then God's Kingdom will truly become a reality through us. That's what it means to be a missionary.

"If there is anything true it is that people forget us. I knew a man, and it was an obsession with him that he was going to be forgotten. Often he would say to me, 'Do you think I will be forgotten when I am dead?' Do you want to know what he did? He got his grave all fixed up and put a cross on it [so that] he would not be forgotten. The good man died. He had been in the public eye, a great speaker, great churchman ..., known all over God rest his soul, I think he was forgotten before he was a month in his grave.

"Did you come ... to have people appreciate you? Did you come ... to have them pin medals on you, to have pictures taken? No, we came ... to forget ourselves for Christ's sake O children, do not worry about being appreciated If you are an edification, a help and consolation among us, you will be appreciated We have no 'Who's Who' ... except the favorites that Christ Himself mentioned: 'The last shall be first' (Matthew 19/30). Don't worry about being forgotten, and not appreciated If you want to be appreciated, be a comfort, be a consolation to others, seek to be unknown." (Father Judge, 1930)

There are four principal ways the Church helps to usher in the Kingdom of God: 1) sharing the Word; 2) gathering people into faith communities; 3) spreading Gospel values; 4) prayer.

- 1** In what ways have you been able to "share the Word" with others in your daily life? Cite some examples.
- 2** Do you have others with whom you share your faith and from whom you receive support? How is the faith-life of your local Cenacle? Are you able to share openly your faith journey?
- 3** What are the Gospel values you find most lacking in the circumstances of your daily life, i.e., neighborhood, family, school, work? What concretely could you do to help make the opposite Gospel value more present?
- 4** Do you pray for the coming of the Kingdom of God? Do you pray for the coming of the Kingdom in community with others? How do you pray? How often?

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"The Spirit leads the company of believers to 'form a community' One of the central purposes of mission is to bring people together in hearing the Gospel, in fraternal communion, in prayer and in the Eucharist The first communities, made up of 'glad and generous hearts' (Acts 2/46), were open and missionary Even before activity, mission means witness and a way of life that shines out to others.

"Our own time, with humanity on the move and in continual search, demands a *resurgence of the Church's missionary activity*. The horizons and possibilities for mission are growing ever wider, and we Christians are called to an apostolic courage based upon trust in the Spirit. *He is the principal agent of mission!* The history of humanity has known many major turning points which have encouraged missionary outreach, and the Church, guided by the Spirit, has always responded to them with generosity and farsightedness. Results have not been lacking. Today the Church must face [new] challenges and push forward to new frontiers, both in the initial mission *ad gentes* and in the new evangelization of those peoples who have already heard Christ proclaimed. Today all Christians ... are called to have the same courage that inspired the missionaries of the past, and the same readiness to listen to the voice of the Spirit." [John Paul II, Chapter III, *Mission of the Redeemer*]

Several years ago in Los Angeles I met a childless, middle-aged couple — Margarita and Jose — from Mexico. Embittered by their inability to have children, they lived rather isolated lives in one of the local housing projects. One evening, as we sat in their living room, I looked out and there were at least twenty children playing. I asked if these children — all Catholic — ever went to Mass. When they responded “no”, I suggested Margarita and Jose ask the parents’ permission to begin bringing them the following Sunday. They accepted, although very reluctantly. Within three weeks, Margarita and Jose’s little truck was filled — not only on Sunday but whenever you saw them — with these children. And what was even more, a constant full-toothed smile now replaced the anger and sorrow that previously had filled their faces.

Within the same year this same little couple, who I later discovered were unable to read or write, began with the help of some friends a Bible study in their apartment complex attended weekly by over fifty adults. I celebrated a Mass in the patio of the housing project on the first anniversary of the Bible study. Over seventy-five children and forty adults were present. To my shock, at the time of the first reading Margarita and Jose stood up and read the Scriptures — trembling, halting, but with conviction — for the first time to this community of believers that they had gathered. They explained to me later that they had spent the whole year learning to read since “we have always wanted to be able to read the Word of God and share it with others.”

This little couple — childless and illiterate — demonstrate clearly the principal

lessons of the Pope’s teaching on the Holy Spirit and Mission. First, as missionaries they were willing to reach out to others beyond the borders and confines of their own little apartment or home. Second, they accomplished the Gospel work not relying on their own ability but on the power of Jesus’ Spirit working within them and through them. Third, they became missionaries not only by what they did but, even more so, by what they *were*. The story of their lives, the joy of their faces told of their loving unity with God, with one another, and with His People. During these past several years, this one little couple have led literally hundreds of people to an ever deepening experience of God’s precious love ... in the power of the Spirit.

Certainly the Holy Spirit is present in the Church in the Word, in the sacraments, in the experience of God’s love through the brothers and sisters. But God’s Spirit is at work always and everywhere, in the heart of every human being and situation. Every time we encounter anything good, noble, truthful, loving, there the Holy Spirit of God is present. The missionary’s task is to uncover the workings of that Spirit which cries out to us in often the most unlikely disguises. This missionary task is not just for a few chosen believers. Rather, like in the early Church, it ought to be “the normal outcome of Christian living, to which every believer [is] committed through the witness of personal conduct and through explicit proclamation whenever possible.”

All this is possible *only* in the power of the Holy Spirit. The Cenacle missionary, therefore, is to “make the Holy Spirit better known and loved. By steadfast prayer in our Cenacles we seek ‘to attract the Holy Spirit’ so that our hearts may be enkindled with God’s love and that we may spread this fire to others” [*Rule of Life*, paragraph 11]. “Our chief effort is to develop a missionary spirit with the goal that ‘every Catholic be an apostle’” — in the power of the Spirit [*Rule of Life*, paragraph 5].

"Are we not of the apostolic spirit? Does not the spirit of the Apostles appeal to us? Perhaps afar off, maybe imperfectly we follow the footsteps of the Apostles. We have come here and Who brings us here unless it is the same Spirit that brought Jesus into the desert? ... Recognize this as a primary, basic truth: You are here through the Holy Spirit We can say, 'Lord, here we are' — that we may attract the Spirit of God, that our *Veni, Sancte Spiritus* may be heard; that it may be soul-stirring; that it may be heaven reaching. That He may come. Let us incite ourselves to devotion to the Holy Spirit." [Father Judge, 1930 — *Missionary Cenacle Meditations*, p. 180]

The first missionary task of the Spirit is to help us to stretch beyond our comfort zone, to reach out to people and situations that we find difficult, new, and challenging.

1 Who are the people in your life right now that challenge you to "reach out"? What are the situations in your life that call you to go beyond your present level of comfort?

The second missionary task of the Spirit is to give us a "serene courage" as we realize that it is God — and not ourselves — who ultimately accomplishes the missionary work.

2 How do you deal with fear in your life? Cite some examples.

The third missionary task of the Spirit is to lead us to an ever deepening unity with God. This transforms us and leads others to God through the example of our lives.

3 Have you experienced changes or transformations in your life? How have these changes affected others? Cite some examples.

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"The Lord Jesus sent His Apostles to every person, "The Lord Jesus sent His Apostles to every person, people and place on earth. The Church was sent by Christ to reveal and communicate the love of God to all people and nations. Today we face a religious situation which is extremely varied and changing Even before the Council [1961-1965] it was said that some Christian cities and countries had become 'mission territories'; the situation has certainly not improved in the years since. On the other hand, missionary work has been very fruitful throughout the world, so that there are now well-established Churches [in previously non-Christian areas]. This is in contrast to some traditionally Christian areas which are in need of re-evangelization

"Today missionary activity still represents the greatest challenge for the Church All who believe in Christ should feel, as an integral part of their faith, an apostolic concern to pass on to others its light and joy. This concern must become as it were a hunger and thirst to make the Lord known." [John Paul II, Chapter IV, *Mission of the*

Two recent events brought the reality of the world-wide Church today strikingly to my consciousness. I was visiting a small parish in rural Idaho where I learned that their previous pastor was a missionary priest ... from Africa! Well loved by the people, he had spent three years there sent by his African missionary community at the request of the local American bishop who simply did not have priests to send. The second incident was the happy occasion of the ordination of eight young men a few years ago for a very large archdiocese in the midwestern United States. The joy of the day was somewhat muted, however, when a priest from the chancery informed me that during the twelve months previous to the ordination the archdiocese had lost *forty* priests due to sickness, retirement, death or inactive leaves. In brief, they had a shortfall — after the ordination of eight young men! — of *thirty-two* priests. Yet, despite the difficulties faced by the faith in the United States and other traditionally Christian countries, Pope John Paul II reminds us that "population growth in non-Christian countries of the South and the East is constantly increasing the number of people who remain unaware of Christ's Redemption." This group of nearly two *billion* people has more than *doubled* in the last twenty-five years. In brief, it is safe to say that "today we face a religious situation which is extremely varied and changing." Many of our older categories about "mission" and "missionaries" begin to shift.

In this complex situation, the encyclical offers a very helpful distinction. Although necessarily interdependent, the Pope sees three basic categories of missionary work today:

1) the mission *ad gentes* — to people

and situations where Jesus has never before been preached;

2) the normal pastoral work of the Church — in places where the Church is flourishing, all the different pastoral activities must have a missionary consciousness, reaching out to people who are "on the fringe": the sick, divorced and separated, immigrants, refugees, and others;

3) the *new evangelization* — to those "groups of the baptized [who] have lost a living sense of the faith, or even no longer consider themselves members of the Church, and live a life far removed from Christ and his Gospel."

In Father Judge's terminology, the first type of missionary work — *ad gentes* — is the "propagation of the faith." As necessary as this may be, he did not see the Missionary Cenacle's attention focused in this direction. Categories two and three represent two different angles of what he considered the major work of the Missionary Cenacle: "preservation of the Faith."

"Normal pastoral work" relates to what he called "preventive work", i.e., helping to develop and promote lively communities of faith especially for those people whose faith life was particularly endangered. Certainly in his day, these included the disoriented and often anti-clerical Italian immigrants, the Puerto Ricans devastated by the loss of the majority of their priests following the Spanish-American War, young families with their children battered by the social pressures and increasing materialism of his day. To prevent the loss of their Faith the early associates gathered the youth and young mothers of these groups into clubs, were catechists to assure their continued religious instruction, and transported children to Sunday Mass.

The "new evangelization" refers to what Father Judge called "reclamation work", i.e., reaching out to those who were already alienated. The principal missionary tool he envisioned to

(continued on back)

address this problem was home visitation. Most early Cenacle lay missionaries and Sisters spent literally *hours* every week going from home to home seeking out Catholics who had no active relationship to the Church.

Other areas John Paul II signals as urgently needing the attention of missionary effort today include the mass media, the huge urban centers with their faceless millions, youth, immigrants and refugees, and the countless people who live in situations of grinding misery and poverty. The world of education, business, human rights movements, science all desperately need missionaries who both live and proclaim the Gospel message in the midst of these realities.

What are the principal obstacles to the accomplishment of this evangelical task today? There certainly are anti-Christian societal pressures but even more insidious is the Church's own "lack of fervor" or zeal. This "is manifested in fatigue, disenchantment, compromise, lack of interest and above all lack of joy and hope." Besides this fundamental problem, there also exist divisions among believers, Christians' bad example, and indifferentism ("it doesn't matter what you believe as long as you lead a good life"). All this severely undercuts the evangelical work of the Church.

Faced with such a daunting task, the Pope clearly states that "today missionary activity still represents the greatest challenge for the Church." Nonetheless, "difficulties must not make us pessimistic or inactive. What counts, here as in every area of Christian life, is the confidence that comes from faith, from the certainty that it is not we who are the principal agents of the Church's mission, but Jesus Christ and his Spirit. We are only co-workers."

"The missionary thought, the missionary idea, the missionary spirit should be dominant in our Missionary Cenacles. We meet the pressing needs of our day by undertaking works that the Church wants, that are good and necessary, and that serve the abandoned, those who do not experience the love of God." [Rule of Life, paragraph 4]

The "new evangelization" is a call to reach out to alienated Catholics and directly relates to Father Judge's idea of "preservation of the faith" and "leakage".

1 What is an example of the "new evangelization" that you have personally witnessed or been involved in? How do you feel that you and your Cenacle could best work in this "new evangelization"?

The Pope recommends other areas to our missionary concern: for example, the cities, youth, people crushed by material poverty, the mass media, education, business.

2 How does this type of challenge make you feel? How do you think you personally or your Cenacle is responding to this call? What do you feel you could do?

R E F L E C T I O N

G U I D E S F O R

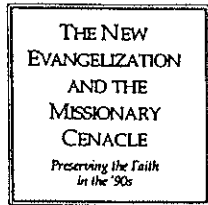
Mission OF THE

Redeemer

Encyclical Letter of John Paul II
CHAPTER FIVE

*Prepared by Dennis Berry, S.T.
General Spiritual Guide
Missionary Cenacle Apostolate*

THE NEW
EVANGELIZATION
AND THE
MISSIONARY
CENACLE
*Preserving the Faith
in the '90s*



" . . . in keeping with our maxim *sentire cum ecclesia*, we are to reflect prayerfully on the documents of the Church."

- Missionary Cenacle Rule of Life #17

CHAPTER FIVE

EXCERPTS FROM CHAPTER FIVE MISSION OF THE REDEEMER

*The people
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brothers
and sisters
of the poor.*

"'Fight hunger by changing your lifestyle.' The people of the rich nations must become brothers and sisters of the poor. We need to turn to a more austere way of life which will favor a new model of development that gives attention to ethical and religious values. A new evangelization ought to create among the wealthy a realization that the time has arrived for them to become true brothers and sisters of the poor

"'The poor deserve preferential attention, whatever their moral or personal situation. They have been made in the image and likeness of God to be his children, but this image has been obscured and even violated. For this reason, God has become their defender and loves them. It follows that the poor are those to whom the mission is first addressed, and their evangelization is *par excellence* the sign and proof of the mission of Jesus.' The Church is called to be on the side of those who are poor and oppressed in any way. I therefore exhort the disciples of Christ and all Christian communities to carry out a sincere review of their lives regarding their solidarity with the poor." [John Paul II, Chapter V, *Mission of the Redeemer*]

Juan, Maria and their eight children were the first family I met at Ascension parish in Los Angeles. Juan worked for minimum wage in a factory; Maria stayed at home — a crumbling apartment with two rooms and a kitchenette — to care for the children. One day I went to visit them and found Maria sitting on the front stoop of the apartment with a haggard, middle-aged Mexican woman. I soon discovered that Maria had found this lady roaming along the street with her three small children the day before. They had been evicted from their apartment and were homeless. Maria, confident that Juan would agree (and I later found out he did!), simply invited them to come and stay at their home. There were now fourteen in the two crumbling small rooms with a kitchenette while I lived with two other religious in a large house with empty rooms.

Maria's spontaneous reaction to the need of the nameless lady and her three children on the street challenged — and challenge — me. Generous, unquestioning, simple, direct. Often my response to the cry of the poor — if at all — is tentative, quite measured, and surely designed not to overly inconvenience me. Yet the Pope insists that today people look primarily to the witness of the believers' lives, especially treatment of "the poor, the weak and those who suffer." The world looks to see in the Church and her missionaries selflessness, concrete "commitment to peace, justice, human rights and human promotion," and prophetic courage "in the face of corruption of political or economic power." The missionary of Jesus must be willing to be fully at the service of the "poorest of the poor" and, in all things, to imitate "Christ's own simplicity of life."

Discussing *how* to evangelize in chapter five of *Mission of the Redeemer*, John Paul mentions a variety of important steps. These include the good example of the believer, openly sharing the Good News with others, conversion, Baptism, and becoming an active member of a local church community. But the issue he repeatedly returns to is the relationship of the Gospel message and its missionaries to the life of the poor.

First, for those who are themselves materially poor, a full acceptance of the Gospel is ultimately the path to true freedom and life. Modern society believes that the final solution to human misery is some sort of "fix" either by money or technology. Not so, says the Pope. Jesus' power active in the Gospel is what really frees the human person. The Gospel leads to conversion of heart and new ways of thinking, fosters the recognition of each person's dignity, encourages solidarity with others, invites commitment and service of one's neighbor, and gives everyone a place in God's plan. From Herod's massacre of the Holy Innocents in Bethlehem to the El Salvadorean military's slaying of six Jesuit priests on the front lawn of their simple apartments, this Gospel message has always been terrifying to the corrupt powerful. They inevitably try to kill those who bring the liberating "Good News to the poor".

Second, for those who have received an abundance of the goods of this earth, the encyclical offers a clear challenge. Be simple as Jesus was simple. Do not buy into the promises of the consumer society. Rather seek to identify your lives with the simplest and poorest among us. Examine your lives to see what is truly excess, superfluous. Be free of desires for more than is truly necessary. Luxuries and even what may be considered a "normal lifestyle" by North American standards may, in fact, be excessive if one is truly seeking to be a "brother or sister of the poor." (Continued on next page)

I remember clearly almost ten years ago going with a seminarian from a very poor Peruvian family to visit the home of a very wonderful Catholic couple and their five children in Chicago. The Chicago couple were daily communicants, and the man had done quite well in business. They lived in one of the finest sections of the city, had a large, elegant home beautifully furnished with an incredible view of Lake Michigan. They were generous with friends and actively gave to a number of charities. The young Peruvian fellow who accompanied me was pleasant as always but unusually quiet and obviously pensive throughout our visit. As we got into the car that evening after saying good-bye to the family, my young friend looked at me and said simply — in Spanish — “these are very good people, but they simply do not understand.” He explained how he and everyone he knew in his section of the city in Peru lived in homes with dirt floors, how so many of the young children died of malnutrition and other diseases caused by a lack of clean drinking water, how no one else in his family had been able to afford to go beyond the fifth grade.

The encyclical invites us — like this young Peruvian man invited me — to examine our lives not from the perspective of North America. Rather the “new evangelization” invites us to “become true brothers and sisters of the poor.” This is central to any effective missionary work today.

“We are to have an ardent zeal for the poor, for those desolate in all things spiritual and for victims of injustice. Charity urges us to action on behalf of justice as an integral part of announcing the coming of the kingdom.” [Rule of Life paragraph 6]

The Pope addresses very concretely the question of material poverty and the consequent need for simplicity of life both for the missionary and those receiving the Gospel message.

- 1 What is your own attitude toward material wealth? What is your attitude toward material poverty?
 - 2 What do you understand by “simplicity of life”? Cite a few examples of people you know who live “simple lives”.
- The encyclical calls us to be “brothers and sisters of the poor.”
- 3 What is your actual relationship to materially poor people? How do you enter into “solidarity” with the materially poor?
 - 4 How does the Church’s call to become “brother and sister to the poor” concretely affect your life? Do you need to change anything in your life to make this more a reality? If so, what? What are the obstacles you face in doing this?

R E F L E C T I O N

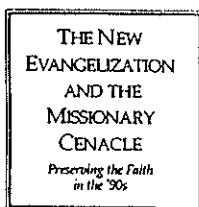
G U I D E S F O R

Mission OF THE

Redeemer

Encyclical Letter of John Paul II
CHAPTER SIX

*Prepared by Dennis Berry, S.T.
General Spiritual Guide
Missionary Cenacle Apostolate*



THE NEW
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*The sphere
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"Missionary activity, which is carried out in a wide variety of ways, is the task of all the Christian faithful. The need for all the faithful to share in this responsibility is not merely a matter of making the apostolate more effective; it is a right and duty based on their baptismal dignity. They are bound by the general obligation and they have the right to strive so that the divine message of salvation may be known and accepted by all people throughout the world. They especially are called 'to seek the Kingdom of God by engaging in temporal affairs and ordering these in accordance with the will of God.' The sphere in which lay people are present and active as missionaries is very extensive. 'Their own field ... is the vast and complicated world of politics, society and economics.' Among the laity who become evangelizers, catechists have a special place of honor. Imbued with the apostolic spirit, they make a singular and absolutely necessary contribution to the spread of the faith and of the Church by their strenuous efforts.'" [John Paul II, Chapter 6, *Mission of the Redeemer*]

Being a Christian in business is no easy task; maybe you can't even be one successfully. That's what I began to suspect after some recent discussions with a banker and a lawyer, both Catholics. As we drove home from a church conference we had attended together, my financially very successful banker friend commented, "You know it's like I feel as if I were two persons: my Christian self — which I really like and want to be; the other my business self, hard-nosed, unforgiving and somewhat ruthless — which I don't want to be. I sort of 'turn off' my Christian self when I get to work and a whole different set of rules go into play." Our lawyer friend, younger but also very competent and highly respected in his field, nodded a silent but vigorous agreement. A discussion pursued, and the struggle these men faced daily to be faithful to themselves, faithful to the Gospel — and successful in business — became ever more apparent. Several months later, a still younger Catholic man, barely twenty-two but with a keen business sense, described his excitement at the news of being offered a partnership in a small but growing business. "I'm scared, confused, and just don't know what to do. I *know* I can make it big, but I'm going to have to step on a lot of people to get there. I don't know how to connect my faith in Christ with the way the business world really works." This story is repeated over and over again as Catholics face the daily world of their job, school, government, relationships: how to "make it", survive in the world and be faithful to their fundamental, core beliefs as followers of Jesus.

The resolution to this dilemma may be

found in a startlingly simple but profound statement Pope John Paul makes at the beginning of chapter 6 of *Mission of the Redeemer*: "Without missionaries there can be no missionary activity." Some are called to a "special [missionary] vocation" "manifested in a total commitment to evangelization, a commitment which involves the missionary's whole person and life." This "demands a self-giving without limits of energy or time." Bishops, priests, men and women religious of both active and contemplative communities share in this "special vocation" in varying degrees.

But the vast majority of the missionary work of the Church is the direct and personal responsibility of the laity, those whose lives are lived out in the daily tension of family, school, and marketplace. The primary question of these baptized followers of Jesus must be: how do I bring the Gospel to bear in the present circumstances of my daily life? In short, how can I be a missionary of the Gospel in what Father Judge called the "providence of my daily life"? This implies certain basic attitudes which help to begin to resolve the conflicts of my lawyer, banker, and student friend:

1) My primary guide in life as a Catholic is Jesus and His Gospel. He is for me "the Way, the Truth, and the Life." This is the starting point.

2) I recognize that I have the responsibility of making Jesus and His Way known in every aspect of my life first by *living* and then, for those who wish, by *explaining* my faith. This is what it means to be a missionary.

3) I consciously pray to the Holy Spirit for guidance to make the right, Gospel-based decision especially where there is a conflict between the

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"common wisdom" of job, relationships, politics and what the Church teaches.

4) I willingly face the negative consequences of my Gospel-based decision with the courage that comes from the Holy Spirit. I recognize that what I suffer as a result of my action is a sharing in the cross of Jesus and will help to bring new life to others even if I don't immediately see it.

The Gospel is powerfully proclaimed as Catholics live out consciously and responsibly their faith life with all its consequences, whether seemingly negative or positive. Once the fundamental option is made to be a "missionary", i.e., to devote my life wherever I am to the service of the Gospel, then the norms begin to become clearer.

"There is no school, no class so powerful to work good for the neighbor as the general body of the faithful, ... the laity We have in the United States at present scarcely touched the good-willed effort of our Catholic people. How to provoke it into action, lead it and conserve it, should be the constant thought of priests [and religious] in their meditation. It is like the scattered waters of the meadow — a vast, idle flood. These waters, gathered into a conduit and given flow, make a tremendous power for good." [Father Judge, 1923 — *Missionary Cenacle Meditations*, p. 230]

Missionaries "must not allow themselves to be daunted by doubts, misunderstanding, rejection or persecution."

- 1 When have you experienced conflicts between the call of the Gospel and the demands of daily life? Give an example.
- 2 How did you resolve these conflicts? How did your decision make you feel?
- 3 Have you ever personally experienced "misunderstanding, rejection or persecution" for your Gospel beliefs? Give an example.

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Mission OF THE

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Encyclical Letter of John Paul II
CHAPTER SEVEN

*Prepared by Dennis Berry, S.T.
General Spiritual Guide
Missionary Cenacle Apostolate*

THE NEW
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*Preserving the Faith
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" . . . in keeping with our maxim
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- *Missionary Cenacle Rule of Life #17*

*All Christians
share
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activity.*

"Since they are members of the Church by virtue of their Baptism, all Christians share responsibility for missionary activity Missionary cooperation is rooted and lived, above all, in personal union with Christ. Only if we are united to him as the branches to the vine (cf. John 15/5) can we produce good fruit. Through holiness of life every Christian can become a fruitful part of the Church's mission." [John Paul II, Chapter 7, *Mission of the Redeemer*]

Natalie has lived in a remote rural area of Mississippi all her thirty-eight years of life. The four walls of her tiny frame house pretty much define her world; she suffers from a severe form of seizures which periodically and unexpectedly convulse her body and leave her devastated. The doctors have warned her that any one of these horrible events might be her last. The first time I visited her what profoundly impressed me was Natalie's deep sense of joy and happiness. Her explanation for the peace she felt was a simple one: "Oh, Father, I offer all my sufferings up for the missionaries and for vocations! Sometimes I get sad, but then I remember I have to do God's work, and then I feel happy again!"

John Paul II highlights a variety of ways Christians share in the missionary work of the Church. The *primary* way all of us take part in Jesus' mission is through "prayer, sacrifice, and the witness of Christian life." Our first and most essential work is to unite our lives to the sacrifice of Jesus. Thus our sufferings and trials are not simply empty exercises of endurance but rather become incredibly powerful prayers. Jesus the Redeemer prays in us and through our experience continues to offer Himself in love to the heavenly Father. The power that comes from our personal unity with Christ is the source of all effective missionary work, both our own and that of others. Faith teaches that Natalie's life and offering touches deeply the missionary effort in the barren Aleutian Islands of Alaska, the slums of Rio de Janeiro, and the AID's devastated villages of central Africa. So profoundly has the Spirit imbedded this powerful spiritual truth in the Church's consciousness that she

named St. Terese of Lisieux patroness of the missions. A cloistered Carmelite nun who died in France at the age of twenty-four, she had offered her life for the world-wide missionary work of the Church.

Other ways of participating in the Church's missionary endeavor include promoting vocations to the missionary priesthood and religious life as well as financial assistance to missionary needs and territories. The mobility of modern life offers today's Christian a unique missionary opportunity: to bring Jesus' presence to areas where He is not known or honored as well as offer hospitality to those who come as immigrants to Christian communities. Father Judge, son of Irish immigrants, had a keen sense for the spiritual and material needs of those who come as "strangers" to a new land. He wanted the Cenacle to be particularly sensitive to the plight of these "abandoned" people who are especially close to God's heart (see Exodus 22/21-22).

One final and central aspect of the missionary task is encouraging and enabling other believers to become missionaries in their own lives. This strikes at the very heart of the Cenacle vocation whose "chief effort is to develop a missionary spirit with the goal that *every Catholic be an apostle*" [Rule of Life, paragraph 5]. Cenacle lay missionaries are "to call forth apostolic persons from everyday walks of life to become members of the Missionary Cenacle Apostolate and to encourage those who feel called to other branches of the Missionary Cenacle Family" [Rule of Life, paragraph 8]. It is not enough to be a missionary without encouraging others to be missionary as well. Love, of its very nature, is expansive and fruitful.

In summary, John Paul II outlines five fundamental ways of sharing in the missionary work:

(Continued on next page)

- 1) prayer, sacrifice, the personal witness of one's life;
- 2) promoting missionary vocations to the priesthood and religious life;
- 3) material assistance to the missions;
- 4) spreading a knowledge of Jesus through traveling to areas where He is not known as well as providing Christian hospitality to immigrant peoples;
- 5) helping form other Catholics in the missionary spirit.

All these different works are essential if the world is to experience what the Pope envisions as the "great springtime for Christianity" God is preparing for the world as "the third Millennium of the Redemption draws near." All Catholic peoples, but in a special way the Cenacle missionary, must be magnanimous of heart: generous in responding to God's call and open to the varieties of ways in which the Spirit moves. "The Spirit blows where He wills" (John 3/8).

"The Cenacle spirit is a Catholic spirit, a living, burning, operating love of God and neighbor. We are to share this spirit by promoting and supporting the ministries of all the baptized people of God in the mission of the Church. We acknowledge 'different gifts but the same Spirit, different ministries, but the same Lord' (I Corinthians 12/24). Thus, we foster involvement of all in the mission and ministries of the Church not only as a particular aim, but as a part of our apostolic efforts...." (Rule of Life, paragraph 7)

Mission of the Redeemer reminds us that the source of all truly fruitful missionary work is unity with Christ. The *Missionary Cenacle Rule of Life* invites us to a "personal love" of Jesus.

- 1 How would you personally evaluate your present relationship to Jesus: close? distant? ardent? lukewarm? cold?
 - 2 What practice(s) most help you to develop and maintain a personal relationship of love to Jesus?
 - 3 What are the greatest obstacles to this personal relationship?
- The Holy Father outlines a variety of ways to participate in the missionary task of the Church.
- 4 Which of these ways do you most readily practice now? Which do you find the most difficult to do?
 - 5 In your experience, are there other ways you can participate in the missionary task even more fully? If so, what are they?

In a particular way, the Cenacle missionary is to invite others to share in the missionary task of the Church.

- 6 How do you practically "promote and support" the ministries of others whether they belong to the Cenacle or not?
- 7 Do you invite others to become part of the Missionary Cenacle Apostolate or other branches of the Missionary Cenacle Family? If so, how? If not, why?

R E F L E C T I O N

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Mission OF THE

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Encyclical Letter of John Paul II
CHAPTER EIGHT

*Prepared by Dennis Berry, S.T.
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Missionary Cenacle Apostolate*



THE NEW
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*The missionary
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world.*

"Missionary spirituality is ... marked by apostolic charity Those who have the missionary spirit feel Christ's burning love for souls, and love the Church as Christ did The missionary is a person of charity. In order to proclaim to all his brothers and sisters that they are loved by God and are capable of loving, he must show love towards all, giving his life for the neighbor. The missionary is the 'universal brother and sister,' bearing in himself the Church's spirit, her openness to and interest in all peoples and individuals, especially the least and poorest of the brothers and sisters. As such, he overcomes barriers and divisions of race, caste, or ideology. He is a sign of God's love in the world — a love without exclusion or partiality." [John Paul II, Chapter 8, *Mission of the Redeemer*]

This final chapter of the papal encyclical could have been written by Father Judge: the key elements of missionary spirituality for the Pope are a particular devotion to the Holy Spirit, the Incarnation, apostolic charity. Effective missionary effort springs from the personal spiritual development of the individual missionary through prayer. I would like to conclude this last study guide on *Mission of the Redeemer* by simply comparing its understanding of missionary spirituality with the Cenacle *Rule of Life*.

First, *devotion to the Holy Spirit*. John Paul II begins by declaring that the missionary's life must be marked by "complete docility to the Spirit This docility then commits us to receive the gifts of fortitude and discernment, ... essential elements of missionary spirituality." Our *Rule of Life*, paragraph 11, states that the Cenacle seeks "to make the Holy Spirit better known and loved," "to attract the Holy Spirit so that our hearts may be enkindled with God's love and that we may spread this fire to others." The key spiritual gifts one should pursue are "wisdom and fortitude" above all else.

Second, *devotion to the Incarnation*. "An essential characteristic of missionary spirituality is intimate communion with Christ" next writes the Holy Father. For Father Judge, the "Cenacle spirit" is nothing more or less than "a Gospel spirit." Cenacle missionaries desire "to follow Jesus more closely," to be "apostles of our Lord Jesus Christ" as a fuller living of their baptismal consecration. So that Jesus might remain always the very "center and sun" of their apostolic lives, missionaries are urged to share

daily in the celebration of the Eucharist. They are to have a profound and personal love of Him [*Rule of Life*, paragraphs 10,12 and 15].

Third, *apostolic charity*. According to *Mission of the Redeemer* this loving union with Jesus begets in the missionary's heart Christ's own "burning love for souls." This love moves the missionary to a great "'zeal for souls,' a zeal inspired by Christ's own charity." Father Judge's writings are likewise replete with images of a love that is passionate, strong, energetic, dynamic, "fiery". This theme of "fiery" or ardent love continues in the *Rule of Life* which opens: "Our Lord had very much at heart the creating of a spirit, a missionary spirit, an evangelical burning that would sweep over the whole world. He came to cast a fire on the earth, and he willed that it would be enkindled The Missionary Cenacle Spirit is charity, charity aflame" [paragraph 1]. "The Cenacle spirit is a ... living, burning, operating love of God and neighbor" [paragraph 7]. "The Cenacle spirit is an apostolic spirit which finds its perfection in zeal, the white heat of charity" [paragraph 22].

Fourth, *service to the poorest*. With the heart of Jesus, the missionary has a special love for all peoples but especially "the least and poorest of the brothers and sisters" writes the Pope. The Cenacle *Rule of Life* constantly reminds the missionaries they are to express their love for God "through personal service to his poor and abandoned members." They are to have "an ardent zeal for the poor"; the special subject of their concern should be "those desolate in all things spiritual and for victims of injustice" [*Rule of Life*, paragraphs 4,5,6,10].

Fifth, *holiness*. Father Judge was deeply distrustful of "methodologies" that attempted to make things or people better through more

(Continued on next page)

efficient organization. What was essential was the "right spirit". The missionary work would practically take care of itself if the missionaries would but become "perfect in the spirit and virtues of the Cenacle, to live and die simple, prudent, humble, charitable persons; persons of sacrifice, of patience, of self-denial whose lives are spent and consecrated to the service of God the Father, Son, and Holy Spirit" [*Rule of Life*, paragraphs 8 and 22]. The Pope voices a similar skepticism about the ultimate efficacy of simply updating pastoral techniques. Very simply what he calls for is "the encouragement of a new 'ardor for holiness' among missionaries."

Sixth, *contemplation*. The Pope concludes this 153 page document with a startlingly simple statement: his personal experience on his extensive missionary travels has confirmed him in the view that "the future of mission depends to a great extent on contemplation." Why contemplation? Because "unless the missionary is a contemplative he cannot proclaim Christ in a credible way." Missionaries must first *personally* know, love, and experience that which they proclaim to and share with others. Otherwise the missioner's words and life will ring hollow. The Cenacle *Rule of Life* is likewise a call to a profound contemplative, *personal* experience of God. The Cenacle missionaries are to "confess in our hearts the mysteries of faith." This deep contemplation of the "Trinity, the Incarnation, and abiding presence of the Holy Spirit" leads to "devotional knowledge," a faith that is "deeply personal and interior." Prayer, personal and communal, daily and for more extended periods of time prepares the way for this living experience of God [see *Rule of Life*, paragraphs 14,17,18,19,20].

"Do give this much thought, do hold yourselves responsible for the future of the Cenacle; do remember that as you are, so others will be. What more beautiful legacy can you leave than that of an example and life fragrant and rich in the Cenacle traditions Such will be my constant prayer for you; do make it your constant effort." [Father Judge quoted in *Rule of Life*, paragraph 33]

Mission of the Redeemer dramatically parallels Father Judge's own vision of the essentials of an apostolic, missionary spirituality.

1 Father Judge urged the early Cenacle members on occasion to "take their spiritual temperature" to see if they were "right with the Cenacle Spirit." What is your "spiritual temperature" in relation to:

- devotion to the Holy Spirit?
- devotion to the Incarnation?
- apostolic charity?
- service to the poorest?
- holiness?
- contemplation?