

# Redemptoris missio

On the permanent validity of the Church's missionary mandate

John Paul II 1990

## *Dialogue with Our Brothers and Sisters of Other Religions*

55. Inter-religious dialogue is a part of the Church's evangelizing mission. Understood as a method and means of mutual knowledge and enrichment, dialogue is not in opposition to the mission *ad gentes*; indeed, it has special links with that mission and is one of its expressions. This mission, in fact, is addressed to those who do not know Christ and his Gospel, and who belong for the most part to other religions. In Christ, God calls all peoples to himself and he wishes to share with them the fullness of his revelation and love. He does not fail to make himself present in many ways, not only to individuals but also to entire peoples through their spiritual riches, of which their religions are the main and essential expression, even when they contain "gaps, insufficiencies and errors."<sup>98</sup> All of this has been given ample emphasis by the Council and the subsequent Magisterium, without detracting in any way from the fact that *salvation comes from Christ and that dialogue does not dispense from evangelization.*<sup>99</sup>

In the light of the economy of salvation, the Church sees no conflict between proclaiming Christ and engaging in interreligious dialogue. Instead, she feels the need to link the two in the context of her mission *ad gentes*. These two elements must maintain both their intimate connection and their distinctiveness; therefore they should not be confused, manipulated or regarded as identical, as though they were interchangeable.

I recently wrote to the bishops of Asia: "Although the Church gladly acknowledges whatever is true and holy in the religious traditions of Buddhism, Hinduism and Islam as a reflection of that truth which enlightens all people, this does not lessen her duty and resolve to proclaim without fail Jesus Christ who is 'the way, and the truth and the life.'...The fact that the followers of other religions can receive God's grace and be saved by Christ apart from the ordinary means which he has established does not thereby cancel the call to faith and baptism which God wills for all people."<sup>100</sup> Indeed Christ himself "while expressly insisting on the need for faith and baptism, at the same time confirmed *the need for the Church*, into which people enter through Baptism as through a door."<sup>101</sup> Dialogue should be conducted and implemented with the conviction that *the Church is the ordinary means of salvation* and that *she alone* possesses the fullness of the means of salvation.<sup>102</sup>

56. Dialogue does not originate from tactical concerns or self-interest, but is an activity with its own guiding principles, requirements and dignity. It is demanded by deep respect for everything that has been brought about in human beings by the Spirit who blows where he wills.<sup>103</sup> Through dialogue, the Church seeks to uncover the "seeds of the Word,"<sup>104</sup> a "ray of that truth which enlightens all men";<sup>105</sup> these are found in individuals and in the religious traditions of mankind. Dialogue is based on hope and love, and will

bear fruit in the Spirit. Other religions constitute a positive challenge for the Church: they stimulate her both to discover and acknowledge the signs of Christ's presence and of the working of the Spirit, as well as to examine more deeply her own identity and to bear witness to the fullness of Revelation which she has received for the good of all.

This gives rise to the spirit which must enliven dialogue in the context of mission. Those engaged in this dialogue must be consistent with their own religious traditions and convictions, and be open to understanding those of the other party without pretense or close-mindedness, but with truth, humility and frankness, knowing that dialogue can enrich each side. There must be no abandonment of principles nor false irenicism, but instead a witness given and received for mutual advancement on the road of religious inquiry and experience, and at the same time for the elimination of prejudice, intolerance and misunderstandings. Dialogue leads to inner purification and conversion which, if pursued with docility to the Holy Spirit, will be spiritually fruitful.

57. A vast field lies open to dialogue, which can assume many forms and expressions: from exchanges between experts in religious traditions or official representatives of those traditions to cooperation for integral development and the safeguarding of religious values; and from a sharing of their respective spiritual experiences to the so-called "dialogue of life," through which believers of different religions bear witness before each other in daily life to their own human and spiritual values, and help each other to live according to those values in order to build a more just and fraternal society.

Each member of the faithful and all Christian communities are called to practice dialogue, although not always to the same degree or in the same way. The contribution of the laity is indispensable in this area, for they "can favor the relations which ought to be established with the followers of various religions through their example in the situations in which they live and in their activities."<sup>106</sup> Some of them also will be able to make a contribution through research and study.<sup>107</sup>

I am well aware that many missionaries and Christian communities find in the difficult and often misunderstood path of dialogue their only way of bearing sincere witness to Christ and offering generous service to others. I wish to encourage them to persevere with faith and love, even in places where their efforts are not well received. Dialogue is a path toward the kingdom and will certainly bear fruit, even if the times and seasons are known only to the Father (cf. Acts 1:7).