



Evangelii Gaudium – The Joy of the Gospel

Pope Francis Quotes Worth Noting

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Introduction: A Joy Ever New, a Joy Which is Shared

“The great danger in today’s world, pervaded as it is by consumerism, is the desolation and anguish born of a complacent yet covetous heart, the feverish pursuit of frivolous pleasures, and a blunted conscience.” §2

“I invite all Christians...to a renewed personal encounter with Jesus Christ.” §3

“My child, treat yourself well, according to your means...Do not deprive yourself of the day’s enjoyment” (Sir 14:11,14. §4

“There are Christians whose lives seem like Lent without Easter.” §6

“And may the world...receive the good news not from evangelizers who are dejected, discouraged, impatient or anxious, but from ministers of the Gospel whose lives glow with fervor, who have first received the joy of Christ.” §10

“God takes the initiative...“he has loved us first” §12

“It is not by proselytizing that the Church grows, but ‘by attraction.’” §15

Chapter 1: The Church’s Missionary Transformation

“Evangelizers thus take on the ‘smell of the sheep’ and the sheep are willing to hear their voice.” §24

“The bishop...will have to encourage pastoral dialogue, out of a desire to listen to everyone and not simply to those who would tell him what he would like to hear.” §31

“...seek ways of expressing unchanging truths in a language which brings out their abiding newness...the expression of truth can take different forms.” §41

“...the precepts which Christ and the apostles gave to the people of God ‘are very few’...so as not to burden the lives of the faithful and make our religion a form of servitude.” §43

“A missionary heart...never closes itself off, never retreats into its own security, never opts for rigidity and defensiveness.” §45

“...our church doors should always be open...nor should the doors of the sacraments be closed for simply any reason.” §47

“I prefer a Church which is bruised, hurting, and dirty because it has been out on the streets, rather than a Church which is unhealthy from being confined and from clinging to its own security. §49

Chapter 2: Amid the Crisis of Communal Commitment

No to:

- An economy of exclusion
- New idolatry of money
- Financial system which rules rather than serves
- Inequality which spawns violence
- Selfishness and spiritual sloth (“pastoral acedia”) [listlessness]
- Sterile pessimism
- Spiritual worldliness
- Warring among ourselves

Yes to:

- Missionary spirituality
- New relationships brought by Christ

“The Pope loves everyone, rich and poor alike, but he is obliged...to remind all that the rich must help, respect, and promote the poor. §58

“We need to look at our cities with a contemplative gaze, a gaze of faith which sees God dwelling in their homes, in their streets and squares.” §71

“One of the most serious temptations which stifles boldness and zeal is a defeatism which turns us into querulous and disillusioned pessimists, 'sourpusses'.” §84

“Some people...want their interpersonal relationships provided by sophisticated equipment, by screen and systems, which can be turned on and off on command. Meanwhile, the Gospel tells us constantly to run the risk of a face-to-face encounter...” §88

“In some people we see an ostentatious preoccupation for the liturgy, for doctrine, and for the Church’s prestige, but without any concern that the Gospel have a real impact of God’s faithful people and the concrete needs of the present time. In this way the life of the Church turns into a museum piece or something which is the property of a select few... and a fascination with social and political gain, or pride in the ability to manage practical affairs, or an obsession with programs of self-help and self-realization...” §95

“God save us from a worldly Church with superficial spiritual and pastoral trappings!” §97

“To pray for a person with whom I am irritated is a beautiful step forward in love, and an act of evangelization. Let us do it today! §101

“Whenever we attempt to read the signs of the times it is helpful to listen to young people and the elderly.” § 108

Chapter 3: The Proclamation of the Gospel

“To those who feel far from God and the Church, to all those who are fearful or indifferent, I would like to say this, the Lord, with great respect and love, is also calling you to be a part of his people!” §113

“The Church must be a place of mercy freely given, where everyone can feel welcomed, loved, forgiven and encouraged to live the good life of the Gospel.” §114

On culture and inculturation:

“Grace supposes culture, and God’s gift becomes flesh in the culture of those who receive it.” §115

“...it is not essential to impose a specific cultural form, no matter how beautiful or ancient it may be, together with the Gospel...we in the Church can sometimes fall into a needless hallowing of our own culture, and thus show more fanaticism than true evangelizing zeal.” §117

“...no single culture can exhaust the mystery of our redemption in Christ.” §118

“God furnishes the totality of the faithful with an instinct of faith – *sensus fidei* – which helps them to discern what is truly of God.” §119

“...mission is a constant stimulus not to remain mired in mediocrity but to continue growing.” §121

“Once the gospel has been inculturated in a people, in their process of transmitting their culture they also transmit the faith in ever new forms; hence the importance of understanding evangelization as inculturation.” §122

“This [evangelizing] message has to be shared humbly as a testimony on the part of one who is always willing to learn...” §128

“The ultimate aim should be that the Gospel, as preached in categories proper to each culture, will create a new synthesis with that particular culture. This is always a slow process and one at which we can be overly fearful. But if we allow doubts and fears to dampen our courage, instead of being creative we will remain comfortable and make no progress whatsoever. In this case will not take an active part in historical processes, but become mere onlookers as the Church gradually stagnates.” §129

Other aspects of mission:

“[Charisms] are not an inheritance, safely secured and entrusted to a small group for safekeeping; rather they are gifts of the Spirit integrated into the body of the Church...” §130

“When we, for our part, aspire to diversity, we become self-enclosed exclusive and divisive; similarly, whenever we attempt to create unity on the basis of our human calculations, we end up imposing a monolithic uniformity. This is not helpful for the Church’s mission.” §131

“The homily cannot be a form of entertainment...yet it does need to give life... be brief and void taking on the semblance of a speech or a lecture.” §138

“The Lord wants to make use of us as living, free and creative beings who let his word enter their own hearts before then passing it on to others.” §151

“A good homily...should have an idea, a sentiment, an image.” §157...[I]t is positive. §159

“...certain attitudes which foster openness to the message: approachability, readiness for dialogue, patience, a warmth and welcome which is non-judgmental.” §165

“Rather than experts in dire predictions, dour judges bent on rooting out every threat and deviation, we should appear as joyful messengers of challenging proposals, guardians of the goodness and beauty which shine forth in a life of fidelity to the Gospel.” §168

“Some people think they are free if they can avoid God; they fail to see that they remain existentially orphaned, helpless, homeless. They cease being pilgrims and become drifters, flitting round themselves and never getting anywhere. To accompany them would be counterproductive if it became a sort of therapy supporting their self-absorption and ceased to be a pilgrimage with Christ to the Father.” §170

“We need to practice the art of listening, which is more than simply hearing. Listening...is an openness of heart which makes possible that closeness without which genuine spiritual encounter cannot occur. Listening helps us to find the right gesture and word which shows that we are more than simply bystanders.” §171

“We have long since moved beyond that old contraposition between word and sacrament. The preaching of the word, living and effective, prepares for the reception of the sacrament, and in the sacrament that word attains its maximum efficacy.” §174

Chapter 4: The Social Dimension of Evangelization

“To believe that the Holy Spirit is at work in everyone means realizing that he seeks to penetrate every human situation and all social bonds:” § 178

“True Christian hope, which seeks the eschatological kingdom, always generates history.” §181

“It is no longer possible to claim that religion should be restricted to the private sphere and that it exists only to prepare souls for heaven. We know that God wants his children to be happy in this world too, even though they are called to fulfillment in eternity, for he has created all things ‘for our enjoyment,’ (1 Tim 6:17), the enjoyment of everyone.” §182

“We love this magnificent planet on which God has put us, and we love the human family which dwells here, with all its tragedies and struggles, its hopes and aspirations, its strengths and weaknesses.” §183

“...the planet belongs to all mankind and is meant for all mankind: the mere fact that some people are born in places with fewer resources or less development does not justify the fact that they are living with less dignity.” §190

“[Solidarity] presumes the creation of a new mindset which thinks in terms of community and the priority of the life of all over the appropriation of goods by a few...Solidarity must be lived as the decision to restore to the poor what belongs to them.” §188-189

“The more fortunate should renounce some of their rights so as to place their goods more generously at the service of others.” §190

“We are not simply talking about ensuring nourishment...for all people...but also their... education, access to health care, and above all employment.” §192

“We should not be concerned simply about falling into doctrinal error, but about remaining faithful to this light-filled path of life and wisdom. For defenders of orthodoxy are sometimes accused of passivity, indulgence,...regarding the intolerable situations of injustice...” §194

“We may not always be able to reflect adequately the beauty of the Gospel, but there is one sign which should never lack: the options for those who are least, those whom society discards.” §195

The Inclusion of the Poor in Society

“...loving attentiveness is the beginning of a true concern for the person of the poor which inspires me effectively to seek their good. This entails appreciating the poor in their goodness, in their experiences of life, in their culture, and in their ways of living the faith.” §199

“...the worst discrimination which the poor suffer is the lack of spiritual care...Our preferential option for the poor must mainly translate into a privileged and preferential religious care.” §200

“No one must say that they cannot be close to the poor because their own lifestyle demands more attention to other areas.” §201

“Inequality is the root of social ills.” §202

“Politics...remains a lofty vocation and one of the highest forms of charity in as much as it seeks the common good.” §205

“Migrants present a particular challenge for me, since I am the pastor of a Church without frontiers.” §210

“...like Saint Francis of Assisi, all of us, as Christians, are called to watch over and protect the fragile world in which we live, and all its peoples.” §216

The Common Good and Peace in Society

“The dignity of the human person and the common good rank higher than the comfort of those who refuse to renounce their privileges.” § 218

4 principles for peace: “Time is greater than space....Unity prevails over conflict....Realities are more important than ideas....The whole is greater than the part.” §221-237

“...becoming a people... is an ongoing process in which every new generation must take part: a slow and arduous effort calling for a desire for integration and a willingness to achieve this through the growth of a peaceful and multifaceted culture.” §220

“...if we remain trapped in conflict, we lose our perspective, our horizons shrink and reality itself begins to fall apart. In the midst of conflict, we lose our sense of the profound unity of reality.” §226

“Solidarity, in its deepest and most challenging sense...becomes a way of making history in a life setting where conflicts, tensions and oppositions can achieve a diversified and life-giving unity.” §228

“The global need not stifle, nor the particular prove barren.”§235

Social dialogue as a Contribution to Peace

“It is the responsibility of the State to safeguard and promote the common good of society. Based on the principles of subsidiarity and solidarity, and fully committed to political dialogue and consensus building...This role, at present, calls for profound social humility.” §240

“We must never forget that we are pilgrims journeying alongside one another. This means that we must have sincere trust in our fellow pilgrims, putting aside all suspicion or mistrust, and turn our gaze to what we are all seeking: the radiant peace of God’s face.” §244

“Trusting others is an art and peace is an art.” §244

“Interreligious dialogue is a necessary condition for peace in the world.” §250

“As Christians, we can also benefit from these treasures [the wisdom literature of non-Christians] built up over many centuries, which can help us better to live our own beliefs.” §254

Chapter 5: Spirit-filled Evangelization

“We must reject the temptation to offer a privatized and individualistic spirituality which ill accords with the demands of charity, to say nothing of the implications of the incarnation.” §262, quoting John Paul II.

“If we do not feel an intense desire to share this love, we need to pray insistently that he will once more touch our hearts. We need to implore his grace daily, asking him to open our cold hearts and shake up our lukewarm and superficial existence.” §264

“The best incentive for sharing the Gospel comes from contemplating it with love, lingering over its pages and reading it with the heart.” §264

“The missionary is convinced that, through the working of the Spirit, there already exists in individuals and peoples an expectation, even if an unconscious one, of knowing the truth about God, about man, and about how we are to be set free from sin and death. The missionary’s enthusiasm in proclaiming Christ comes from the conviction that he is responding to that expectation.” §265, quoting John Paul II.

“Our infinite sadness can only be cured by an infinite love.” §265

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

“...we need to develop a spiritual taste for being close to people’s lives and to discover that this is itself a source of great joy. Mission is at once a passion for Jesus and a passion for his people.” §268

“Moved by [Jesus’] example, we want to enter fully into the fabric of society, sharing the lives of all, listening to their concerns, helping them materially and spiritually in their needs, rejoicing with those who rejoice, weeping with those who weep; arm in arm with others, we are committed to building a new world.” §269

“[Jesus] hopes that we will stop looking for those personal or communal niches which shelter us from the maelstrom of human misfortune and instead enter into the reality of other people’s lives and know the power of tenderness. Whenever we do so, our lives become wonderfully complicated and we experience intensely what it is to be a people, to be part of a people.” §270

“Clearly Jesus does not want us to be grandees who look down upon others, but men and women of the people.” §271

“Whenever we encounter another person in love, we learn something new about God. Whenever our eyes are opened to acknowledge the other, we grow in the light of faith and the knowledge of God.” §272

“If we want to advance in the spiritual life, then we must constantly be missionaries.” §272

“We do not live better when we flee, hide, refuse to share, stop giving and lock ourselves up in our own comforts. Such a life is nothing less than a slow suicide.” §272

”...once we separate our work from our private lives, everything turns grey and we will always be seeking recognition or asserting our needs.” §273

“We achieve fulfillment when we break down walls and our heart is filled with faces and names!” §274

“When all seems to be dead, signs of the resurrection suddenly spring up. It is an irresistible force.” §276

“...lowering our arms momentarily out of weariness is not the same as lowering them for good, overcome by chronic discontent and by a listlessness that parches the soul. It also happens that our hearts can tire of the struggle because in the end we are caught up in ourselves, in a careerism which thirsts for recognition, applause, rewards and status.” §277

“...the resurrection is already secretly woven into the fabric of this history, for Jesus did not rise in vain.” §278

“We can know quite well that our lives will be fruitful, without claiming to know how, or where, or when.” §279

“[N]one of our acts of love will be lost, nor any of our acts of sincere concern for others...no generous effort is meaningless, no painful endurance is wasted...[M]ission is not like a business transaction or investment, or even a humanitarian activity. It is not a show where we count how many people come as a result of our publicity; it is something much deeper...It may be that the Lord uses our sacrifices to shower blessings in another part of the world which we will never visit.” §279

“...there is no greater freedom than that of allowing oneself to be guided by the Holy Spirit, renouncing the attempt to plan and control everything to the last detail...” §280

Mary, Mother of Evangelization

“The Lord did not want to leave the Church without this icon of womanhood.” §285

“[Mary] is the friend who is ever concerned that wine not be lacking in our lives.” §286

“There is a Marian ‘style’ to the Church’s work of evangelization. Whenever we look to Mary, we come to believe once again in the revolutionary nature of love and tenderness. In her we see that humility and tenderness are not virtues of the weak but of the strong who need not treat others poorly in order to feel important themselves...[Mary is] the one who brings a homely warmth to our pursuit of justice...” §288

“This interplay of justice and tenderness, of contemplation and concern for others, is what makes the ecclesial community look to Mary as a model of evangelization.” §288

*“Give us a holy courage to seek new paths,
that the gift of unfading beauty may reach every man and woman.
Virgin of listening and contemplation, Mother of love, Bride of the eternal wedding feast,
Pray for the Church, whose pure icon you are,
That she may never be closed in on herself
Or lose her passion for establishing God’s kingdom.” §288*