

To appreciate the Holy Father's renewed vision of Christian life, this white paper will (1) consider "missionary discipleship" as a visionary approach to the life of the Church, (2) explore its dimensions as a theological construct, (3) highlight the paradigm shift it creates for all believers, and (4) suggest how it can become a way of life, especially for Catholic leaders.



A vision ever ancient, ever new:
Missionary Discipleship as an Ecclesiological Paradigm

Among the ancient images of religious faith, two models still resonate with Christian believers.

- Evident in the Gospels, a "*disciple*" is one who follows the Lord Jesus. Much more than our contemporary notion of a student, the biblical disciple literally followed the master, learned from his words and deeds, and sought by way of imitation to form him/herself into the same way of life.
- Also drawn from the Gospels, but more fully developed in the history of the Church, a "*missionary*" is one sent forth to spread the Gospel message. Typically, a missionary traveled abroad and engaged in ministries such as education or health care among peoples who were not yet cognizant of the faith and work of Christianity.

For Catholic Christians, these notions make sense but seem to have fallen from general usage in terms of their applicability to all the faithful. Discipleship tends to imply a level of belief or commitment that surpasses that of the average believer. Being a missionary conjures the image of those few who have the courage to go off to labor in foreign, even pagan, lands. Both terms appear limited to religious "professionals," especially those engaged in official Church ministries. The majority of Catholics, instead, simply identify themselves as "members" of the Church, distinguished only by the frequency of their worship, as is typical of polling demographics

Into this religious sensibility, Pope Francis has re-introduced the idea of "missionary discipleship." Having spoken of it more than twenty times (so far!) to a wide variety of audiences, this notion has become a staple of his ecclesiological lexicon! More than old terms in new texts, the papal teaching signals a renewed vision for the Church and her members.

For Pope Francis, "missionary discipleship" is more of a paradigmatic approach than a programmatic one, as he explained in a meeting with Latin American bishops ([7/28/13](#)). Recalling their 2007 conference in Aparecida, he made the distinction between planning a series of activities to be undertaken by the Church and adopting an overarching concept for the whole of Church life.

For the pope, "missionary discipleship" is the latter, paradigmatic view that provides a visionary and interpretive key for all that the Church is and does.

This vision of being missionary disciples, he says, enables the Church to respond to the pressing need for both inner renewal and dialogue with the world. The former, he says, "is chiefly concerned with attitudes and reforming our lives." For the latter, he notes, "we have to know how to find [God] in order to be able to proclaim him in the language of each and every culture."

Thus, by adopting ancient terms and biblical images, Pope Francis is setting forth a vision for the contemporary Church. In his various teachings, he develops the meaning of missionary discipleship as an inspirational way to understand and re-activate the life of the institution and its members.



The dual dimensionality of life in Christ: **Missionary Discipleship as a Theological Construct**

For Pope Francis, the notion of missionary discipleship explains our Christian life through the interplay of two mutually-related dynamics that derive from our profession of faith. These dual dimensions connect us with the life of Jesus Christ and thereby define the life of the Church (as a whole) and life in the Church (as individual persons).

The foundation to missionary discipleship is *Baptism* – the primordial sacrament that incorporates us into the Body of Christ and provides the impetus for the Church's mission of proclaiming the Good News of salvation to all the world. Pope Francis explains this in his very first apostolic exhortation, on "The Joy of the Gospel" ([11/24/13, no. 120](#)), when he states:

In virtue of their baptism, all the members of the People of God have become missionary disciples (cf. *Mt* 28:19). All the baptized, whatever their position in the Church or their level of instruction in the faith, are agents of evangelization, and it would be insufficient to envisage a plan of evangelization to be carried out by professionals while the rest of the faithful would simply be passive recipients. The new evangelization calls for personal involvement on the part of each of the baptized. Every Christian is challenged, here and now, to be actively engaged in evangelization; indeed, anyone who has truly experienced God's saving love does not need much time or lengthy training to go out and proclaim that love.

He then draws the defining conclusion:

Every Christian is a missionary to the extent that he or she has encountered the love of God in Christ Jesus: we no longer say that we are "disciples" and "missionaries", but rather that we are always "missionary disciples".

The sacramental grace that makes us missionary disciples links us directly to the life and work of the God in whose trinitarian name we have been baptized. Pope Francis makes this biblical connection in his message for the 2017 World Day of Prayer for Vocations ([11/27/16](#)):

To be a missionary disciple means to share actively in the mission of Christ. Jesus himself described that mission in the synagogue of Nazareth in these words: "The Spirit of the Lord is upon me, because he has anointed to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, and to proclaim the year of the Lord's favour" (*Lk* 4:18-19). This is also our mission: to be *anointed* by the Spirit, and to *go out to our brothers and sisters* in order to proclaim the word and to be for them a means of salvation.

This duality of *being anointed and going out to others* defines what the Church, as a whole, is to be and do. As the pope explains during a General Audience ([1/15/14](#)):

The People of God is *a disciple People* — because it receives the faith — and *a missionary People* — because it transmits the faith.

But it also applies to each and every member of the Church, as the pope continues:

And this is what Baptism works in us: it gives us Grace and hands on the faith to us. All of us in the Church are disciples, and this we are forever, our whole lifelong; and we are all missionaries, each in the place the Lord has assigned to him or her. Everyone: the littlest one is also a missionary; and the one who seems to be the greatest is a disciple.

Here we see that the pope introduces an existential duality to this construct, namely what being Christian means in terms of time and space. *Receiving* the faith (as a disciple) entails a "lifelong" relationship to God, *and transmitting* that faith (as a missionary) requires living it out in the very "place" that defines each and every person's own life.

In this turn to individual persons, Pope Francis also presents the meaning of missionary discipleship in dual theological terms. In his message for the 2016 World Day of Prayer for Vocations ([11/29/15](#)), he speaks of *conversion and vocation* as two dimensions that "**continually remain interconnected throughout the whole of the missionary disciple's life.**" In other addresses he elaborates on what this connection means.

On the one hand, the disciple is one who undergoes a necessary change in his/her belief system. As the pope explains in his address to the Latin American bishops ([7/28/13](#)):

This conversion involves believing in the Good News, believing in Jesus Christ as the bearer of God's Kingdom as it breaks into the world and in his victorious presence over evil, believing in the help and guidance of the Holy Spirit, believing in the Church, the Body of Christ and the prolonging of the dynamism of the incarnation.

Conversion, he says ([7/11/15](#)), leads to our imitation of Jesus and the commandment of love He embodies:

The commandment of love is the greatest way for the missionary disciple to be conformed to Jesus. Union with Jesus deepens our Christian vocation, which is concerned with what Jesus 'does' – which is something much greater than mere 'activities' – with becoming more like him in all that we do.

On the other hand, the missionary is one who undertakes a necessary task in life. Deepened by that continual conversion and conformation, he/she fulfills a vocation, which Pope Francis describes ([6/23/17](#)) as responding to a divine call that presents ever new possibilities for our lives:

the life of every missionary disciple bears the impress of his or her vocation. The voice of the Lord invites his disciples to leave the safety of their homeland and to begin the “holy journey” towards the promised land of encounter with him and with our brothers and sisters. Vocation is an invitation to go forth from ourselves, to rejoice in our relationship with the Lord, and to journey along the ways that he opens up before us.

Being anointed and going out to others, receiving and transmitting the faith, conversion and vocation – by means of these dualities, Pope Francis constructs a deeply theological understanding of what being a missionary disciple entails.

But in practice what do missionary disciples look like? How can we tell who they are, which is who we are to be? In his various teachings, the pope offers three identifiable characteristics.

(1) They are people of *joy*.

To catechists ([7/11/17](#)), the pope says, "I encourage you to be joyful messengers, custodians of the good and of the beauty which shines through the faithful life of the missionary disciple."

And he reminds priests ([4/13/17](#)) about where that joy shines forth: "Like every other missionary disciple, the priest makes the message joyful by his whole being. For as we all know, it is in the little things that joy is best seen and shared: when by taking one small step, we make God's mercy overflow in situations of desolation; when we decide to pick up the phone and arrange to see someone; when we patiently allow others to take up our time..."

(2) They are people of *enthusiasm*.

With it, explains the pope ([11/27/16](#)), missionary disciples are "serenely confident because they have discovered the true treasure, anxious to go out and joyfully to make it known to all."

And as he tells those in sacred ministries ([6/1/17](#)), enthusiasm makes it possible "to pray tirelessly, to be always on the move and to share with the heart."

(3) They are people of *zeal*.

For Pope Francis, today's Church is linked to the community of the early apostles, who were willing to go out "to all the geographical, social and existential peripheries, to bear witness to charity." As the pope explains to seminarians ([5/2/15](#)), that zeal "excites us, it challenges us!

But he adds, "I wonder if today we are able to respond with the same generosity and courage to the call of God, who invites us to leave everything in order to worship him, to follow him, to rediscover him in the face of the poor, to proclaim him to those who have not known Christ and, therefore, have not experienced the embrace of his mercy."

Joy, enthusiasm, and zeal – these are traits of one who is not self-absorbed but who, instead, points him/herself upward and outward in love. As the pope pictures it ([7/28/13](#)),

The missionary disciple is a self-transcending subject, a subject projected towards encounter: an encounter with the Master (who anoints us as his disciples) and an encounter with men and women who await the message.

And these same traits characterize the one whom Pope Francis upholds as the model of every missionary disciple – *Mary*.

He points out to those in consecrated life ([11/29/14](#)), how she is "woman in contemplation of the mystery of God in the world and in history, woman diligent in her haste to help others."

And he shows ([7/8/15](#)) how, in her, those two characteristics exemplify his paradigmatic understanding of the Church's life: "Our Lady, as the first missionary disciple, once she had received the message of the angel, left with haste to a town of Judah to share this incredible joy, which led Saint John the Baptist to leap in his mother's womb. The one who hears the Lord's voice 'leaps with joy' and becomes for his or her own time a herald of his joy. The joy of evangelization leads the Church to go forth, like Mary."

As these many references suggest, the phenomenon of "missionary discipleship" represents a rich, theological construct for Pope Francis. He describes it in multiple ways and identifies it with several telltale characteristics and one blessed Lady. The question now is ... what does all this mean for us?



Renewing the Consciousness of Being Catholic: **Missionary Discipleship as a Paradigm Shift**

As an overarching vision, Pope Francis's promotion of "missionary discipleship" challenges the Church – as a whole People and in her many persons – to adopt a vastly different approach to our religious identity. Applicable to everyone who shares one Baptism into Christ and His Church, missionary discipleship represents a real paradigm shift, requiring a change in how all of us perceive, interpret, and act on our being Catholics in today's world.

First and foremost, this shift in understanding who we are and what we do means moving *from membership to discipleship*, no longer identifying ourselves simply as part of the Church but recognizing, instead, the fundamental role shared equally by all in the Church.

Membership is a common and familiar self-designation. It acknowledges our affiliation in an institution or organization to which we are attracted. It generates a sense of belonging and of sharing that affiliation with others, which in turn provides a rudimentary orientation to our way of living. In this respect, each of us as a "member" claims, as a simple fact and with varying degrees of pride, to be part of the Church.

But, as a more sociological than biblical categorization, "membership" has its drawbacks. This construct highlights the sense of freedom as personal choice, implying an ability to opt in or out of a group at will. It also considers optional the extent to which one embraces the positions and engages in the activities of that group, since one can remain privately a member without necessarily being adamant or active about it.

Discipleship, on the other hand, is more challenging. It includes a notion of affiliation with the one from whom the disciple learns, but this affiliation happens by way of a personal, not institutional, relationship. Rather than merely belonging, discipleship entails "following" a teacher, which in turn demands conforming oneself to the way of life taught and lived by the Master. In this respect, the disciple is not part of something, but is united with Someone. And he/she shares that relationship in communion with others who are also disciples.

This approach, constructed on the biblical image, recognizes freedom as a personal response, evident in answering a call or invitation, which in this case comes from the Lord Jesus. Recognizing in Him "the way, the truth, and the life" that alone brings promise and hope to our lives, that call to follow Him is no mere option; it takes on the sense of a "command" if we wish, indeed, to find fulfillment in our lives. It thus also demands of us an active, not optional, engagement in adhering to the truths of our faith and making that faith a real dimension of our everyday existence.

The active engagement that distinguishes discipleship from membership leads to a second shift in our understanding of life in the Church – *from maintenance to mission*.

The former implies an internal focus, a concern for remaining a part of the group by doing what members do within the group. In the case of belonging to the worshipping community of the Church, we attend, we pray, we learn, we participate, we donate.

With a maintenance attitude, an organization reckons its growth and development by metrics. In this case, numbers associated with parish registrations, sacramental participation (baptisms, marriages), school enrollments, household demographics, or even financial accounts serve as the interpretive key to understanding the state or condition of the local Church (parish or diocese).

But important as data are, mission matters more. As Pope Francis has frequently said, the Church today cannot remain closed in on itself if it wishes to thrive in this world. Employing the image of Church doors, he calls for them to be open not just to let numbers of people come in, but so that the believers there can go out and proclaim the Good News of salvation to the world by their words and their lives ([11/24/13, nn. 46-49](#)).

In the now familiar terms of his paradigmatic vision, "disciples" are to be "missionary."

For Pope Francis ([6/17/16](#)), the Baptism that makes us individual "members" of the Church also "makes every lay faithful a missionary disciple of the Lord, the salt of the earth, the light of the world, the leaven that transforms reality from within."

And for the congregation, too, he says ([7/27/16](#)), "This is what it means to be a missionary disciple, a parish that goes forth. To go out and look for people, as God did, when he sent his Son to find us."

In these vivid images, Pope Francis presents us with a new consciousness about being Catholic, a shift in our understanding of who we are and what we do. No longer should we see ourselves simply as "members" of a religious organization. We need to be "disciples." No longer should we limit ourselves to maintaining what we have always done inside the Church. We need to become "missionary." Pope Francis makes the paradigm shift clear ([7/28/13](#)) when he describes our "place" in the Church in this way:

The missionary disciple is someone “off centre”: the centre is Jesus Christ, who calls us and sends us forth. The disciple is sent to the existential peripheries.

With this image of sending forth, missionary discipleship proposes a third shift in the mindset of being Catholic in today's Church. Accustomed to thinking our practice of the faith means attending Church and receiving the sacraments, we are called, instead, to see ourselves active in the world as saints-in-the-making.

As Pope Francis points out in his most recent apostolic exhortation, on "The Call to Holiness in Today's World" ([3/19/18, no. 14](#)):

We are all called to be holy by living our lives with love and by bearing witness in everything we do, wherever we find ourselves.

Thus, the "disciple," whose identity is formed through a progressive union with the Lord in prayer and worship, becomes a "missionary" of holiness in and through being in the world. For those ready to respond to this supernatural calling, the final question is ... how to be and do just that?



Becoming Who We Are: **Missionary Discipleship as a Way of Life**

All of us are made for happiness and holiness. Pope Francis states this forcefully at the outset of his exhortation that bears the name *Gaudete et Exsultate*, which means "Rejoice and Be Glad" ([3/19/18, no. 1](#)):

The Lord asks everything of us, and in return he offers us true life, the happiness for which we were created. He wants us to be saints and not to settle for a bland and mediocre existence.

Settling is passive. Becoming happy and holy is active. While we are all set on that path by virtue of our shared Baptism, the journey of a missionary disciple lasts a lifetime. Along the way, Pope Francis recommends several steps.

The first step bids us to recognize and accept what is at stake in choosing this way of life. As the pope points out during one of his Angelus talks ([7/2/17](#)):

Jesus underscores two essential aspects for the life of a missionary disciple: the first, that his *bond with Jesus is stronger* than any other bond; the second, that the *missionary brings not himself, but Jesus*, and through Him the love of the heavenly Father. These two aspects are connected, because the more Jesus is at the centre of the heart and of the life of a disciple, the more this disciple is “transparent” to His presence. The two go hand in hand.

This bond with the Lord Jesus, the fundamental relationship of every Christian, is initiated in Baptism. That bond is strengthened through the grace we receive in the other sacraments, and in a particularly important way through our adoration and reception of the Eucharist. Pope Francis explains this second step in the formation of missionary disciples through a message he videotaped for participants in the most recent International Eucharistic Congress ([1/31/16](#)):

the risen Jesus is always alive and present in his Church, above all in the Eucharist, the sacrament of his Body and Blood. Christ’s presence among us is not only a consolation, but also a promise and a summons. It is a promise that everlasting joy and peace will one day be ours in the fullness of his Kingdom. But it is also a summons to go forth, as missionaries, to bring the message of the Father’s tenderness, forgiveness and mercy to every man, woman and child.

Commenting on the institution of this sacrament at the Last Supper, where Jesus washed the feet of his first disciples, the pope adds:

The Eucharist is a school of humble service. It teaches us readiness to be there for others. This too is at the heart of missionary discipleship.

Therefore, in the process of disciple-making, active participation in a vibrant and engaging celebration of the Mass is crucial. There we experience the promise of salvation. There we hear the summons to be witnesses of that Good News. There we deepen our communion of life with others. By way of the Mass, we share in the grace that enables us to be/become holy in and through the duties and responsibilities of our particular vocations.

Finally, with sacramental grace as its foundation, the life of a missionary disciple also needs ongoing inspiration. For Pope Francis, this third step entails the cultivation of four habits which we are all capable of practicing ([11/8/14](#)):

the Christian ... trains to be a good missionary disciple of the Lord Jesus, listening assiduously to his Word, always trusting in Him, who never disappoints, pausing with Him in prayer, seeking to be a living stone in the ecclesial community.

These four practices correspond directly to the familiar words of Christ that beckoned the first disciples ([USCCB](#)), whom the Lord sent on mission to all the world and who have handed on that mission to all of us in the Church.

(1) To *listen to the Word* is how we hear Jesus say, "come and see." We hear that divine word and see the Lord at work when we are attentive to the readings proclaimed each Sunday, when we read texts from the Bible on our own, and even when we connect with the Sacred Scriptures via emails, videos, and podcasts. "Listening assiduously to his Word," we hear within us that never-ending call to conversion, to changing our minds and hearts and lives by drawing into an ever closer relationship with Jesus Christ.

(2) To *always trust* is how we respond to Jesus's saying, "follow me." It takes courage, but in obedience to the Spirit, we can freely choose to profess faith, to champion hope, and to live in love, even in the face of bad news around us or suffering within us. Realizing that God alone is one "who never disappoints" us, we can entrust all our concerns into His holy hands, which hold our lives in His providential care.

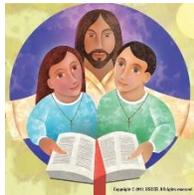
(3) To *pause in prayer* is how we take Jesus at his word when he says, "remain in me." We do so in formal worship on liturgical days. We do so in the recitation of familiar prayers and devotions we have learned. And we can learn to "pause" in the quiet moments and ordinary routines of each day, in order to pray also there by directing our thoughts and affections and intentions toward union with the Lord.

(4) To *be a living stone* in the community is how we enact the final words that Jesus says, "go and make disciples of all nations." For some, responding to this command means actually heading out on an evangelizing journey; young people, for example might volunteer with organizations that go out to college campuses or similar environments and teach about Christian virtue in human relationship, with the goal of building a better culture. For everyone else, disciple-making is a "local" initiative by which we should seek to be more personally involved in the life of a parish, just as we would volunteer our time or talent in clubs, teams, or other community organizations that we find to be important in our lives. Whether on the road or at home in the parish, the Church comes alive to the extent that all the People of God become missionaries of Good News.

Missionary discipleship in the thought of Pope Francis stands out as the way of the Church today. The Holy Father presents it as a paradigm of who we are and what we do as Christians. He explores, in multiple ways, the dual theological claims that this biblical image symbolizes for believers. He challenges all the baptized to a change of consciousness regarding our place and role in the Church. And he invites us to adopt missionary discipleship as a way of life that will bring holiness to the world.

As Pope Francis exclaims ([3/19/18, nn. 23-24](#)), our lives are fulfilled, individually and collectively, when we allow the Holy Spirit to forge in us the wondrous mystery of Jesus that reflects God's continuing presence among us. To this end, his words serve as a prayer for missionary disciples:

May you come to realize what that word is, the message of Jesus that God wants to speak to the world by your life. Let yourself be transformed. Let yourself be renewed by the Spirit, so that this can happen, lest you fail in your precious mission. The Lord will bring it to fulfilment despite your mistakes and missteps, provided that you do not abandon the path of love but remain ever open to his supernatural grace, which purifies and enlightens.



Missionary Discipleship
referenced in Papal Documents

<p>2018 March 19</p>	<p><i>Gaudete et Exsultate</i> apostolic exhortation On the Call to Holiness in Today's World http://w2.vatican.va/content/francesco/en/apost_exhortations/documents/papa-francesco_esortazione-ap_20180319_gaudete-et-exsultate.html</p>
<p>2018 January 21</p>	<p>Apostolic Journey to Chile and Peru Homily for the Mass of the Third Sunday of Ordinary Time Las Palmas Air Base, Lima http://w2.vatican.va/content/francesco/en/homilies/2018/documents/papa-francesco_20180121_homelia-peru-lima.html</p>
<p>2017 July 11-14</p>	<p>Message to Participants in the First International Catechetical Symposium in Buenos Aires https://w2.vatican.va/content/francesco/en/messages/pont-messages/2017/documents/papa-francesco_20170705_messaggio-simposiocatechesi-argentina.html</p>
<p>2017 July 2</p>	<p>Angelus St. Peter's Square http://w2.vatican.va/content/francesco/en/angelus/2017/documents/papa-francesco_angelus_20170702.html</p>
<p>2017 June 23</p>	<p>Address to the 75th Convention of Serra International Paul VI Audience Hall http://w2.vatican.va/content/francesco/en/speeches/2017/june/documents/papa-francesco_20170623_convention-serrainternational.html</p>

<p>2017 June 1</p>	<p>Address to Participants in the Plenary Session of the Congregation for the Clergy Consistory Hall http://w2.vatican.va/content/francesco/en/speeches/2017/june/documents/papa-francesco_20170601_congregazione-clero.html</p>
<p>2017 April 13</p>	<p>Holy Chrism Mass Homily Vatican Basilica, Holy Thursday http://w2.vatican.va/content/francesco/en/homilies/2017/documents/papa-francesco_20170413_omelia-crisma.html</p>
<p>2016 November 27</p>	<p>"Led by the Spirit for Mission" Message for the 54th World Day of Prayer for Vocations http://w2.vatican.va/content/francesco/en/messages/vocations/documents/papa-francesco_20161127_54-messaggio-giornata-mondiale-vocazioni.html</p>
<p>2016 July 27</p>	<p>Apostolic Journey to Poland on the occasion of the XXXI World Youth Day Address to the Polish Bishops Cathedral of Kraków http://w2.vatican.va/content/francesco/en/speeches/2016/july/documents/papa-francesco_20160727_polonia-vescovi.html</p>
<p>2016 June 17</p>	<p>Address to Participants in the Plenary Assembly of the Pontifical Council for the Laity http://w2.vatican.va/content/francesco/en/speeches/2016/june/documents/papa-francesco_20160617_plenaria-pc-laici.html</p>
<p>2016 January 31</p>	<p>Video-Message for the Conclusion of the International Eucharistic Congress in Cebu, Philippines http://w2.vatican.va/content/francesco/en/messages/pont-messages/2016/documents/papa-francesco_20160131_videomessaggio-chiusura-cebu.html</p>
<p>2015 November 29</p>	<p>"The Church, Mother of Vocations" Message for the 53rd World Day of Prayer for Vocations http://w2.vatican.va/content/francesco/en/messages/vocations/documents/papa-francesco_20151129_53-messaggio-giornata-mondiale-vocazioni.html</p>
<p>2015 July 11</p>	<p>Apostolic Journey to Ecuador, Bolivia, and Paraguay Address to Bishops, Priests, Deacons, Men and Women Religious, Seminarians and Catholic Movements Metropolitan Cathedral of the Assumption, Asunción, Paraguay http://w2.vatican.va/content/francesco/en/speeches/2015/july/documents/papa-francesco_20150711_paraguay-vespri.html</p>

2015 July 8	Apostolic Journey to Ecuador, Bolivia, and Paraguay Address to Clergy, Religious and Seminarians National Marian Shrine of “El Quinche” in Quito, Ecuador http://w2.vatican.va/content/francesco/en/speeches/2015/july/documents/papa-francesco_20150708_ecuador-religiosi.html
2015 May 2	Eucharistic Celebration at the Pontifical North American College Homily Janiculum Hill, Rome http://w2.vatican.va/content/francesco/en/homilies/2015/documents/papa-francesco_20150502_omelia-pontifical-north-american-college.html
2014 November 29	Video-Message for the Vigil of Prayer at St. Mary Major on the occasion of the Opening of the Year of Consecrated Life http://w2.vatican.va/content/francesco/en/messages/pont-messages/2014/documents/papa-francesco_20141129_video-messaggio-vita-consacrata.html
2014 November 8	Address to the Italian Catholic Scout Movement for Adults (MASCI) Paul VI Audience Hall http://w2.vatican.va/content/francesco/en/speeches/2014/november/documents/papa-francesco_20141108_masci.html
2014 January 15	General Audience St. Peter's Square http://w2.vatican.va/content/francesco/en/audiences/2014/documents/papa-francesco_20140115_udienza-generale.html
2013 November 24	<i>Evangelii Gaudium</i> apostolic exhortation On the Proclamation of the Gospel in Today's World http://w2.vatican.va/content/francesco/en/apost_exhortations/documents/papa-francesco_esortazione-ap_20131124_evangelii-gaudium.html
2013 July 28	Apostolic Journey to Rio de Janeiro on the occasion of the XXVIII World Youth Day Address to the Leadership of the Episcopal Conferences of Latin America during the General Coordination Meeting Sumaré Study Center, Rio de Janeiro http://w2.vatican.va/content/francesco/en/speeches/2013/july/documents/papa-francesco_20130728_gmg-celam-rio.html

images used in the text are downloaded from the United States Conference of Catholic Bishops
<http://www.usccb.org/beliefs-and-teachings/how-we-teach/catechesis/catechetical-sunday/living-disciples/index.cfm>

on the four-fold methodology for missionary discipleship as a way of life, see
Living as Missionary Disciples: A Resource for Evangelization
published in 2017 by the USCCB Committee on Evangelization and Catechesis and now available online
<http://ccc.usccb.org/flipbooks/living-as-missionary-disciples/>