Landas 30:1 (2016) 103–117

THE DYNAMIC SPIRAL OF MISSION SPIRITUALITY

Exploring Insights of Recent Popes

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Energy, dynamism, and growth are common images evoked by the simple word "spiral." A spiral connotes advancing action, increasing or developing movement. And yet, a spiral, even in its continuous dynamism, moves and advances around a fixed center.

To capture and express realities of a spirituality of ministry and mission always demands the creative use of dynamic and expansive language. Thus, approaching the topic of ministry and spirituality under the rubric of a "spiral" is an attempt to present an apostolic spirituality that encompasses and integrates many facets and riches. Several essential dimensions, all interacting and reinforcing each other, produce a holistic and living spirituality of missionary ministry centered on an encounter with the living God.

Four pivotal Church documents on missionary evangelization contain key insights for a holistic apostolic spirituality. Active Catholics (ordained, religious, and lay faithful) will find these four sources enlightening and inspiring as they serve in their various ministries. Blessed Paul VI's 1975 apostolic exhortation *Evangelii Nuntiandi* [EN] (Evangelization in the Modern World) is filled with abundant wisdom for all of Jesus' disciples. Saint John Paul II's mission encyclical *Redemptoris Missio* [RM] (On the Permanent Validity of the

Church's Missionary Mandate), issued in 1990 on the twenty-fifth anniversary of Vatican II's *Ad Gentes*, remains a pivotal source for developing an integral apostolic spirituality. Pope Francis' first apostolic exhortation *Evangelii Gaudium* [EG] (The Joy of the Gospel), dated November 24, 2013, is a treasury of material for all Christians whom Pope Francis calls "missionary disciples."[1]

Finally, to complement the insights of these three papal "missionary" documents and to situate them in the context of Asia, helpful material is drawn from John Paul II's *Ecclesia in Asia* [EA] (The Church in Asia) released in 1999. The enthusiasm and dynamism that these four documents manifest as well as the insights that they contain are a rich thesaurus for elaborating important elements of a "spirituality spiral" for ministry and mission. Four key theological-pastoral themes expressed in words that all begin with the letter "M" (Mystery, Meditation, Ministry, and Mission) form the basis and structure of this presentation.

Mystery. The origins of all mission and ministry are found in mystery (*mysterion*), understood in the Pauline sense as God's universal loving plan of salvation for the entire world. God loves all peoples, desiring everyone to be saved and to come to know the truth (I Tim. 2:4). The goal of ministry, then, is to serve the unfolding of this wonderful design God has for all peoples. "Missionary activity is nothing other and nothing less than the manifestation or epiphany of God's plan and its fulfillment in the world and in history."[2] Indeed, evangelization will always contain "a clear proclamation that, in Jesus Christ, the Son of God made man, who died and rose from the dead, salvation is offered to all men, as a gift of God's grace and mercy."[3]

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[1]Francis, *Evangelii Gaudium* (The Joy of the Gospel), 120. Hereafter referred to as EG.

[2]John Paul II, *Redemptoris Missio* (On the Permanent Validity of the Church's Missionary Mandate), 41. Hereafter referred to as RM.

[3]Paul VI, *Evangelii Nuntiandi* (Evangelization in the Modern World), 27. Hereafter referred to as EN.

Further exploration into the *mysterion*-theology of Saint Paul helps anchor the foundations of mission. Paul is absolutely certain that God has a wonderful and marvelous vision of salvation for the whole world. His letter to the Ephesians convincingly—almost mystically—explains how "God has given us the wisdom to understand fully the mystery" (1:9), "the mysterious design which for ages was hidden in God" (3:9). Paul personally speaks of "the depths that I see in the mystery of Christ" (3:4) because "it was by a revelation that I was given the knowledge of the mystery" (3:3).

Pauline reflection on God's loving plan of salvation (*mysterion*) synthesizes his belief that this design has been fully revealed in Christ the Savior and will be recapitulated in Christ at the end of time (RM 4, 5, 41, 44). This manifestation is focused on salvation, not condemnation or judgment, and is open to all peoples (RM 55). It unfolds in stages: God's design through the Israelite people, the missions of Jesus and the Spirit, and the Church's presence in the world; humanity's response is faith or personal appropriation of the *mysterion* (RM 6, 9, 11).

Paul is a true minister of the Good News, an evangelizer *par excellence*, because he believed, lived, prayed, labored, and suffered (cf. II Cor. 11:23–28) so that God's loving plan for the redemption of humanity would be known and graciously received. Obviously, Paul's apostolic commitment had the "*mysterion*-encounter" as its central driving force.

Paul's self-awareness as God's instrument was deeply rooted in being chosen as a servant and apostle of God's loving plan of salvation (Rom. 1:1–6; I Cor. 4:1; 15:9–11; Eph. 3:1–21; Col. 1:24–29). It might be stated that this "*mysterion*-awareness" engulfed and consumed Paul; his consciousness was so transformed that he could assert that Christ lived in him (Gal. 2:20), that fellow-Christians could imitate him (I Cor. 4:16), that life or death no longer mattered (Rom. 14:8), and that he gloried in giving his life for Christ (II Tim. 4:6). In brief, the *mysterion* is foundational to Paul's apostolic identity and therefore he emphatically declares: "Woe to me if I do not preach the Gospel" (I Cor. 9:16).[4] All

[4]See also RM 1.

dedicated apostles must necessarily feel the same sense of "Pauline" urgency to spread the Gospel!

Meditation. Because all mission and ministry flow from God's loving plan of salvation (*mysterion*), the evangelizer necessarily seeks to be deeply rooted in this mystery. There simply is no other foundation for all that one does. "Meditation" is a possible manner of expressing the "rooting-process" whereby the Christian apostle seeks to discover God's constant loving presence in the depths of the soul. Early in his apostolic exhortation *Evangelii Gaudium*, Pope Francis writes:

> I invite all Christians, everywhere, at this very moment, to a renewed personal encounter with Jesus Christ; … I ask all of you to do this unfailingly each day. No one should think that this invitation is not meant for him or her, since "no one is excluded from the joy brought by the Lord." (EG 3)

A meditative awareness or consciousness should flow through the various actions of life (prayer, scripture-reading, experience, reflection, service); it should serve as a running thread and connecting bond in all the various activities of the day as well as through the different periods and stages of life. Such an uninterrupted and continuous flow will make the evangelizer's whole life a prayer and a state of meditation and contemplation. In a word, the person in ministry must strive to develop a deep "*mysterion*-consciousness."

Pope Paul VI, who said that *Evangelii Nuntiandi* is a "meditation on evangelization," invites the whole People of God assembled in the Church "to make the same meditation" so that they will receive a "fresh impulse," and follow "a straight course"; thus, each person will more effectively "work as a preacher of the Gospel and acquit himself perfectly of his ministry" (EN 3).

Pope Francis devotes his entire final chapter of *Evangelii Gaudium* to the theme of "Spirit-filled Evangelizers." He notes that "I do not intend to offer a synthesis of Christian spirituality …. I simply wish to offer some thoughts about the spirit of the new evangelization" (EG 260).

> How I long to find the right words to stir up enthusiasm for a new chapter of evangelization full of fervor, joy, generosity, courage, boundless love and attraction! (EG 261)

> Without prolonged moments of adoration, of prayerful encounter with the Word, of sincere conversation with the Lord [this is prayerful meditation], our work becomes meaningless, we lose energy as a result of weariness and difficulties, and our fervor dies out. The Church urgently needs the deep breath of prayer …. (EG 262)

In *Ecclesia in Asia*, Saint John Paul II emphasizes that "*Mission is contemplative action and active contemplation*." Therefore, a minister who has no deep experience of God in prayer and contemplation will have little spiritual influence or missionary success. For the Pope, "the future of mission depends to a great extent on contemplation." All evangelizers "need a true missionary spirituality of prayer and contemplation." In the Oriental context, it is a fact that "a genuinely religious person readily wins respect and a following in Asia."[5]

This discussion focuses attention on the evangelizer's need for a spirituality. If the previous section (*Mystery*) outlined God's plan of salvation in Pauline categories, this section (*Meditation*) emphasizes the personal appropriation and integration of the *mysterion* into our lives and activities, into our very consciousness. As one of the sources for building a "spirituality of ministry," *Redemptoris Missio* contains rich material for enhancing this "rooting-process." Two chapters in particular of John Paul II's mission encyclical treat of *Spirit*-uality. The third chapter presents "The Holy Spirit, the Principal Agent of Mission"; chapter eight is entitled "Mission Spirituality." All spirituality centers on God's action in, with, and through the minister or evangelizer; all mission and ministry are "God's work," "the work of the Spirit"; they are not based "on human abilities but on the power of the Risen Lord" (RM 23, 24).

The Church in Asia desires to promote the Lord's mission: "Her one ambition is to continue his mission of service and love, so that all Asians 'may have life and have it abundantly' (Jn. 10:10)" (EA 50). People in Asia want and need to see the Church's ministers (lay and ordained) "not just as charity workers and institutional administrators but as men whose minds and hearts are set on the deep things of the Spirit (cf. Rom. 8:5)" (EA 43).

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[5]John Paul II, *Ecclesia in Asia* (The Church in Asia), 23. Hereafter referred to as EA.

In the profoundly reflective chapter on the Spirit, one finds some of the most creative insights of *Redemptoris Missio*. Both the opening and closing paragraphs frame the discussion by asserting that "the principal agent of the whole Church's mission" is the Holy Spirit (RM 21, cf. 30). All evangelizers, like Christ himself, experience "*a sending forth in the Spirit*" (RM 22). As Gospel ministers, "we are missionaries above all because of *what we are* as a Church whose innermost life is unity in love, even before we become missionaries *in word or deed*" (RM 23).

The Spirit's action is both within and beyond the bounds of the Church. The encyclical notes that

> the Spirit's presence and activity affect not only individuals but also society and history, peoples, cultures and religions …. The Spirit of God with marvelous foresight directs the course of the ages and renews the face of the earth …. We are obliged to hold that the Holy Spirit offers everyone the possibility of sharing in the Paschal Mystery in a manner known to God. (RM 28)

Proceeding to chapter eight of RM (entitled "Missionary Spirituality"), evangelizers will find several precious pearls for the apostolate. Spirituality demands "a life of complete docility to the Spirit" (RM 87), "intimate communion with Christ" (RM 88), and following Jesus "along the path of suffering and humiliation" (RM 87). The minister must be "a person of charity" who practices "love without exclusion or partiality" (RM 89). One must respond to "the universal call to holiness" and become "a person of the Beatitudes" (RM 90).

One finds scattered at various points in John Paul II's *Redemptoris Missio* two themes related directly to spirituality: conversion and the Eucharist. Jesus invites his co-workers "to faith, conversion and the desire for forgiveness" (RM 14). For the evangelizer, "conversion is expressed in faith which is total and radical, and which neither limits nor hinders God's gift" (RM 46). "We cannot preach conversion unless we ourselves are converted anew every day" (RM 47). As disciple-apostles, all are called "to carry out a sincere review of their lives regarding their solidarity with the poor" (RM 60); "we should reassess our own way of living" (RM 81); "fight hunger by changing your lifestyle" (RM 59).

Vatican II has noted that the Eucharist is the source and summit of the Christian life; the Eucharist is eminently central for the minister. One clear purpose of ministry is "to bring people together in hearing the Gospel, in fraternal communion, in prayer and in the Eucharist" (RM 26). The early Church always sent forth its new ministers in the context of the Eucharist (Acts 13:1–4). The popular word that Catholics use today for Eucharist is "mass"; the words for both mission (*missio*) and mass (*missa*) derive from the same source (*mittere*); the Eucharist always empowers the disciple-apostle for ministry and mission.

As a concluding thought to this section on "meditation," one hears both Popes Paul VI and Francis speak of the transforming power of prayer and contemplation. Quoting Paul VI, Francis asserts:

> Let us recover and deepen our enthusiasm, that "delightful and comforting joy of evangelizing, even when it is in tears that we must sow …. And may the world of our time, which is searching, sometimes with anguish, sometimes with hope, be enabled to 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." (EG 10, citing EN 80)

Ministry. Perceiving one's call to active ministry within the Church and to service of Christians and all people is a gradual growth process. The call to become an evangelizer emerges into consciousness and seeks a definite commitment as one meditates on one's personal role in the loving plan of God. Only a life of faith and prayer (*meditation*) leads the apostle to personally experience God's love and plan of salvation (*mysterion*); it is precisely in this process or continuous spiral that ministry becomes a personalized invitation for the mature Christian. In a word, *meditation* on the *mystery* is the only means to discern one's call to *ministry*.

For a deeper understanding of ministry as "faith-service," one can profitably open the pages of *Redemptoris Missio*. The encyclical straightforwardly asserts: "*Mission is an issue of faith*" (RM 11). Without faith, nothing will progress. The Church and her members—all those in ministry—will accomplish little unless their lives and apostolates are rooted in living faith.

John Paul II, constantly encouraging all Christians to follow Christ, was a public witness to faith in Jesus; he lived what he challenged others to do. He noted in RM: "From the beginning of my Pontificate I have chosen to travel to the ends of the earth" (RM 1). These frequent and often grueling trips are "journeys of faith … for evangelical proclamation in spreading the Gospel" (RM 63). "*Faith is strengthened when it is given to others*" (RM 2).

Ministry always connotes the concrete service of others; it is manifested in a variety of forms and apostolates. The Church's various ministries seek to reach the total person within community. *Ecclesia in Asia* pays tribute to Blessed Mother Teresa of Calcutta, to be canonized on September 4, 2016. She was "known all over the world for her loving and selfless care of the poorest of the poor"; thus, she remains "an icon of the service to life which the Church is offering in Asia, in courageous contrast to the many dark forces at work in society" (EA 7). EA also calls upon "the great host of Asian martyrs, old and new, to teach the Church in Asia what it means to bear witness" (EA 49).

Evangelii Nuntiandi (Paul VI), *Redemptoris Missio* (John Paul II), *Evangelii Gaudium* (Pope Francis), as well as *Ecclesia in Asia* all offer helpful insights on apostolic commitment and involvement. Two words capture the comprehensive vision of ministry and mission in these beautiful documents: *integral evangelization*. Briefly, this means that evangelization and salvation are best viewed in a holistic fashion. In EN, Paul VI asserts that "evangelizing means bringing the Good News into all strata of humanity, and through its influence transforming humanity from within and making it new" (EN 18). In RM, John Paul II notes that "Jesus came to bring integral salvation, one which embraces the whole person" (RM 11); "evangelical witness … is directed towards integral human development" (RM 42). Pope Francis speaks of "a definite style of evangelization which I ask you to adopt *in every activity which you undertake*" (EG 18). *Ecclesia in Asia* affirms that ministry flows from a contemporary and holistic vision of evangelization, which is "a reality that is both rich and dynamic [and] has various aspects and elements" (EA 23). In short, contemporary ministry develops the whole person and society. It touches the social and cultural, political and economic, historical and religious dimensions of life—all from

the perspective of faith. Indeed, it is an *integral*, *comprehensive*, and *holistic* vision of evangelization!

Further elaboration of integral evangelization can be found in all the four sources being used in this brief presentation. For example, Paul VI speaks of the holistic nature of evangelization, asserting that it is

> a complex process made up of varied elements: the renewal of humanity, witness, explicit proclamation, inner adherence, entrance into the community, acceptance of signs, apostolic initiative. These elements may appear to be contradictory, indeed mutually exclusive. In fact, they are complementary and mutually enriching. (EN 24)

Keeping all these varied elements in an integral balance, evangelizers (lay and ordained) will "reach a full understanding of the Church's evangelizing activity" (EN 24).

Several key dimensions of integral evangelization are noted by John Paul II in RM; they are: the witness of Christian living (RM 42), the service of humanity (RM 58–60), inculturation and interreligious dialogue (RM 52–54, 55–57), explicit Gospel proclamation (RM 44–45), and sacramental-liturgical-ecclesial life (RM 46–49).

Pope Francis, who emphasizes the "integral meaning of the mission of evangelization" in *Evangelii Gaudium* (EG 176), sees the Church's mission ministry encompassing a wide variety of areas demanding apostolic activities (note that many of these are specific fields where laity can make a significant contribution): "problems affecting peace, social harmony, the land, the defense of life, human and civil rights, and so forth" (EG 65), "new processes for evangelizing culture" (EG 69), "human trafficking, the narcotics trade, the abuse and exploitation of minors, the abandonment of the elderly and infirm, and various forms of corruption and criminal activity" (EG 75); indeed, countless other areas might be mentioned. For Pope Francis, evangelizers "need to give priority to actions which generate new processes in society … processes of people building" (EG 223–224).

In *Ecclesia in Asia*, one finds the assertion that

> evangelization today is a reality that is both rich and dynamic. It has various aspects and elements: witness, dialogue, proclamation,

> catechesis, conversion, baptism, insertion into the ecclesial community, the implantation of the Church, inculturation and integral human promotion. Some of these elements proceed together, while some others are successive steps or phases of the entire process of evangelization. (EA 23)

In a word, the totality of the ministry "cycle" will combine these many elements already mentioned. Together, they form the Church's total program of holistic evangelization; they follow the example of Jesus who lived his ministry in silence and reflection, in action and service, in dialogue and outreach, in teaching and proclamation, as well as in prayer and contemplation. This is *ministry*; this is *evangelization*; this is authentic "faith-service"! The creative involvement of all Christians in integral evangelization today is urgently needed and desired by the Church!

Mission. A stark question must be posed: Is it possible to truly have an authentic lay program of ministry, catechesis, or evangelization without a concomitant vibrant sense of mission? Some may attempt to propose and defend such a possibility through rationalization. Yet, in the considered opinion of this author, any apostolic ministry or program of evangelization without a missionary dynamism and perspective can quickly degenerate into parochialism or provincialism. Promoting mission awareness and commitment among all Catholics (lay, religious, ordained) is an urgent challenge facing all local Churches today!

The Second Vatican Council places mission and evangelization at the center of the Church: "The pilgrim Church is missionary by her very nature."[6] Pope Paul VI spoke with deep conviction: "We wish to confirm once more that the task of evangelizing all peoples constitutes the essential mission of the Church …. Evangelizing is in fact the grace and vocation proper to the Church, her deepest identity. She exists in order to evangelize …" (EN 14). Pope Francis says that the very purpose of his *Evangelii Gaudium* is "to encourage the Christian faithful to embark upon a new chapter of evangelization marked by this joy"

[6] *Ad Gentes* (On the Mission Activity of the Church), 2.

(EG 1). Again, he notes: "I dream of a 'missionary option,' that is, a missionary impulse capable of transforming everything" (EG 27). He quotes what John Paul II said to the bishops of Oceania: "All renewal in the Church must have mission as its goal if it is not to fall prey to a kind of ecclesial introversion" (EG 27).

What meaning does the imperative of evangelization have for the Church, for Christ's faithful? All Catholics must become a living proclamation of the *mysterion*—God's loving design of universal salvation. Only in this way does the Church as the community of Jesus' disciples realize her "deepest identity" and "her very nature." She is called to be always and everywhere "the universal sacrament of salvation."[7] For her, to live is to evangelize! A non-missionary Church is impossible; it is self-contradictory. Animation and rededication are necessary because Christians are faithful to the nature of the Church to the degree that they love and sincerely promote her missionary activity. In the insightful words of Emil Brunner, "The Church exists by mission as fire exists by burning."[8]

Redemptoris Missio emerged from Pope John Paul II's deep concern about the "*urgency of missionary activity*" (RM 1). He notes that "missionary activity specifically directed 'to the nations' (*ad gentes*) appears to be waning." This fact "must arouse concern among all who believe in Christ [because] in the Church's history, missionary drive has always been a sign of vitality, just as its lessening is a sign of a crisis of faith" (RM 2).

John Paul II seeks the help of all Catholics as ministers and evangelizers in their diverse apostolates to promote "a new missionary age" (RM 92), "a new springtime for the Gospel" (RM 86), and "a fresh impulse to missionary activity" (RM 2). He senses that "the moment has come to commit all of the Church's energies to a new evangelization" (RM 3).

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[7]*Lumen Gentium* (Dogmatic Constitution on the Church), 48; *Ad Gentes* 1.

[8]Emil Brunner, *The Word and the World* (SCM Press: 1931), 108.

Pope Francis' *Evangelii Gaudium* overflows with missionary dynamism and wisdom. He quotes John Paul II (EG 15), noting that "there must be no lessening of the impetus to preach the Gospel … because this is the first task of the Church" (RM 34). Indeed, "today missionary activity still represents the greatest challenge for the Church" (RM 40), and "the missionary task must remain foremost" (RM 86). Francis asks: "What would happen if we were to take these words seriously? We would realize that missionary outreach is *paradigmatic for all the Church's activity*" (EG 15).

One finds copious insights into mission in *Ecclesia in Asia*; this is naturally to be expected, since EA emerges directly from the lived experience of the Asian bishops. The very purpose of the 1998 "Asian Synod" was "to discern the principal areas of mission for the Church in Asia as she crosses the threshold of the new millennium" (EA 18). The Church in Asia has clear convictions about mission; "the question is not whether the Church has something essential to say to the men and women of our time, but how she can say it clearly and convincingly" (EA 29). In speaking of Asia, John Paul II says: "we can pray that in the Third Christian Millennium *a great harvest of faith* will be reaped in this vast and vital continent" (EA 1).

Approximately one-half of EA examines the paths of the Church's mission in Asia, presented under four discernable themes: Church as Communion for Mission (EA 24–28), Dialogue (EA 29–31), Human Promotion (EA 32–41), and the Agents of Evangelization (EA 42–49). One can validly assert that a "communion ecclesiology-missiology" underlies much of EA. Because the Church is "the sacrament of the unity of the human race," EA affirms that "communion and mission are inseparably connected [and] they interpenetrate and mutually imply each other; … communion gives rise to mission and mission is accomplished in communion" (EA 25). Similarly, Pope Francis notes that "communion and mission are profoundly interconnected" (EG 23).

Two inherent demands of "communion missiology" in EA are dialogue and human promotion. The "desire for dialogue" is not simply a strategy for peaceful coexistence among peoples; it is an essential part of the Church's mission, "a veritable vocation for the Church"

(EA 29). Dialogue is "a part of the Church's evangelizing mission, an expression of the mission *ad gentes*"; indeed, "communion and dialogue are two essential aspects of the Church's mission" (EA 31).

As she strives to build a "civilization of love" (EA 32), the Church and her ministers emphasize both Church social teaching and human promotion. Human development is not only a "technical or economic question; it is fundamentally *a human and moral question*." Evangelizers see it as "an integral part of their evangelizing mission" (EA 32). Mission as human promotion, therefore, encompasses the diverse areas of human dignity, preferential love for the poor, health care, education, peacemaking, globalization, foreign debt, and the environment (EA 33–41).

Such renewed commitment to mission on the part of ordained and lay agents of evangelization is a key path for deepening the faith commitment and spirituality of local Churches and missioners everywhere. Mission awareness is both the goal and the crowning achievement of effective evangelization. It remains a paradoxical truth that the home parish or diocese is strengthened when it sends forth missioners—even out of an insufficient supply of personnel. John Paul II in EA urges "the Church in Asia to send forth missionaries, even though she herself needs laborers in the vineyard" (EA 44). God's ways so often supersede our ways!

Specifically, turning to the role of the laity in missionary evangelization, EA 45 notes that

> the vocation of lay people sets them firmly in the world to perform the most varied tasks, and it is here that they are called to spread the Gospel of Jesus Christ …. [All] lay people are missionaries; and the arena of their missionary work is the vast and complex worlds of politics, economics, industry, education, the media, science, technology, the arts and sport.

Laity are to serve as

> true missionaries, reaching out to … [those] who might never have contact with clergy and religious. … Witnessing to the Gospel in every area of life in society, the lay faithful can play a unique role in

> rooting out injustice and oppression …. [The] presence of women in the Church's mission of love and service contributes greatly to bringing the compassionate Jesus … [to] the poor and marginalized.

Revisiting the Spiral of Mission Spirituality

This brief essay has sought to capture and elucidate four key elements which are essential for a holistic mission spirituality and ministerial commitment, one truly adequate to mature Christians who are "missionary disciples" (EG 120). It could be termed the "4-M approach": *mystery*, *meditation*, *ministry*, and *mission*. Each element in the four-part spiral builds upon and reinforces the other; if any dimension is lost or under-emphasized, the Church's entire mission of evangelization automatically suffers.

As a spiral, this approach to a spirituality of ministry must be dynamic and progressive, moving forward the individual evangelizer as well as God's holy people, the Church. At times, one dimension of the spiral or cycle may be more visible or more emphasized than another; yet, the spiral remains complete. This spiral must be an integral part of ministerial formation and practice—whether an individual may be in the initial stages of formation or in life-long, on-going formation. All four *M*s are important and essential for integral growth in a spirituality that serves the apostolate and the Church's mission of evangelization. In a word, one does not then really have a spirituality "for" ministry; *living the totality of the ministry spiral is in itself already spirituality*.

While emphasizing four central elements of the spirituality spiral, one could propose additional supports for this paradigm. Two central items (two more *M*s) are the Mass (Eucharist) and Mary (model of discipleship and ministry); both sources provide rich dimensions of spirituality and greatly enhance the spiritual life of effective evangelizers. Pope Francis has many creative insights on the Eucharist [Mass] (EG 13, 47, 104) and the Blessed Mother [Mary] (EG 104, 284–288).

Genuine ministry is of its nature contagious; engaged evangelizers rekindle mission dynamism; the spiral moves forward and upward. All evangelizers are to be "on fire with the love of Christ and burning with zeal to make him known more widely, loved more deeply and followed more closely." Why? "A fire can only be lit by something that is itself on fire" (EA 23). This is an authentic spirituality for mission!

Permit one final suggestion which will propel the "spiral" into further dynamic action: consider reading again and meditating on Pope Francis' *Evangelii Gaudium* in its entirety; your spirituality and motivation for ministry and mission will most certainly be enriched! In addition, for all Asian evangelizers, *Ecclesia in Asia* is undoubtedly imperative reading!