



Our commitment  
Can make the world  
better:  
Encourage  
God's necessity and the  
Religious tolerance II

Dear Sisters,

Taking up again the theme of Religious Intolerance and Unbelief this month, I have some questions with which I want to develop this reflection.

The first one has to do with a temptation that we have, sometimes, in our pastoral work, which causes us to be satisfied with those who have come to the meetings that we programmed because they knew they were invited. People we know, Christians who often participate in the activities of the Church and who already belong to the Christian community. In the face of this, Pope Francis has a special challenge when he speaks of a Church reaching out. A Church that is not content with those who have already been evangelized and who must join in the missionary task and mission of the disciples. A Church that does not wait for those who come, but goes out to look for those who have not come. Let it go to the places where people are, to those who are not motivated by Jesus Christ, or who do not know him. The Church is missionary or it is not the Church of Jesus Christ, the Pope has repeated so many times.

The question that we must ask ourselves, in order to respond faithfully to the pastoral priority of the Apostolic Plan of the Congregation, is if our missionary spirit is being constantly nourished; if apostolic zeal is alive in each Territory, in each community and in each sister; if our heart vibrates with the mission that we have in this age and situation, in this service and apostolate, in this moment and in this reality. Pope Francis is clear when he says that a Church that is reaching out demands a constant missionary conversion... And each one must take care of this missionary attitude in her own

life, keeping the flame of evangelization burning in every time and place, or as St. Paul says to Timothy, “in season and out of season” (2 Tim 4:2).

Another question that comes to mind is how we prepare for dialogue. A phrase of the theologian Hans Küng can serve to strengthen our belief in the importance of interreligious dialogue. “There will be no peace between nations without peace between religions. There will be no peace between religions without dialogue between religions”. If both unbelief and religious intolerance challenge us, we must be prepared to dialogue with people of different spiritual traditions, and with those who embrace none. Pope Francis, in continuity with the Second Vatican Council, does not cease to insist on this: in a pluralistic world like ours, he has said that “the Church is the servant of dialogue”.

The dialogue of which we speak is a relatively new challenge in the Church and one that requires adequate formation. Neither ambiguity in one's own convictions, nor the concealment of one's identity, nor conciliatory attempts that can lead to certain fading syncretisms, help true dialogue. All of us, believers and non-believers alike, always seek the truth. Authentic dialogue, respectful and humble, enriches us, because it makes us grow in a better understanding of the Word and of revealed truth.

Initial and Ongoing Formation will have to help us during this time to prepare ourselves for fruitful dialogue, missionary dialogue, dialogue that builds peace and communion.