

Reference document

Mission and Vision of the Church of Montreal.

✠ Mission of the Church in Montreal

The mission of the Church as a whole defines its essence, its unique and enduring DNA. The mission explains why and for whom the Church was created, its fundamental goals and its core activities.

Biblical basis

"Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit" (Mt 28:19). Since the origins of the Church, since the founding event of Pentecost, the challenge of the proclamation of the Gospel of Christ, of the mission, is indeed that "in our own languages we hear them speaking about God's deeds of power" (Acts 2:11).

Vatican II

Let's recall that the Second Vatican Council, in *Ad Gentes*, identified the mission as constitutive of the Church: *"The pilgrim Church is missionary by her very nature, since it is from the mission of the Son and the mission of the Holy Spirit that she draws her origin, in accordance with the decree of God the Father" (AG, 2).*

The Second Vatican Council, in the Dogmatic Constitution on the Church (*Lumen gentium*), described the Church as "a sacrament or instrumental sign of intimate union with God and of the unity of all mankind" (1.1), a unity which our world badly needs in these times of conflict and polarization.

The constitution "*Lumen Gentium*" defines the mission of the Church as follows:

*From this source the Church, equipped with the gifts of its Founder and faithfully guarding His precepts of charity, humility and self-sacrifice, receives the mission to proclaim and to spread **among all peoples the Kingdom of Christ and of God** and to be, on earth, the initial budding forth of that kingdom (LG,5).*

In its preamble, the decree "*Ad Gentes*" of the Second Vatican Council defines the mission of the Church as follows:

Divinely sent to the nations of the world to be unto them "a universal sacrament of salvation,"¹ the Church, driven by the inner necessity of her own catholicity, and obeying the mandate of her Founder (cf. Mark 16:16), strives ever to proclaim the Gospel to all men. The Apostles themselves, on whom the Church was founded, following in the footsteps of Christ, "preached the word of truth and begot churches."² It is the duty of their successors to make this task endure "so that the word of God may run and be glorified (2 Thess. 3:1) and the kingdom of God be proclaimed and established throughout the world.

In the present state of affairs, out of which there is arising a new situation for mankind, the Church, being the salt of the earth and the light of the world (cf. Matt. 5:13-14), is more urgently called upon to save and renew every creature, that all things may be restored in Christ and all men may constitute one family in Him and one people of God.

Let us recall again this beautiful definition of mission given by the Second Vatican Council and taken up by John Paul II in his encyclical on mission (*Redemptoris Missio* 31):

"The Church was "sent by Christ to reveal and communicate the love of God to all people and nations.", (and), is aware that there still remains a gigantic missionary task for her to accomplish. (...). "The Church, in order to be able to present to all the mystery of salvation and the life brought by God, must insert herself into all those human groups in the same movement in which Christ himself, by his incarnation, bound himself to the determined social and cultural conditions of the men with whom he lived" (AG, 10)

The mission of the Church today

In the same encyclical "*Redemptoris Missio*," John Paul II identifies three missionary situations in today's world and no longer speaks in terms of territories but refers to "*peoples, groups, and socio-cultural contexts in which Christ and his Gospel are not known...*" (RM, 33). We are moving from a geographical conception of mission to the consideration of other fields of mission, "*the new areopagi*," because other dimensions of human life and of the contemporary world must know the Gospel.

In this regard, the document "*Evangelii Gaudium*" (EG: The Joy of the Gospel) clarifies both the purpose of the mission and the condition to be put into action. The purpose is that God's love, his friendship, his mercy

¹ Dogmatic Constitution "*Lumen Gentium*," 48.

² St. Augustine, "*Exposition on Psalm 44*," 23 (PL 36, 508; CChr 38, 510).

may reach everyone, truly everyone. The Church, in fact, exists for this purpose and must not put obstacles in the way of God's love. The Church exists to evangelize, as was said in *Evangelii Nuntiandi* by Paul VI. The condition indicated by EG is new, however: the "conversion" in a missionary perspective, not only of pastoral work, but of all the dimensions of the life of the Church. *"I dream of a "missionary option", that is, a missionary impulse capable of transforming everything, so that the Church's customs, ways of doing things, times and schedules, language and structures can be suitably channeled for the evangelization of today's world rather than for her self-preservation. The renewal of structures demanded by pastoral conversion can only be understood in this light: as part of an effort to make them more mission-oriented, to make ordinary pastoral activity on every level more inclusive and open, to inspire in pastoral workers a constant desire to go forth and in this way to elicit a positive response from all those whom Jesus summons to friendship with himself"* (EG 27).

The entry for "mission" in the Critical Dictionary of Theology is a matter of some surprise³ :

*In its broadest sense, mission is a fundamental characteristic of the Church called to be a sign and instrument of God's salvation in the world, **for all humanity**. Two tasks are incumbent upon the Church and every believer: to bear witness to the Gospel (evangelization) and to serve people (diakonia).*

As we can see, the mission of the Church is not only on behalf of its members but for the whole of humanity; **it is universal**. Indeed, Christ came to make *"saints from every tribe and language and people and nation"* (Rev 5:9). *"The salvation which God has wrought, and the Church joyfully proclaims, is for everyone..."* (EG 113). Thus, the mission of the Church is to respond to any and all questions that could facilitate the encounter with Jesus and to accompany in their discernment those who are closely involved in the Church, those less acquainted and even those who are distant or exist outside the Church. *"...it is vitally important for the Church today to go forth and preach the Gospel to all: to all places, on all occasions, without hesitation, reluctance or fear"* (EG 23).

*"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**." If we are not convinced, let us look at those first disciples, who, immediately after encountering the gaze of Jesus, went forth to proclaim him joyfully: "We have found the Messiah!" (Jn 1:41). The Samaritan woman became a missionary immediately after speaking with Jesus and many Samaritans come to believe in him "because of the woman's testimony" (Jn 4:39). So too, Saint Paul, after his encounter with Jesus Christ, "immediately proclaimed Jesus" (Acts 9:20; cf. 22:6-21). So what are we waiting for?"* (EG 120).

³ F. Lienhard, "Mission-Évangélisation", in J.-Y. Lacoste (ed.), Dictionnaire critique de théologie, Paris, P.U.F., 1998, pp. 744-747.

The missionary shift in the Church of Montreal

In the "New World" of today, we must now emulate their gestures, with the same audacity, the same taste for adventure, the same faith, **to become a Church that goes forth, a Church that rediscovers its missionary character.**

Since the publication in 2013 of Pope Francis's apostolic exhortation, "The Joy of the Gospel," the entire Church in Quebec has been in turmoil, and the Diocese of Montreal is no exception. Responding to the Pope's demand and convinced that our diocesan Church must undertake a "missionary shift," Archbishop Christian Lépine in September 2018 launched a great diocesan roadwork project with the theme of: "Together on a mission!"

Archbishop Lépine invited the faithful of the Archdiocese of Montreal to renew their fervour for the mission of the Church. This mission is to continue the work of Jesus in proclaiming God's love for the world and God's invitation to enter into communion with Him and with one another, a communion destined to endure even after death.

Archbishop Lépine defined the mission of the Church in Montreal as follows: *"To be witnesses of God's Love, to lead to Jesus Christ, to become ever more the Temple of the Spirit, the Body of Christ and the People of the Father, at the service of individuals, families and humanity."*

An invitation to a new stage

Jesus' ministry ends with the sending forth of the disciples, clothed in the power of the Holy Spirit (Jn 20:22), as witnesses to the whole world (Acts 1:8). The only earthly limits imposed on those sent forth are: *"to the ends of the earth"* (Acts 1:8).

We are all part of one family. It is the whole Church that is missionary, where every baptized and confirmed person is a missionary disciple. Today the mission of every baptized person is to proclaim the joy of the Good News and to be a witness to the risen Christ. *"In virtue of their baptism, all the members of the People of God have become missionary disciples"* (cf. Mt 28:19), as Pope Francis states (EG 120).

The Church is called to constantly renew itself in order to foster the encounter of Jesus Christ with all people, by being close to the joys and concerns of today's men and women. The Catholic Church in Montreal wants everyone to set forth on the mission to transform our Church into a family of vibrant, mission-oriented parishes, missions, movements and communities. The Church has embarked on a reflection process with respect to the choices that must be made or that have already been made to enable the Church of Montreal and the Christian communities to undertake the missionary transformation.

This missionary renewal of our communities and our diocesan Church has led us to define a vision of the transformations to which we aspire in our Church in Montreal, even as we remain true to our mission.

The statement for a vision of hope

An organization's vision is a representation of what it wants to become. This vision is expressed in a short and concise statement that sets out a projection into the future of what the organization wants to become through serving its mission.

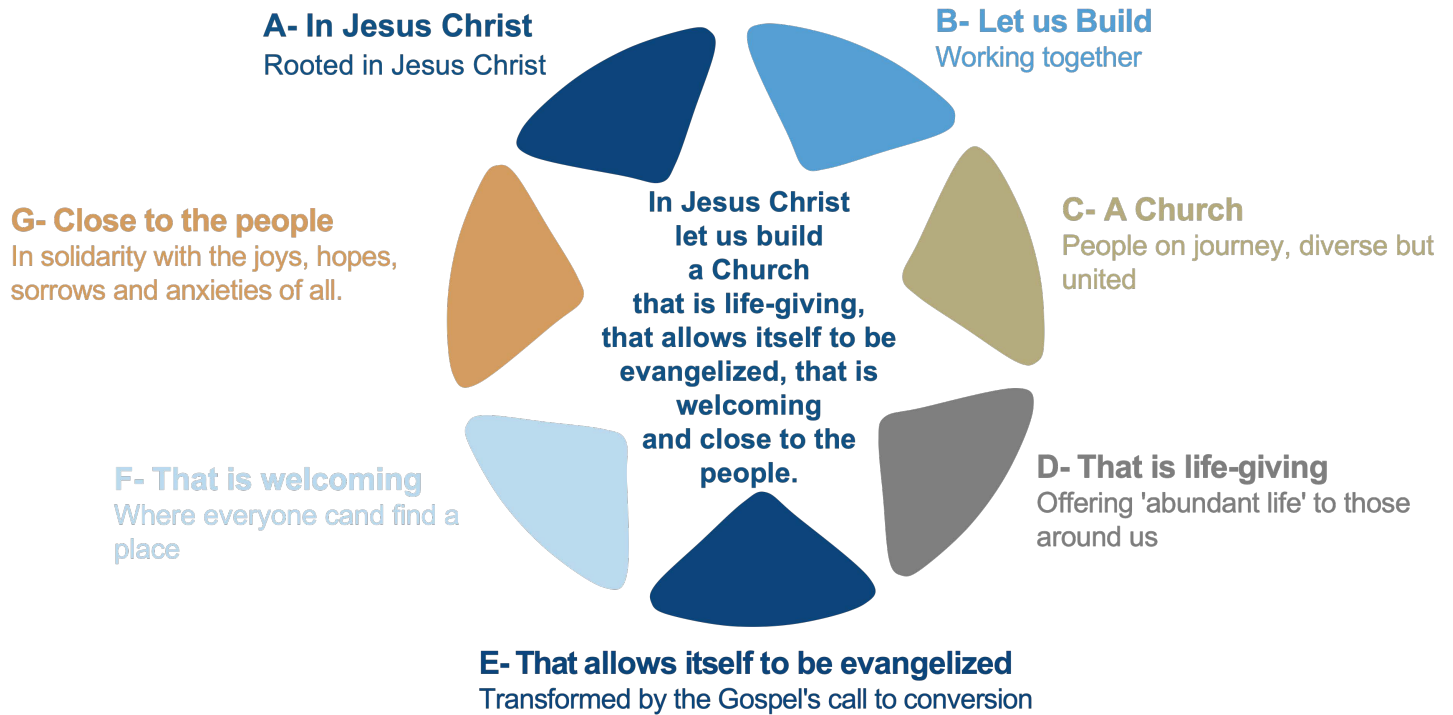
For more than four years, we have chosen as a diocesan Church to commit ourselves to the work of missionary transformation. Continuing on the road already embarked on since 2018 with regard to the diocesan missionary transformation in Montreal and combining that with the synodal process of the universal Church, the Diocese of Montreal has adopted a vision of hope in order to move forward on the path of synodal and missionary conversion.

The vision statement for the Church of Montreal is a representation of what it wants to become, in the medium and long term, through its synodal and missionary transformation.

Thus, the participants in this process declared that they foresaw in Montreal, within three to five years, a Church that is *Welcoming, Evangelized, Close, Life-giving*. The members of the advisory committee that developed the final vision statement were pleased with the biblical resonance of this statement: "*I came that they may have life, and have it abundantly*" (Jn 10:10).

The Statement for a Vision of Hope highlights important themes that synthesize the years of SEEING and LISTENING from 2018-2021.

Result of 2018–2020 "Roadwork" : A Vision of Hope



The calls and aspirations of our faithful

This section presents the calls and aspirations of our faithful that emerged during the 2022 synodal consultation.

The Pastoral Constitution on the Church in the Modern World (*Gaudium et Spes*) taught: " The joys and the hopes, the griefs and the anxieties of the men of this age, especially those who are poor or in any way afflicted, these are the joys and hopes, the griefs and anxieties of the followers of Christ. Indeed, nothing genuinely human fails to raise an echo in their hearts" (Preface 1).

The 2021–2022 consultations in the Archdiocese of Montreal were designed to elicit discussion not only about synodality but also about how best to advance the mission of the Church in Montreal. As people discussed the state of our "walking together" and how it could become more inclusive and effective, many issues were raised that pointed out the joys and sorrows of the members of the Church. Some of the joys expressed included: trust in the presence of Christ who accompanies us, admiration for the creativity of those who responded to the pandemic by organizing online Masses and gatherings (and, generally, the use of social media), the openness of young people to diversity, and the belief, even among non-practising Catholics, that the Church can exercise a positive role in society. The sorrows and concerns expressed also indicate the general direction in which the Church's missionary journey in Montreal must proceed. The main concerns expressed were the following:

1. Many feel disconnected and isolated from other believers (in their own as well as in other parishes) and from the diocese.
2. Many feel that they are passive spectators during liturgies that take place in a routine manner with uninspiring homilies.
3. Many are concerned about the absence of youth from our churches.
4. Many lay people do not know how to share their talents and ideas, or they may doubt that their ideas will be taken seriously by the authorities, whether ordained or among the laity.
5. Many would like to see a change in the way authority is exercised in the Church.
6. Those whose life situations or political ideas differ from those promoted by the ecclesiastical authorities feel unwelcome in the church community.
7. Some lament the lack of clear, timely and respectful communications within parishes or between the archdiocese and the parishes or individuals.

✧ Missionary insights

In the following paragraphs, we will attempt to reflect on actions that need to be taken to provide a portrait of the Church renewed by missionary conversion.

On a personal level

WORSHIP / PRAY / CELEBRATE:

A -In Jesus Christ (Rooted in Jesus Christ)

- Rigorous organization of celebrations (liturgy)
- Living spiritual experiences in common, under the guidance of the Holy Spirit.
- Providing spiritual times around Eucharistic adoration in the churches so that the faithful can live an inner spiritual moment at any time.
- The celebration should be conducted mindfully in a prayerful and sharing spirit, so that the faithful have the sense that they are accompanied by the celebrants, in communion and in interaction with them. Concelebration performed this way dispels the sense of passivity among the congregation.
- Experiencing a liturgical feast in which God is the Father of all humanity and forgets no one.
- Offering the Eucharist under two species to impart the full experience as related in the Gospel.
- Offering an adapted liturgy involving youth in the music and the modes of distribution to enliven and beautify the Mass.
- Open access to places for prayer which are sometimes not accessible.

FRATERNIZE / WELCOME / MAKE COMMUNION:

F- Welcoming (Where everyone can find their place)

- **Sharing** joys and sorrows through presence and closeness (employing the charisms of each and involving those who are more skilled at listening)
- Living occasions for **sharing** and stimulating **fellowship**, offering a warm welcome in all circumstances (coffee time, shared meals, welcoming and listening groups).
- **Fraternity** must be the symbol of our unity in Christ – in solidarity, listening and forgiveness.
- Experiencing living in the Church outwardly, by **welcoming** others, being bold and courageous.
- Creating **Communities** of Love and **Sharing** inclusive of everyone.

- Promoting the involvement of young people by establishing groups in which they can identify with one another and interact using their own codes of communication. Creating activities that use the tools of their daily lives (TikTok, YouTube, Facebook, video clips, etc.) and setting up accompanying resources, events and activities beyond the parish setting.
- Developing and practising a **welcoming** approach helps establish a connection with new parishioners and fosters the sense of fraternity.
- Providing young people with enjoyable activities to experience accompanied by charismatic people whose faith is manifested in their generosity.
- Carrying on the missionary actions of welcoming and listening outside of liturgical times and meetings, giving us the sense of supporting and being supported by one another as **brothers and sisters in Christ**.
- Cultivating the art of encountering the other, enabling us to listen and be **welcoming**. Those at the peripheries are often the closest.
- Retreats greatly encourage the involvement of young people in the Church, since here they can experience a more real sense of **fraternity** and in this relaxed structure, opportunities for interaction with the ministers of the Church fosters bonds of trust between the latter and the young people in the group.

TRAINING:

E- That allows itself to be evangelized (in accordance with the Gospel and its call to conversion)

- The diocese encourages and supports **discernment** (*Genius* program).
- Developing a **spiritual life** adapted to young people (music and singing, conferences, accompaniment in the practice of discernment).
- Having a **time for exchange** following Mass in order to better understand the Word.
- **Catechesis** must be vibrant, not academic (excursions, visits, teachings, conferences with persons of consecrated life), involving parents as well.
- Taking **time for spiritual renewal together** in order to develop unity.
- Ensuring that new priests (from different cultures) can relate to local culture by providing them with **relevant formation/training**.
- Having a welcoming and evangelizing approach requires **accompaniment and training**

- Organizing the mission **by training** leaders (lay, consecrated or those with a ministry) to accompany parishioners in the mission of welcoming and evangelizing.
- **Discerning** the charisms of each person in order to foster their servant leadership in living as witnesses of Christ and promoting community, spiritual and Church life.
- Having experiences in common, of spiritual renewal, of teaching, but additionally of fellowship and fraternity, not only after the Mass but outside the parish setting, in order to develop the spirit of unity and sharing.
- Providing **training** for priests from other countries so that they understand Quebec culture and the needs of the faithful.
- Generally developing **ongoing formation** for ministers and lay people charged with missions in the Church, so that they in turn are better able to accompany the faithful.
- Living times of prayer, spiritual renewal, teaching, discussion and formation together, including the social dimension of welcoming.
- Opening up **the discussion** to include young people, so that they find themselves and find their place in the Church; inviting them to take active roles in the welcoming, the services and the activities of the Church.
- Making **catechesis** vibrant and non-academic by inviting testimonies that illuminate the teachings.
- **Spiritual renewal**, listening and **teachings** to accentuate unity and the joy of community.
- **Ongoing formation** of priests and laity through testimonies as a means of embracing changing realities.
- Providing **formation** is essential to prepare for actively welcoming and listening, as well as for acquiring the knowledge needed to create missionary groups.
- Receiving **formation** is an indispensable resource for living close to God through deeper knowledge of Him.
- **Retreats** should be provided as a gateway to the sacrament of reconciliation, silent prayer, fasting and encountering Christ.
- **Spiritual renewal exercises** in communities, combining prayer, free time and time devoted to teachings are very much in demand among young people.

SERVE:

G- Close to the world (In solidarity with the joys, hopes, sorrows and anxieties of the world)

- Consolidating charitable services to mobilize general participation.
- Living a pastoral ministry centred on the Gospel, essential in missionary activity, begins with **embracing the weakest** and responding to immediate needs (material and spiritual food)
- Finding ways to encourage volunteers by providing inspiration from the archdiocese and motivating all faithful.

EVANGELIZE / ANNOUNCE / WITNESS :

D- Life-Giving committed to the "abundant life" of the people here)

- Promoting the value of listening
- **Evangelizing** rather than celebrating with families, beginning with parents (ongoing and continuing formation) in order to deepen the attachment to Jesus Christ for both parents and children.
- **Reaching out to people** by creating missionary teams responsible for welcoming and in providing accompaniment for the isolated.
- Going out of the church setting to meet those who do not know Jesus, a real missionary challenge, requires support and accompaniment from the archdiocese and the priesthood.
- Living a daily life of love by seeing Jesus in the other, as a **testimony** that we give every day in our lives outside our parishes (family, work, neighbourhood).
- Developing external meetings by extending the invitation to the peripheries out of the desire to discover the other through discussion of society, and precluding any proselytism from dominating the encounter, but allowing the testimony to speak of faith and the joy that it gives us.
- Living fully as a Christian by **being a missionary** to the little ones through well-considered, organized action.
- Listening remains the point of entry for **all evangelization**, and the source is **testimony** guided by the Spirit.
- Bearing witness is the best source of evangelization.

- Welcoming, educating in the faith and encouraging the pursuit of life in the spirit of charity and community through dialogue, witnessing and ongoing formation.
- Listening with humility and accepting the differences in both the person and the point of view.
- Promoting the experience of God through witnessing before the sacraments.
- Listening is the entry point to any demonstration of Christian life, yet it is often absent; we hear, but we do not listen. Listening with the heart requires a self-denial and an openness to the other that is without judgment.
- It's a look, a hello, a smile and a listening ear when introducing yourself and making yourself available.
- Witnessing touches hearts and evangelizes more by the experience lived and the difficulties overcome in the faith expressed.
- Our community life as persons of consecrated life can be **an example, a testimony** that is a source of life to parishes, to the faithful and to those who are marginalized.

At the community level

MAKE COMMUNITY :

C- A Church (People on the Move) – unity, diversity, inclusion, equality

- Valuing the other
- Having a personal attitude of compassion leads to being a compassionate Church **that excludes no one.**
- Living **unity** in all things, in times of difficulty and times of joy, by being attentive to one another.
- Ensuring credibility by being **open** to **everyone's** remarks and ideas, even if they are sometimes uncomfortable (living forgiveness and listening).
- **Unity**, solidarity and listening are essential between the parishioners and the ministers of the Church, both in the parish and in the Diocese.
- Living the faith through the experience of a community in which the people of God accompany one another, not only the ministers.
- Developing projects for youth and adults.
- Restoring unity to a Church which is often fragmented (clergy, consecrated persons, laity) in a project based on life shared in common.
- Promoting gender equality in the dioceses in order to present an egalitarian vision in the Church, with equal and recognized responsibilities.
- Welcoming is needed, whereas judging by sexuality leads to closing off the welcome to homosexuals. We must go beyond these divisions.
- Living unity in diversity is important to welcome people, even if they come from neighbouring parishes. It is necessary to promote the charisms so that the Church evangelizes without insinuations or parochial rivalries.
- Giving the opportunity to men and women with a background or degree in theology to deliver the homily, in order to make Christ visible in all people.
- Allowing access to homilies for men and women who are skilled in speaking.
- Welcoming must be extended equally to all, and especially to the most vulnerable (LGBTQ+ communities, the divorced, the remarried, common-law spouses, the young, immigrants, the mentally fragile: the poor at heart).
- Involving women and embracing them as leaders in the mission of welcoming and listening. Because of their maternal vocation, they are understanding and take time, hence the importance of their missionary involvement in the Church.

- In order to ensure that everyone finds their place in the Church and is a witness to Christ through their difference, **inclusiveness** is key.
- In the same way, organizing around listening to one another's needs contributes **to a living unity** and forms a true Christian family
- Youth accompanied by their families (parents or siblings) are a source of sharing and unity that is important to promote.
- It is important to keep young people close to the Church through social media to which they have access and where they can see video vignettes on topics that they do not want to discuss with the priest or lay persons directly.
- Young people need to feel the community spirit (among themselves) guided by a "mentor" whose charisms they can identify with. These charisms must be above all an openness to interaction and witnessing to the life of Christ through action.
- The reception extended to young people (boys and girls) must be equal, and they should receive the same consideration.

PARTICIPATE:

B - Let's Build (Together) - responsibilities, participation, collaboration, leadership

- Being more attentive to the Holy Spirit in order to discern roles of each one (Priests, APL/RSE, laity) in the church (In Jesus Christ)
- It is important that everyone be able to **walk together** (priest, laity, adults and young people) by listening and adapting to one another (no unilateral decision-making, only unanimous).
- The importance of having prayer times organized even **at the suggestion of the laity** and accepted by the priests or pastoral agents.
- Listening and living **collegially** in decisions.
- Allowing **young people** to moderate prayer groups, assist in Masses and all other activities using the current media.
- Encouraging meetings between the parish pastoral council and the churchwardens to foster a sense of missionary emulation.
- Priests should also live their mission in the street in order to embrace the needy, to provide a beacon for those who are isolated and to engage young people in open and free discussion.
- **The leadership** of the priest is decisive in the experience of the community spirit and developing the desire for God.

- Having **associated the brothers and the laity** with each of our missions and activities has enabled us to depend on one another and to grow and **walk together**. The result is a congregation that radiates joy.
- Focusing on Leadership and creating mission groups helps improve communication within the parish and outside the parish.
- The stability of the priest in the parish, especially if he is a beacon for the youth, should be maintained, because this encourages the development of fraternity and devotion to Christ.
- It is also important that priests from abroad be able to adapt and listen to the young people (boys and girls) in their reality.

ORGANIZE / COMMUNICATE :

C- A Church (People on the move)

- Reducing the distance between the diocese and the parishes.
- Regrouping the parishes of a sector in terms of administrative management by appointing a person in charge.
- Highlighting visual communication tools to manifest our presence.
- Truly listening and not merely following a directive imposed by the archdiocese; being able to talk “for real” and be heard contributes to living unity in the Church.
- Having the freedom of speech to avoid polemics and gossip in a conduct made by people presenting the leadership to live these events.
- The Church must be freed from a **hierarchy** that thwarts its development and demoralizes its parishioners.
- Providing information through a visible presence of the diocese, so that the parishes accept the changes and the course of action to be followed.
- Freeing the Church **from the hierarchy** that makes the mission inflexible.
- Organizing regular meetings to exchange and bring some people out of their isolation. (The periphery already exists among our parishioners).
- Communication within the same church and among neighbouring churches should be encouraged.
- When a direction is taken within a parish, the diocese should support the legitimacy of the action through its visible presence in order to strengthen the sense of unity in the Church without imposing the perception of hierarchy.
- It is important to live in **cohesiveness and unity**, both in the parish and among all the diocesan authorities.

- **The parish organization** needs to be revisited in order to avoid the appropriation of power while improving the coordination of pastoral, liturgical and administrative activities and the management of its financial resources.

TRANSFORM / CONVERT :

B - Let's build (Together)

- Having orientations in common with the diocese but not necessarily from the diocese
- Having the visible presence of the diocese is necessary for a sense of the unity of the church.
- Need for more closeness in the parish through activities that bring people together (activities that allow us to encounter one another, as well as spiritual activities that bring us together in prayer: coffee after Mass, conferences, spiritual direction, retreats, seminars).
- **Relaxing** the protocols in the sacraments (baptism, marriage, Eucharist) in order to welcome more.
- Avoiding discord between archdioceses and parishes in order to feel true unity and listening to the laity on missionary issues.
- It is important **to revisit the** sacraments (reconciliation, Eucharist, baptism, marriage, etc.) with a view to simplification, lay testimonial and learning to experience them together.
- Ability of priests from other cultures to adapt to the culture of Quebec and refrain from imposing their own.
- The rules in the sacraments must be simplified to make them accessible and understandable to all.
- **Revisiting** the liturgy, access to baptism, communion and marriage.
- Restructuring the Church to free parishes from obligations that require more energy to be given to administrative tasks than to being missionaries of Christ.
- In order to be able to live the Gospel fully, it would seem that the sacraments should **be revisited** to include in their catechesis parents and close relatives, at the same time facilitating their access (to the sacraments).
- The liturgy should be **modernized** with more current music and the moment of the Eucharist should be brought to life in order to reveal all its beauty.

Other missionary insights not categorized above:

Other miscellaneous insights

- Would opening up the question of celibacy be a solution to reconnect with a new image of a priest?
- Boldness is a characteristic that allows us to surpass ourselves, but this presupposes the encouragement of the archdiocese, priests and other laity.
- Boldness must be the key word in the actions to be taken in living this mission, even if it means going against tradition.
- Allowing priests to live marriage as in other Christian religions and thus fully live their humanity and be models of conversion. To propose a vision of God that does not lock itself into definitions but dares to take on more nuanced contours.
- Supporting the laity financially in certain missions where their funds are a substitute for commitment.
- Enhancing the role of the laity by allowing women to enter the diaconate.
- Being visible outside the Church also allows us to radiate this living joy and to welcome the other in his or her difference.
- Bringing the historical sense to the liturgical feasts in order to know their origins. Pentecost is the baptism of the Spirit that the Virgin Mary and the apostles received on the 50th day after Jewish Passover.
- The Church, with the peace one finds on entering, must be a mysterious place that offers comfort. Incense, the presence lit by the sanctuary lamp, the silence, the people in prayer, the sacred music are all elements that lend to this mystery. Reviser's note: please verify that 'presence lit by the sanctuary lamp' is accurate. Thank you, WM
- The history of the church throughout the lives of the saints and fathers and civilizations leads young people to take a closer look at the story of Jesus.

Finally, in light of the missionary insights that are highlighted, the chart below reminds us of the balance needed in our missionary actions.

