

RESTORING HUMANITY: THE NEW EVANGELIZATION'S ROLE IN CULTURAL RENEWAL

BY R. JARED STAUDT, PH.D.

Graham Jones, Patrick
Reyntiens. "Supper at
Emmaus" stained glass
detail (2009); Church of
St. Martin (Cochem); Photo:
Carolyn A. Pirtle (2010).



The concept of culture is of recent addition to the Church's magisterial teaching, although it has been increasingly common in Papal documents and encyclicals. Examples of this can be seen in culture's explicit treatment in Pope Emeritus Benedict XVI's *Sacramentum Caritatem* (2007), *Caritas in Veritate* (2009), and *Verbum Domini* (2010), and more implicitly in Pope Francis's *Lumen Fidei* (2013) with its engagement of art and literature. The recent addition of the treatment of culture is not surprising given that it only has become a part of modern discourse beginning in the 18th century. The origin of the term does have a classical foundation, though, as Cicero extended the concept of cultivation of the earth to the human being, *cultura anima*, by which he understood education. Culture is a derivative of the Latin word *colere*, which generally means cultivation, but can mean also worship. We derive the word "cult" from *colere*'s participle, *cultus*. Cicero's extension of cultivation to the human soul in education shows the entire breadth of culture: rooted in the soil (agriculture), shaping the soul (education), and ordered toward our relation to the divine (cult). Beginning with the Second Vatican Council, the Catholic Church has affirmed the crucial importance of culture, extending to all of the above mentioned areas of human life.

My contention in this article is that the importance of culture for the New Evangelization ultimately depends upon the fundamental principle that grace builds upon nature. Because culture is essential for the full development of human life, it must be taken up and elevated by the life of grace. The Incarnation is the foundation for this Catholic understanding and the sacramental reality of grace reinforces this in the life of the Church. Just as the Eucharist makes use of the products of culture as the matter of the sacrament, so the works of culture are the matter by which the Catholic life is built up in the life of the faithful. The crisis of culture manifest in the world today presents a particular challenge for evangelization that must be overcome. A crisis of culture entails a crisis of human life and thus evangelization must seek not only to bring the supernatural to the world, but also to restore humanity and its culture.

Blessed Pope John Paul II's magisterial teaching is particularly helpful in identifying the challenges and opportunities for culture's role in the New Evangelization. John Paul II established the Pontifical Council for Culture, highlighting the role of culture in the Church's mission, and throughout his Pontificate he set forth principles which elucidate the crucial role of culture in human life. His cultural vision can be summarized as follows: "The synthesis between culture and faith is not just a demand of culture, but also of faith.... A faith which does not become culture is a faith which has not been fully received, nor thoroughly thought through, nor faithfully lived out."¹ I will use his writings and others from the Church's Magisterium to illuminate the necessary role of culture in human life, the theological principles of culture, and how in the midst of a current crisis of culture the New Evangelization must promote a restoration of culture. Due to culture's central role in human life, it will be argued that the work of the restoration of culture also necessarily entails a renewal of the life of humanity itself.

THE NECESSITY OF CULTURE

In defining its role in human life, culture can in some ways be compared to nature. Whereas nature is a given that is passed down biologically from generation to generation, culture is an artificial inheritance, passed down as a second nature, though one created by humanity and continually reshaped. Culture also complements human nature by providing the context in which it is lived out and given concrete shape. Generally speaking, culture can be defined as a shared way of life that includes a vision for how life should be lived and provides the particular expression that embodies this vision. Thus, it has both interior and exterior elements that bring together thoughts, social patterns, economic and political structures, education, and relation to one's natural environment. In sum, culture is the organizing nexus that draws together the shared aspects of one's life in a complete way of life.

As mentioned above, the Magisterium of the Catholic Church has only recently begun to address culture in a formal manner. The first glimpse, though indirect, can be seen in Pope Leo XIII's encyclical *Rerum Novarum* (1891). In his criticism of Marxist principles and defense of the right to private property, Leo XIII laid out a very foundational point for understanding culture. He held that the shaping of the goods of the earth entailed the impressing of humanity upon them, and in doing so brought about an appropriation of these goods:

Now, when man thus turns the activity of his mind and the strength of his body toward procuring the fruits of nature, by such act he makes his own that portion of nature's field which he cultivates—that portion on which he leaves, as it were, the impress of his personality; and it cannot but be just that he should possess that portion as his very own, and have a right to hold it without any one being justified in violating that right.²

The formation of the goods of the earth stems originally from God's own command to humanity at Creation. This is the foundational task of humanity: to shape the earth, to make it more human, and in doing so, to support a more human way of life. This is so foundational that Leo XIII asserts it as a right.

Following Leo XIII, the next major treatment of culture occurs in the Second Vatican Council's Pastoral Constitution on the Church, *Gaudium et Spes* (1965). The Constitution likewise asserts a fundamental role of culture in human life:

Man comes to a true and full humanity only through culture, that is, through the cultivation of the goods and values of nature. Wherever human life is involved, therefore, nature and culture are quite intimately connected one with the other. The word "culture" in its general sense indicates everything whereby man develops and perfects his many bodily and spiritual qualities; he strives by his knowledge and his labor, to bring the world itself under his control. He renders social life more human both in the family and the civic community, through improvement of customs and institutions.³

This quote lays out the central and necessary role that culture plays in human life: the perfection of humanity both interiorly and exteriorly. Once again, culture makes life “more human.” Becoming more human can be understood on a natural level, but the Council recognizes that this task comes directly from God and is ordered toward charity. When man builds culture, “he carries out the design of God manifested at the beginning of time, that he should subdue the earth, perfect creation and develop himself. At the same time he obeys the commandment of Christ that he place himself at the service of his brethren.”⁴ Culture is at once a primordial natural task, and also one that is essential in living out the Christian life.

Following Vatican II, culture becomes a regular feature in the Church’s magisterial teaching. This is especially true in regards to Pope John Paul II, who not only gave nearly annual remarks to the Pontifical Council for Culture, which he created, but also regularly referenced culture in almost all of his major magisterial documents. One statement stands out in regard to culture’s primary role in human life: his address to UNESCO, titled “Man’s Entire Humanity Is Expressed in Culture.” In this address, John Paul II articulates the absolute necessity of culture for human life: “The essential meaning of

culture consists, according to the words of St. Thomas Aquinas, in the fact that it is a characteristic of human life as such. *Man lives a really human life thanks to culture.* Human life is culture in this sense too that, through it, man is distinguished and differentiated from everything that exists elsewhere in the visible world: man cannot do without culture.”⁵ One can live without culture on a biological level, but this life would not be fully human. Culture is necessary to provide humanity with a way of life that helps it to actualize its potential toward living well, especially in relation with others. Thus, John Paul II states that “culture is that through which man as man, becomes more man, ‘is’ more, has more access to ‘being.’”⁶ Though it entails shaping the world, the focus is how the work of culture shapes humanity. Creating culture and living according to it is meant to perfect humanity, which is why its importance is “*in the first place in relation to man then only in a secondary and indirect way in relation to the world of his products.*”⁷ Culture is a necessity for human life; it is the means by which humanity lives a way of life that is truly human.

A THEOLOGY OF CULTURE

The Magisterium has provided the foundation by which it can be seen that culture is necessary for human life. This is true of all of humanity, even on a natural level. Is there a further dimension to culture that can help us to see a distinct Catholic understanding of it? *Gaudium et Spes* affirms that the Catholic insight on culture must be found in the Incarnation: “There are many ties between the message of salvation and human culture. For God, revealing Himself to His people to the extent of a full manifestation of Himself in His Incarnate Son, has spoken according to the culture proper to each epoch.”⁸ In becoming man, God has incarnated himself within a given a culture and a particular people. He did so, not to confine himself to one epoch or cultural expression, but to embrace all of humanity, and with it humanity’s culture as a whole. John Paul II affirms this: “The Son of God, by taking upon himself our human nature, became incarnate within a particular people, even though his redemptive death brought salvation to all people, of every culture, race and condition.”⁹ The Incarnation is, therefore, the greatest affirmation of human culture: God has entered into the world of culture in order to reach those within it.

God’s entering into a particular culture and transforming it has been understood in recent magisterial writings as inculturation. This is an extension of the Incarnation itself, as God enters into and transforms a culture. John Paul II explains this as follows:

It is by looking at the Mystery of the Incarnation and of the Redemption that the values and counter-values of cultures are to be discerned. Just as the Word of God became like us in everything but sin, so too the inculturation of the Good News takes on all authentic human values, purifying them from sin and restoring to them their full meaning.”¹⁰

Pope Emeritus Benedict XVI likewise makes the connection between the Incarnation and inculturation: “The authentic paradigm of inculturation is the incarnation itself of the Word: ‘Acculturation’ or ‘inculturation’ will truly be a reflection of the incarnation of the Word when a culture, transformed and regenerated by the Gospel, brings forth from its own living tradition original expressions of Christian life, celebration and thought.”¹¹ The importance of this link is that culture, while essential to the life of humanity, is not something closed in on itself, but, rather, is meant to be permeated by the life of God. It is meant to receive God into itself and to become a small incarnation of his life.

Flowing from the central position of the Incarnation in relation to the theology of culture is the second principle of sacramentality. John Paul II explains this sacramentality in the relation of the material and spiritual in the work of culture:

On the one hand, the works of material culture always show a “*spiritualization of matter*,” a submission of the material element to man’s spiritual forces, that is, his intelligence and will—and that, on the other hand the works of spiritual culture manifest, specifically, a “*materialization*” of the spirit, an incarnation of what is spiritual.¹²

Culture provides a way for humanity to express its spiritual nature in the material works of culture. Matter must be the means for man to express his soul in the material world, as this unity of interior and exterior belongs to human nature itself. Culture, thus, aims to express “the whole man, in the whole truth of his spiritual and corporeal subjectivity.”¹³

The International Theological Commission, in the document *Faith and Inculturation* (1988), echoes John Paul II’s view of culture as an exterior manifestation of the spiritual, though it makes a more explicit connection with the life of grace. The document states that “if the cosmos as a whole is, in a mysterious sense, the scene of grace and sin, do not our cultures have a similar role inasmuch as they are both fruits and seeds in the field of our human labors?”¹⁴ Culture is a crucial locus of the relation of nature and grace. Just as grace works in the individual soul in one’s own way of life, so it directly impacts the shared way of life of a people. There are two major reasons for this. The first is that human nature is itself religious: “Man is a naturally religious being. The turning toward the absolute is inscribed in his deepest being. In a general sense, religion is an integral constituent of culture, in which

it takes root and blossoms.”¹⁵ The second reason is that the relationship of nature and grace necessitates that the life of faith build upon a proper way of life in culture:

A single principle explains the totality of relationships between faith and culture: Grace respects nature, healing in it the wounds of sin, comforting and elevating it. Elevation to the divine life is the specific finality of grace, but it cannot realize this unless nature is healed and unless elevation to the supernatural order brings nature, in the way proper to itself, to the plenitude of perfection.¹⁶

This second principle builds upon the first. If human nature essentially contains a religious dimension, which governs and guides culture, then the life of grace must address this dimension and draw it into its supernatural ordering toward God.

The relationship of faith and culture, rooted in the sacramentality of culture, manifests the way in which the Church herself is meant to live out the faith as a way of life. The International Theological Commission again provides a helpful insight on this point. The Church sacramentally embodies Christ in the world and this sacramentality carries over to culture as the Church manifests Christ in a particular way to a particular culture: “Each local or particular Church is called in the Holy Spirit to be the sacrament which manifests Christ, crucified and risen, enfleshed in a particular culture.”¹⁷ The Church is the sacrament of salvation in the world, not in an abstract way, but so that the way of life of Christians is transformed within their particular culture. It is for this reason that John Paul II asserted that “Christianity is a creator of culture in its very foundation.”¹⁸

The sacramentality of Christian culture, which embodies the spiritual in a material, cultural form, is not itself the climax of sacramentality. Christian culture reaches its height in the sacraments themselves, in which God makes himself present to the world and transmits sanctifying grace through the mediation of physical signs. The Eucharist in particular enters into one's own lived experience and transforms one's way of life: "The Eucharist, as a mystery to be 'lived,' meets each of us as we are, and makes our concrete existence the place where we experience daily the radical newness of the Christian life."¹⁹ What Pope Emeritus Benedict XVI makes clear in this quote for the individual happens in relation to culture as well:

The presence of Jesus Christ and the outpouring of the Holy Spirit are events capable of engaging every cultural reality and bringing to it the leaven of the Gospel. It follows that we must be committed to promoting the evangelization of cultures, conscious that Christ himself is the truth for every man and woman, and for all human history. The Eucharist becomes a criterion for our evaluation of everything that Christianity encounters in different cultures.²⁰

The Eucharist is the highest expression of sacramentality on earth: Christ's Body and Blood made present in the world through the mediation of the accidents bread and wine. This sacrament reveals the heart of culture and the Church's efforts for inculturation: to ensure that the material embodies the deepest elements of human life, the interior and spiritual, and uses these material elements to point toward the eternal.

THE CRISIS OF CULTURE

The theological vision of culture rooted in the Incarnation and sacramentality is not one that readily fits into the cultural paradigm of the modern world. Rather than seeing the material and spiritual together as a unified whole, modern culture has become ever increasingly secular, placing the material above the spiritual, and pushing interior truths into the realm of private opinion. This secularism does not simply respect the distinct, though related, realms of the spiritual and mundane, but places them in opposition. As was noted above, religion is not something superfluous to human life, but is essential to the flourishing of both the individual and culture. A culture that pushes religion out of its life calls into question its very identity and existence. It denies not only God, but in severing the necessary human relation to him, it also denies the most important part of human life. Secularism creates a crisis of culture.

Speaking to bishops from the United States, Pope Emeritus Benedict XVI affirmed that “when a culture attempts to suppress the dimension of ultimate mystery, and to close the doors to transcendent truth, it inevitably becomes impoverished and falls prey, as the late Pope John Paul II so clearly saw, to reductionist and totalitarian readings of the human person and the nature of society.”²¹ Both the human person and society become reduced by the restriction of the person to the immediate and material. John Paul II, quoting Paul VI, underscores just how serious of a crisis this reduction entails:

In our day, this synthesis [of faith and culture] is often lacking and the rupture between the Gospel and culture is “without a doubt the drama of our time” (Paul VI, *Evangelii nuntiandi*, §20). This is a tragedy for the faith because, in a society where Christianity seems absent from social life and faith is relegated to the private sphere, access to religious values becomes more difficult, especially for the poor and the young or, in other words, for the vast majority of people who are unconsciously becoming secularized under pressure from the models of thought and action spread by the prevailing culture.²²

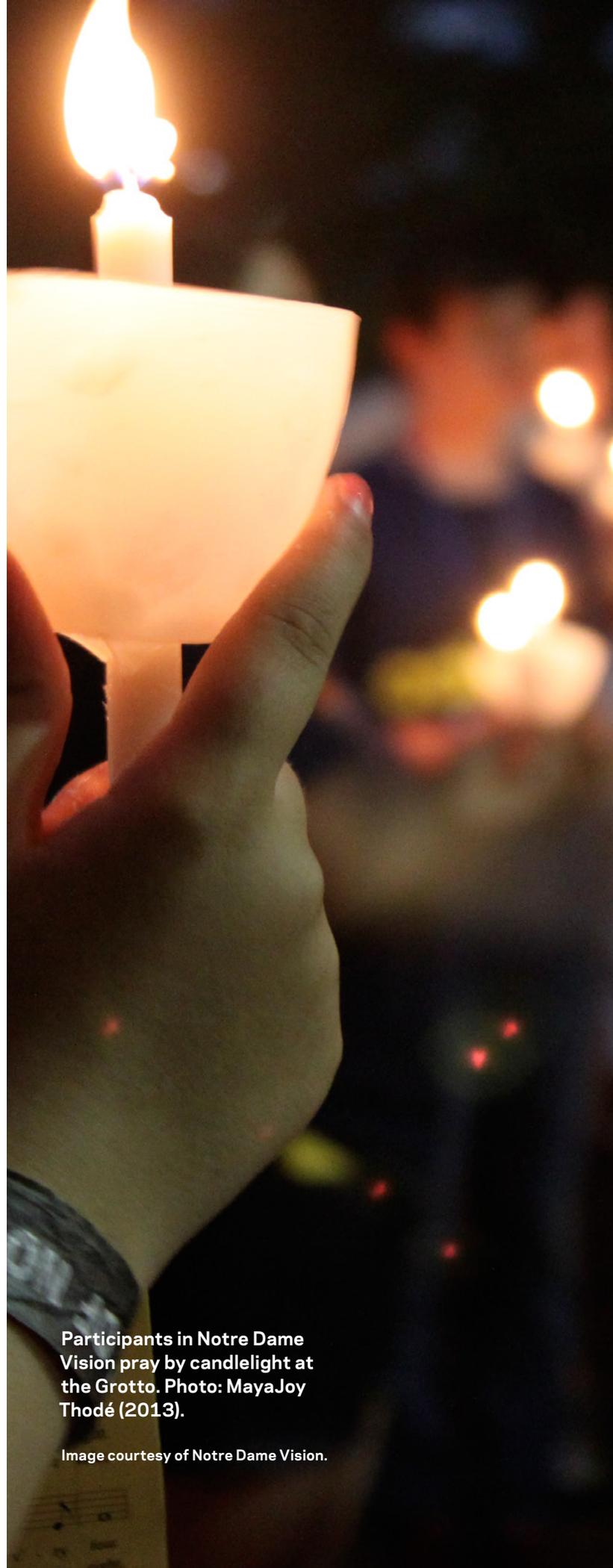
A secular culture creates secular people, as they are born into and formed by this culture. Secularism creates a spiritual crisis, which necessarily follows from living a way of life that keeps God absent: “The spiritual void that threatens society is above all a cultural void.”²³ Because culture is sacramental, when it no longer allows itself to be moved by what is deepest, it cuts the individual off from a complete way of life.

Due to its necessity and centrality in human life, the crisis of culture profoundly affects the entirety of human life. John Paul II gives us a laundry list of these problems: “deterioration of the environment...genetic manipulations, attacks against unborn life and by torture...ideas which reduce the human being to a thing.... Man is also insidiously threatened in his moral being, because he is subject to hedonistic currents which exacerbate his instincts and fascinate him with illusions of consumption without discrimination.”²⁴ When culture no longer is focused on cultivating the goods of the earth to promote a genuine human flourishing, it turns against the human person. The inversion of priorities in modern culture makes the human person the object of manipulative and controlling forces.

Focusing on the crisis of culture is not meant to create a negative or pessimistic attitude. Rather, it is important to genuinely confront and understand the challenges of modern culture, for they are the context of the New Evangelization. John Paul II makes this context clear:

Handing on the Gospel message in today's world is particularly arduous, mainly because our contemporaries are immersed in cultural contexts that are often alien to an inner spiritual dimension, in situations in which a materialist outlook prevails. One cannot escape the fact that, more than in any other historical period, there is a breakdown in the process of handing on moral and religious values between generations. This leads to a kind of incongruity between the Church and the contemporary world.²⁵

Those engaged in evangelization today must find ways to engage modern culture, taking seriously the secular nature of this culture and how it has impacted individuals living within it. The cultural obstacles can be overcome, but not in a vacuum without specifically engaging the problems not only of individuals but also the culture itself.



Participants in Notre Dame Vision pray by candlelight at the Grotto. Photo: MayaJoy Thodé (2013).

Image courtesy of Notre Dame Vision.

RENEWING CULTURE, RESTORING HUMANITY

Thus far we have seen that culture is a crucial and necessary part of human life, an understanding that is only strengthened from the perspective of faith. The role of culture in helping to form a more human way of life, however, has been called into question in modern, secular culture. The necessary and urgent task remains, therefore, of renewing culture and promoting the flourishing of humanity that comes with it. The New Evangelization must address human culture, for simply focusing on the presentation of the faith will not be enough. The culture of those evangelized will still be there, challenging and undermining this presentation. Therefore, modern culture must be transformed and a culture that is more human, and thus more open to the Gospel, must be created. John Paul II makes this two-pronged strategy clear:

The cultural atmosphere in which a human being lives has a great influence upon his or her way of thinking and, thus, of acting. Therefore, a division between faith and culture is more than a small impediment to evangelization, while a culture penetrated with the Christian spirit is an instrument that favors the spreading of the Good News.²⁶

The New Evangelization must turn culture from a stumbling block into an asset.

Gaudium et Spes makes it clear that the Church does have a mission specifically toward culture, stating that one's spiritual duty "in no way decreases, rather it increases, the importance of their obligation to work with all men in the building of a more human world."²⁷ Making the world human is, of course, part of the original mission of culture, but the need to humanize has only increased with the effects of modern culture. In fact, John Paul II stated that it is precisely "the challenge of the 21st century [...] to humanize society and its institutions through the Gospel; to restore to the family, to cities and to villages a

soul worthy of the human person, created in the image and likeness of God."²⁸ The Church can no longer count on a society that supports the Gospel message, or even one that supports the dignity of the human person. Therefore, she has proclaimed a mission to renew culture in both of these ways.

The mission to evangelize culture will be that which first meets and transforms the human person and then from that person radiates into the rest of culture. John Paul II describes this as renewing conscience and then the social environment:

For this reason, the Church of Christ strives to bring the Good News to every sector of humanity so as to be able to convert the consciences of human beings, both individually and collectively, and to fill with the light of the Gospel their works and undertakings, their entire lives, and, indeed, the whole of the social environment in which they are engaged. In this way the Church carries out her mission of evangelizing also by advancing human culture.²⁹

Evangelization of the individual and the culture are not opposed, but mutually necessitate one another. The culture can only be changed effectively when the people who comprise it are changed. On the other hand, when individuals change and the culture does not, a conflict ensues. Therefore, the two must go together, with a proclamation of the Gospel followed by an embodiment of that Gospel in the lives of those evangelized. John Paul II gives this order: proclamation, witness, and then culture: “We are all called to pass on this message by words which proclaim it, a life which witnesses to it, a culture which radiates it. For the Gospel brings culture to its perfection, and authentic culture is open to the Gospel.”³⁰ This can become a blueprint for changing culture through evangelization, as the Word proclaimed trickles down to every aspect of life.

It is not surprising that it is precisely faith that is needed to work the healing of culture and the humanization of the world. Modern culture places the full flourishing of the material in opposition to the spiritual, but given the nature of humanity and culture, the two must be brought back together for full human flourishing. Addressing this reality after the fall of the Berlin Wall, John Paul II says that “the world of today is rediscovering that, far from being the opium of the people, faith in Christ is the best guarantee and the stimulus of their liberty.”³¹ The evangelization of culture must overcome the modern concept that faith is inimical to freedom and the fulfillment of the person. As despair and anxiety become more common, the Church is becoming more and more the champion of true human values. John Paul II has described the Church’s efforts to promote a better culture and society as building a civilization of love. He describes this restoration of humanity through the life of faith: “Be convinced of this: the strength of the Gospel is capable of transforming the cultures of our times by its leaven of justice and of charity in truth and solidarity. Faith

which becomes culture is the source of hope.”³² Placing faith back at the center of culture is good for culture itself. Without faith, culture has lost its focus on basic human goods, but culture can be renewed and given a new sense of purpose and hope for the future.

Catholics are called to renew humanity and with it human culture. *Guadium et Spes* is very clear about the power of the Gospel to renew, purify, strengthen, perfect, restore, fulfill, stimulate, and advance human culture:

The Gospel of Christ constantly renews the life and culture of fallen man, it combats and removes the errors and evils resulting from the permanent allurements of sin. It never ceases to purify and elevate the morality of peoples. By riches coming from above, it makes fruitful, as it were from within, the spiritual qualities and traditions of every people of every age. It strengthens, perfects and restores them in Christ (cf. Eph 1:10). Thus the Church, in the very fulfillment of her own function, stimulates and advances human and civic culture; by her action, also by her liturgy, she leads them toward interior liberty.³³

As Vatican II indicates in this quote, the renewal of culture must reach every aspect of human life: spiritual, moral, political, etc. Culture involves every aspect of human life and therefore renewal must be comprehensive. The Church is clear that only the faith has the power to enact such a comprehensive and complete renewal of humanity. This places urgency on the Church’s efforts to evangelize culture.

CONCLUSION

In conclusion, I would like to point out that changing culture needs to begin in very simple ways. As I teach on culture in the classroom, many of my students can get discouraged because it does not seem to them that they can make an immediate impact on the cultural crisis. I think it is telling that two very recent statements of the Magisterium on culture concern our relation to the environment. This is the most basic aspect of culture, upon which all the others are built. It is meant to also be the most immediate aspect, as most of humanity has lived directly off of the land in dependence on it.

Pope Emeritus Benedict XVI spoke many times of the environment. This is not only because modern culture places the environment in jeopardy, but even more importantly because modern culture's treatment of the environment jeopardizes the dignity of the human person. In *Caritas in Veritate*, Benedict XVI points out that there needs to be life style change, not simply in how we treat the environment, but in how we order our lives:

*The way humanity treats the environment influences the way it treats itself, and vice versa. This invites contemporary society to a serious review of its life-style, which, in many parts of the world, is prone to hedonism and consumerism, regardless of their harmful consequences. What is needed is an effective shift in mentality which can lead to the adoption of new life-styles “in which the quest for truth, beauty, goodness and communion with others for the sake of common growth are the factors which determine consumer choices, savings and investments.”*³⁴

The building of culture must happen at the level of consumer choice, as individuals prioritize a way of life that is in conformity with truth, beauty, and goodness. Catholics cannot simply be swept along by current cultural trends, but must begin making simple daily choices that reflect the faith and a fuller humanity.

On an even more basic level, Pope Francis has encouraged Catholics to look back to the very beginning of Creation to rediscover our basic cultural vocation.

Cultivating and caring for creation is an instruction of God which he gave not only at the beginning of history, but has also given to each one of us; it is part of his plan; it means making the world increase with responsibility, transforming it so that it may be a garden, an inhabitable place for us all. Moreover, on various occasions, Benedict XVI has recalled that this task entrusted to us by God the Creator requires us to grasp the pace and the logic of creation. Instead we are often guided by the pride of dominating, possessing, manipulating, and exploiting; we do not “preserve” the earth, we do not respect it, we do not consider it as a freely-given gift to look after. However “cultivating and caring” do not only entail the relationship between us and the environment, between man and creation. They also concern human relations.³⁵

Renewing culture entails a greater sense of responsibility. Every single one of us has a cultural vocation to care for the earth and, as Pope Francis points out, to care for one another. Taking this responsibility seriously by intentionally engaging in basic acts of culture and service of others is the first step toward renewing the culture. Modern culture has become abstract; therefore, engaging in the work of cultivation, the very origin of culture, can help humanity rediscover its cultural vocation.

We have seen that culture is a necessary part of human life and that it is enriched even further in light of God’s Incarnation and action within the realm of culture. Though we are living in the midst of a cultural crisis, we are called in the context of the New Evangelization both to proclaim the Word of God and also to prepare the soil for its reception and growth within the context of culture. The life of faith will flourish all the more when it heals and elevates the life of culture upon which it builds.



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NOTES

- 1 Pope John Paul II, “Letter Establishing the Pontifical Council for Culture” (May 20, 1982).
- 2 Pope Leo XIII, *Rerum Novarum*, §9.
- 3 The Second Vatican Council, *Gaudium et Spes*, §53.
- 4 *Ibid.*, §57.
- 5 Pope John Paul II, “Address to UNESCO: Man’s Entire Humanity Is Expressed in Culture” (June 2, 1980), §6.
- 6 *Ibid.*, §7.
- 7 *Ibid.*
- 8 *Gaudium et Spes*, §58.
- 9 Pope John Paul II, *Ecclesia in America* (1999), §70.
- 10 Pope John Paul II, *Ecclesia in Africa* (1995), §61. Cf. *Gaudium et Spes*, §58.
- 11 Pope Benedict XVI, *Verbum Domini*, §114.
- 12 Pope John Paul II, “Address to UNESCO,” §8.
- 13 *Ibid.*
- 14 International Theological Commission, *Faith and Inculturation* (1988), §20.
- 15 *Ibid.*, §8.
- 16 *Ibid.*, §10.
- 17 *Ibid.*, §29.
- 18 Pope John Paul II, “Address to UNESCO,” §10.
- 19 Pope Benedict XVI, *Sacramentum Caritatem*, §79.
- 20 *Ibid.*, §78.
- 21 Pope Benedict XVI, “*Ad limina* Address to US Bishops, Region IV” (January 19, 2012).
- 22 Pope John Paul II, “Address to the Plenary Assembly of the Pontifical Council for Culture” (March 14, 1997), §2.
- 23 Pope John Paul II, “Address to the Pontifical Council for Culture: Letting the Gospel Take Root in Every Culture” (January 10, 1992), §3.
- 24 Pope John Paul II, “Address to the Pontifical Council for Culture: The Church and Culture,” (January 13, 1983), §8.
- 25 Pope John Paul II, “Address to the Pontifical Council for Culture: Handing on Faith at the Heart of Cultures,” (March 16, 2002), §2.
- 26 Pope John Paul II, *Sapientia Christiana* (1979), foreword.
- 27 *Gaudium et Spes*, §57.
- 28 Pope John Paul II, “Address to the Pontifical Council for Culture: Letting the Gospel Take Root in Every Culture” (Jan. 10, 1992), §9.
- 29 *Sapientia Christiana*, foreword.
- 30 Pope John Paul II, “Address to the Pontifical Council for Culture: The Gospel Is Good News for Cultures,” §5.
- 31 Pope John Paul II, “Address to the Pontifical Council for Culture: The World’s Changing Cultural Horizons” (Jan. 12, 1990), §1.
- 32 *Ibid.*, §7.
- 33 *Gaudium et Spes*, §58. The document points the readers to “the words of Pius XI to Father M.D. Roland-Gosselin: ‘It is necessary never to lose sight of the fact that the objective of the Church is to evangelize, not to civilize. If it civilizes, it is for the sake of evangelization’ (*Semaines sociales de France*, Versailles, 1936, 461-462).”
- 34 Pope Benedict XVI, *Caritas in Veritate*, §51. Benedict XVI points the reader to Pope John Paul II’s *Message for the 1990 World Day of Peace*, §13 and cites *Centesimus Annus*, §36.
- 35 Pope Francis, “General Audience” (June 5, 2013).