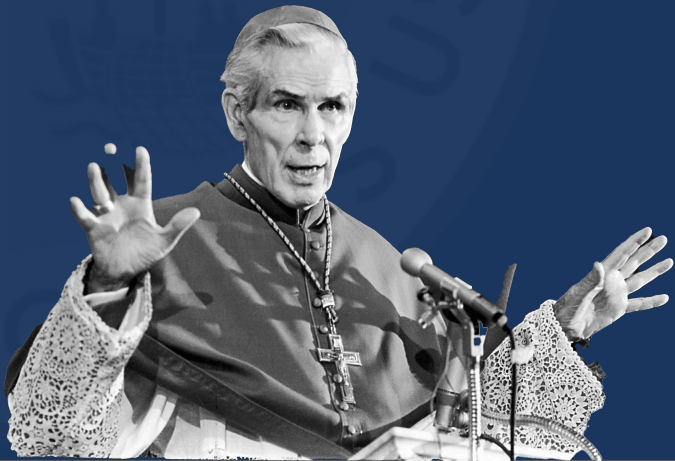




Archbishop Fulton J. Sheen and Preaching the Gospel to All Nations



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**Pontifical North American College
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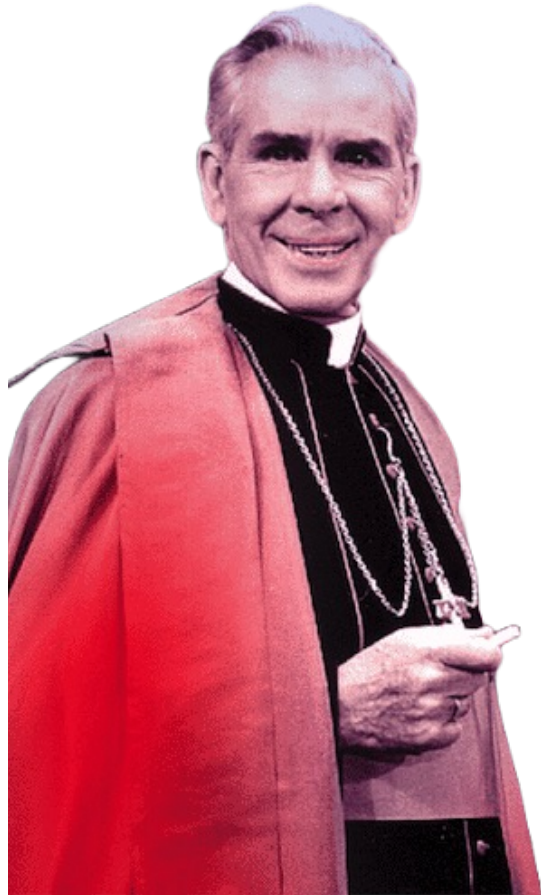
Archbishop Fulton J. Sheen (1895-1979)



- Greatest Catholic Preacher in American History.
- Hugely important for the growth and integration of the Church in 20th Century America.
- His television programs drew 30 million a week, leading to 10,000 letters a day.
- His Lenten Sermons at St. Patrick's Cathedral in NYC packed 6,000 with thousands listening in the streets.
- In 1959, 115,000 came to listen to him at the Los Angeles Memorial Coliseum.
- Recordings of his retreat tapes, courses on the faith and more have helped millions.



Archbishop Fulton J. Sheen and Zeal to Preach



- He has much to teach preachers of every age.
- He treated preaching as a solemn duty: “The priest at ordination was told to preach. The office is to be taken so seriously as to make every priest cry out with Paul, ‘Woe to me [it would go hard indeed with me] if I did not preach the Gospel’ (1 Cor 9:16).”
- It was a duty he loved, because he was preaching fundamentally about someone he loved. He wrote at the end of his life, “I beg [the Lord] every day to keep me strong physically and alert mentally in order to preach His Gospel and proclaim His Cross and Resurrection.”



Archbishop Fulton J. Sheen and Love in the Pulpit



- “To be a good speaker, there must be imagination, there must be fire. There cannot be fire and passion unless there is tremendous love — a love of truth, a love of country, a love of a cause... If men are indifferent to any great ideal, they can never be on fire.”
- “The preacher who bores others in the pulpit is a bore before he ever gets into it. He is not in love. He is not on fire with Christ.”



Archbishop Fulton J. Sheen and Preaching Prep



- He always thoroughly prepared to preach, with both remote and proximate preparation. He thought good preparation was a moral duty.
- He prepared with prayer, almost always working on his homilies before the Blessed Sacrament.
- “How much more our words would burn as we preach if we prepared our sermons before the Eucharistic Lord; ... if, before preaching, we prayed for five minutes to the Holy Spirit for Pentecostal fire; if we kept the Scriptures ever open near us, that we might gird ourselves with their truth when mounting the pulpit!”



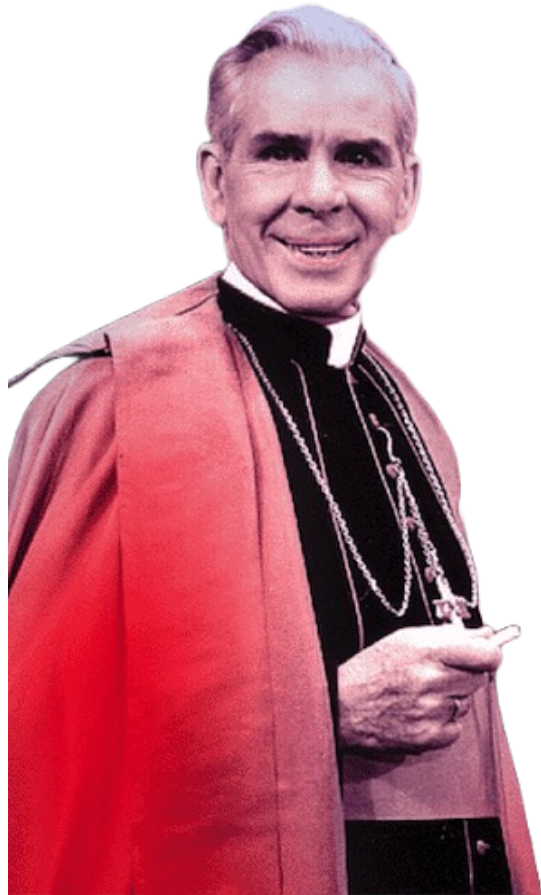
Archbishop Fulton J. Sheen and Preaching Prep



- “Preaching is not the act of giving a sermon; it is the art of making a preacher. The preacher then becomes the sermon.”
- “What answer to judgment shall the priest give who squanders hours a day on newspapers, television and magazines yet cannot spare half an hour of the Lord’s time to prepare his soul for the pulpit?”
- In preparation he would also study Sacred Scripture, commentaries, literature, psychology, history, architecture, art, music, popular culture.



Archbishop Fulton J. Sheen & Preaching Themes



- He was ambivalent about the use of stories.
- He would practice his homilies ahead of time, not just in English, so that he would learn them without memorizing, so that he would be more open to adapting them according to the inspiration of the Holy Spirit.
- The major themes of his preaching were Christ crucified, the power and wisdom of God, and the conversion that flows from meeting him. He likewise preached about our need to share the Good News with others.



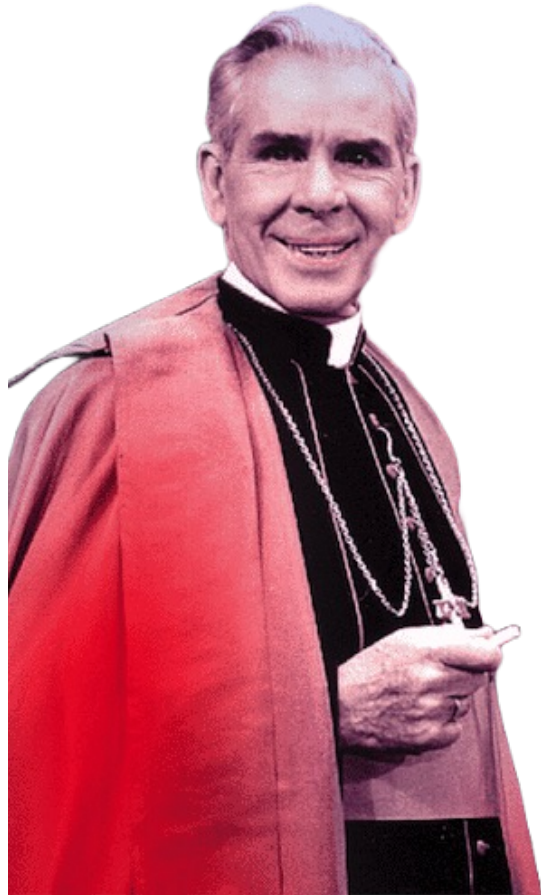
Archbishop Fulton J. Sheen on Preaching Style



- “I don’t concentrate on style. My worry is in getting the idea across. That is my style.”
- He taught that what was needed in terms of style were sincerity, clarity and flexibility.
- He sought to challenge people to change, to rise up.
- He used humor fundamentally toward self-deprecation so that people would not feel inferior.
- He focused always on a gripping beginning and a conclusion that was strong, inspiring and elevating.



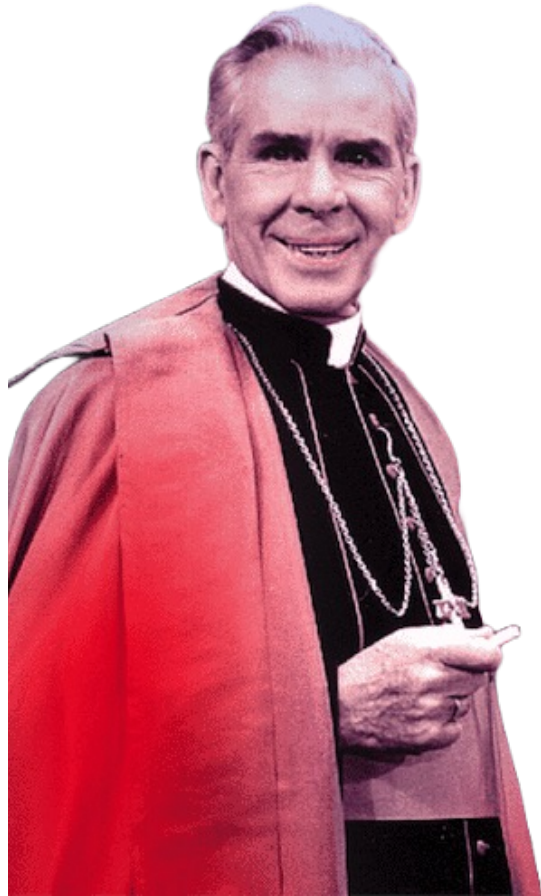
Archbishop Fulton J. Sheen: Preaching Pointers



- In terms of the audience, he worked hard to know them and to pray for them.
- Finally, toward the end of his life, he gave various pointers about speaking:
 - Tone of voice
 - Breathing
 - Mixing cadence
 - Being natural rather than having a "pulpit voice,"
 - The importance of pauses,
 - Changing volume,
 - Knowing when to end.



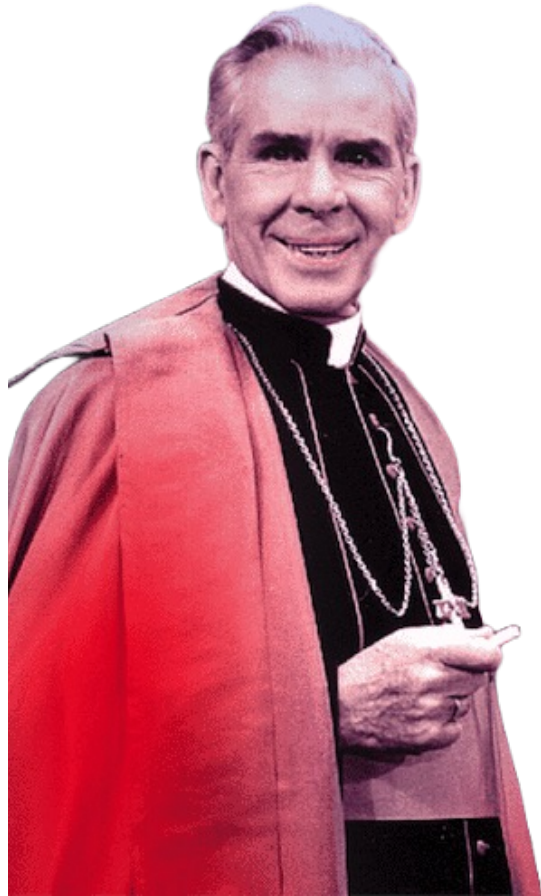
Archbishop Fulton Sheen on Preaching Missions



- He would also regularly preach the Missions and Missionaries.
- “Hardly a day passed without our hearing the story of these ‘heralds of the Gospel’ as they brought inspiration to my life and to my office and to my pen.”
- “The time of ‘preaching’ religion is over, that is, as preaching only. From now on there is solely the Word — the Word made flesh in saints, who make unbelievers ask, ‘Why is he different from me?’ ... That inquiry in the face of a saint opens the door to the Church.”



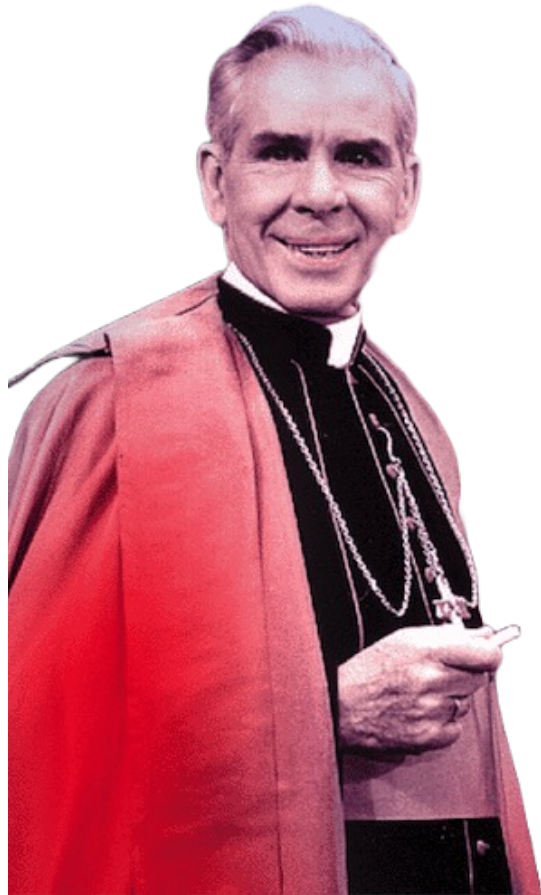
Archbishop Fulton Sheen on Preaching Missions



- National Director of the Society of the Propagation of the Faith in the USA from 1950-1966.
- He raised hundreds of millions of dollars and donated \$10 million of his own earnings.
- He designed in 1951 and promoted the World Mission Rosary, praying for the missions on five continents.
- He founded Mission Magazine in July 1951.
- Left all his books and 40 percent of his effects (the most of any recipient) to the Society of the Propagation of the Faith. It was his real passion in life and approaching death.



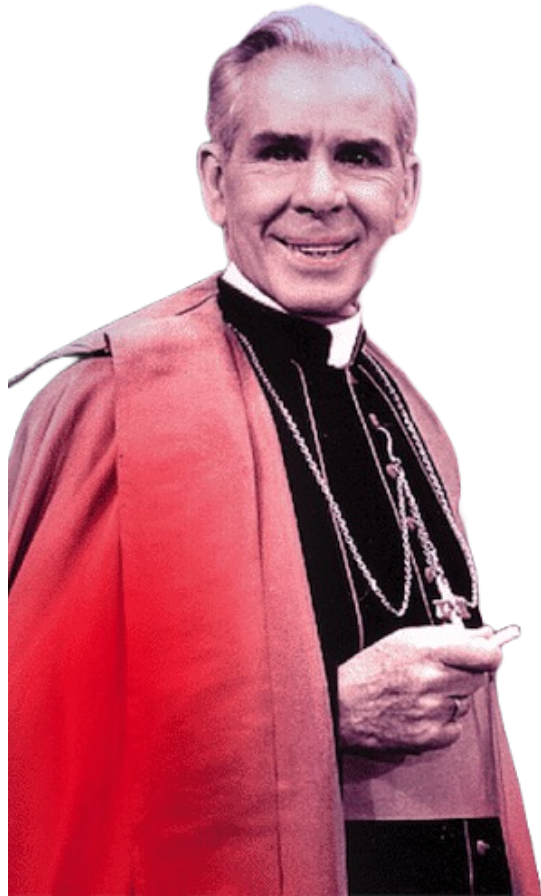
Archbishop Fulton Sheen on Preaching Missions



- “Prayer for the missions does not mean a pious Hail Mary said in favor of others. It is to “offer your bodies as a living sacrifice” (Rom 12:1).”
- “The Council of Baltimore said that next to the aid of Providence, the Society for the Propagation of the Faith of France was the principal cause of the growth of the Church in the United States.”
- “Is a diocese in the United States justified, before the Spirit of Christ, in excessive spending on cathedrals, when a saving of just \$10,000 would build a chapel in the mission lands where the missionaries average over 100 converts per priest?”



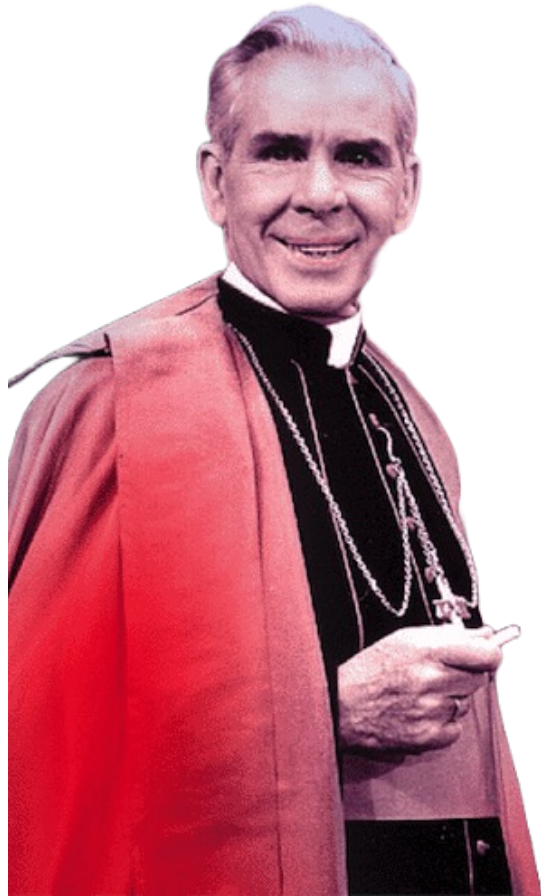
Archbishop Fulton Sheen on Preaching Missions



- “To be a Catholic is to be missionary.”
- “Christ has sent us into the world to be witnesses, not successes.”
- “It is not only souls that have to be saved; it is society. It is not only souls that have to be sanctified; it is bodies as well, for as St. Thomas says, the soul is not a person. A person is a composite of body and soul. Society is a composite of the Redemption prolonged in the Mystical Body of Christ and the lump or mass of the world that, to some extent, feels the spiritual repercussions of that gift of Redemption.”



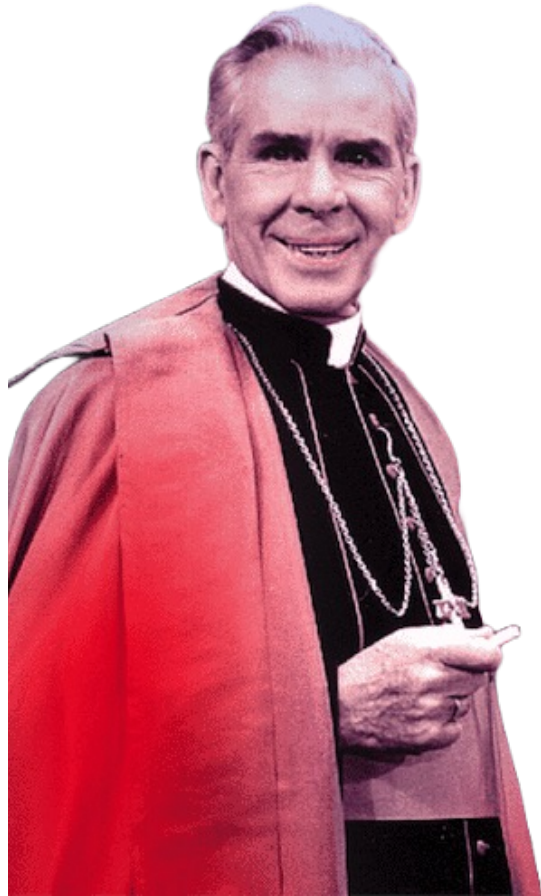
Archbishop Fulton Sheen, Servant of the Missions



- During the Second Vatican Council, as National Director, he spoke on the Missions. It showed how important the missions were in his priestly mentality.
- “I am a servant of the missions under the Propaganda. During three sessions of this council, many bishops who are living in great poverty, come to my seat in the council hall. They come from territories that are not under the Propaganda, but from areas where there are only seven to ten priests to care for 50,000 square miles.”
- The big question was whether to consider the Churches in Latin America missionary territory.



Archbishop Fulton Sheen, Servant of the Missions



- “In the Body of Christ there are no ‘new churches,’ there are no ‘old churches,’ for we are all living cells in that Body dependent on one another.
- “It is souls, not territories, which make the missions. The missions must not be the one aspect of the life of the Church which admits of no *aggiornamento*. What God has joined together — the Church and the missions — let no schema separate.
- “The true Catholic solution to this problem of the diversity of missions is to be found in ... transcend[ing] all juridical distinctions about congregations and giving] flexibility to missionary effort, according to diverse circumstances



John Paul II on the Primacy of *Missio ad Gentes*



“Priests are called by virtue of the sacrament of Orders to share in concern for the Church's mission: **The spiritual gift that priests have received in ordination prepares them, not for any narrow and limited mission, but for the most universal and all embracing mission of salvation 'to the end of the earth'** (PO 10). For every priestly ministry shares in the universal scope of the mission that Christ entrusted to his apostles...” (OT 20 cited in RM 67).





John Paul II on the Primacy of *Missio ad Gentes*



“For this reason, **the formation of candidates to the priesthood must aim at giving them the true Catholic spirit, whereby they will learn to transcend the bounds of their own diocese, country or rite, and come to the aid of the whole Church, in readiness to preach the Gospel anywhere. All priests must have the mind and the heart of missionaries —** open to the needs of the Church and the world, with concern for those farthest away, and especially for the non-Christian groups in their own area (*Redemptoris Missio*, 67)



The Call of the Priest to Preaching ad Gentes



- Jesus called his first priests “that they might be with him and send them forth to preach” (Mk 3:14).
- “As you have sent me into the world, so I have sent them into the world” (Jn 17:18).
- “This is eternal life, that they may know you, the only true God, and Jesus Christ whom you have sent” (Jn 17:18).
- “As the Father sent me, so I send you” (Jn 20:21)
- “Go therefore and make disciples of all nations” (Mt 28:20).
- “Go into the whole world and proclaim the Gospel to every creature” (Mk 16:15)





The Call of the Priest to Preaching ad Gentes



- Diaconal Ordination: “Receive the Gospel of Christ whose herald you have become. Believe what you read, teach what you believe and practice what you teach.”
- PO 4: “Priests ... have the primary duty of proclaiming the Gospel to all. In this way they fulfill the command of the Lord (Mk 16:15) and they establish and build up the people of God.”
- The prophetic *munus*
- “Woe to me if I do not preach the Gospel!” (1 Cor 9:16)
- “I am a mission on this earth. This is the reason why I am here in this world” (EG 273)



The Call of the Priest to Preaching ad Gentes



- There is a diversity of activities in the Church's one mission (RM 33):
 - **Mission proper** — Ad gentes, to those where Christ is not known or the ecclesial structures are immature to incarnate the faith and proclaim it.
 - **New Evangelization or Re-Evangelization** — Re-proposing the faith to the non-practicing baptized who have lost a living sense of the faith.
 - **Pastoral care of the faithful** — The work to help those practicing to growth in faith, hope and love.



The Call of the Priest to Preaching ad Gentes



RM 34: The boundaries between pastoral care of the faithful, new evangelization and specific missionary activity are not clearly definable, and it is unthinkable to create barriers between them or to put them into watertight compartments. **Nevertheless, there must be no lessening of the impetus to preach the Gospel** and to establish new churches among peoples or communities where they do not yet exist, **for this is the first task of the Church, which has been sent forth to all peoples and to the very ends of the earth. Without the mission *ad gentes*, the Church's very missionary dimension would be deprived of its essential meaning and of the very activity that exemplifies it.**





The Four Pontifical Mission Societies

- The **Society of Propagation of the Faith** (1822) by Blessed Pauline Jaricot (1799-1862)
- The **Missionary Childhood Association**, also known as Holy Childhood by Bishop Charles de Forbin-Janson (1785-1844)
- The **Society of St. Peter the Apostle** (1889) by Jeanne and Stephanie Bigard
- The **Missionary Union** (1916) by Blessed Father Paolo Manna, PIME (1872-1952)
- In 1922, the first three societies received the title “Pontifical” and their central offices were moved to Rome. The Missionary Union was named Pontifical in 1956.



The Society of the Propagation of the Faith

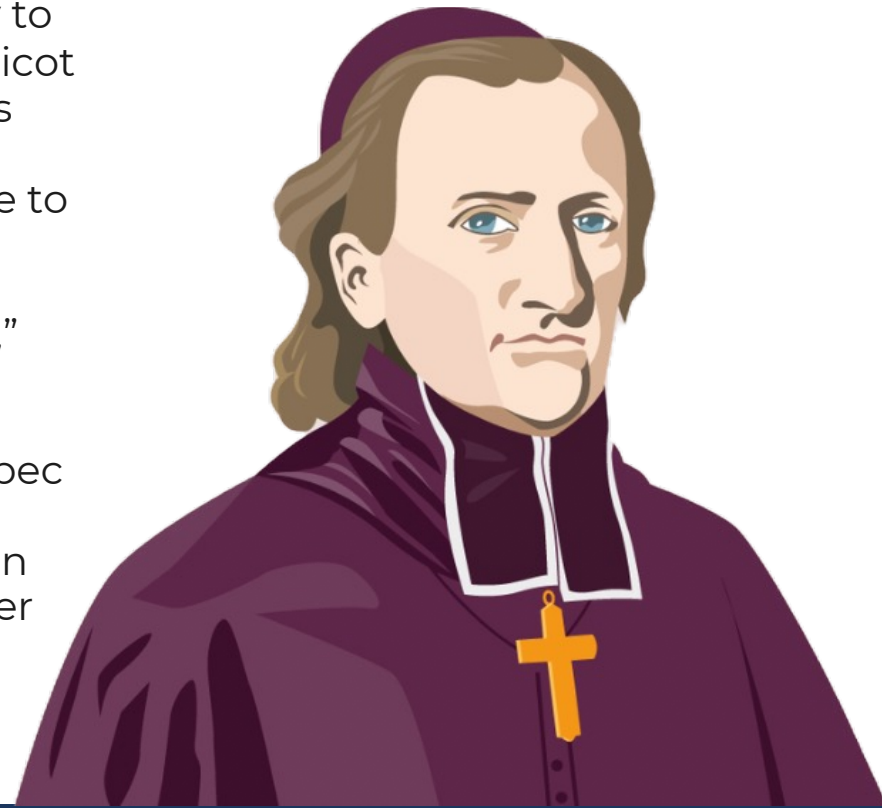
- Blessed Pauline Jaricot (1799-1862)
- Letters from Brother Phileas
- Dream of Oil Lamps
- Small groups of ten women in father's silk mill to pray for missions and contribute a *sou* — penny — a week.
- First contributions went to care for the Diocese of Louisiana (Florida keys to Canada) as well as Kentucky and China.
- Continues to support 1124 missionary dioceses across the globe.





The Missionary Childhood Association

- In 1843, Bishop Charles de Forbin-Janson (1785-1844) of Nancy and Toul, a founder of the Fathers of Mercy to help re-evangelize France, talked with Pauline Jaricot about his long-term hope to work with the world's poorest children in the missions.
- She suggested he appeal to the children of France to help children around the world.
- As a consequence of the meeting the Missionary Childhood Association, "children helping children," (especially children in China) was born.
- He went on appeals to New York, New Orleans, Dubuque, Philadelphia, Baltimore, Montreal, Quebec City and places in between.
- Each year MCA helps more the 2 million children in religious and catechetical programs and with other basic human and educational needs.





The Society of St. Peter the Apostle

- In the late 19th century, Jeanne Bigard (1859-1914) and her mother Stephanie, in Caen, France received a letter from Bishop Jules-Alphonse Cousin in Nagasaki, asking for financial help to keep his seminary open.
- They began gathering funds to support those seminarians and in 1899, they founded the Society of St. Peter the Apostle to support mission vocations, both priestly and religious.
- In its first year, it supported 2,700 seminarians. Today nearly 31,000 seminarians in Africa and Asia are supported with a \$700 annual stipend, as well as 10,000 religious novices.





The Missionary Union

- In 1916, Blessed Paolo Manna, PIME (1872-1952), who had worked for a decade as a missionary in East Burma before having to return to Italy for health reasons, established the Missionary Union of Priests and Religious.
- He had spent most of his life stimulating missionary zeal among the clergy and faithful. His idea was that if the clergy were zealous for the missions, all the faithful would be.
- At the request of the Vatican, he established a seminary for missionaries in Ducenta, Italy. In 1926, at the instigation of Pius XI, he established the Pontifical Institute of Foreign Missions (PIME). He was beatified in 2001 by St. John Paul II, who said, "In Father Paolo Manna we perceive a special reflection of the glory of God. He spent his entire life promoting the missions. In one of his letters to the missionaries, he stated: "In fact the missionary is nothing if he does not put on the person of Jesus Christ.... Only the missionary who copies Jesus Christ faithfully in himself can reproduce his image in the souls of others."





The Four Societies in Brief

1822

The Society for the Propagation of the Faith was founded by Blessed Pauline Jaricot in Lyon, France.

It oversees World Mission Month that builds the Universal Solidarity fund.

Provides subsidies to 940 dioceses, training to catechists, supports the building of new churches.



1843

The Missionary Childhood Association was founded by French Bishop Forbin-Janson.

MCA continues to follow the vision of Bishop Forbin-Janson – “children helping children.”

Today, MCA oversees over 2,710 programs for the formation and protection of children.



1889

The Society of St. Peter Apostle was founded in France by Jeanne Bigard, and her mother, Stephanie.

It supports mission vocations, both priestly and Religious.

Today, over 28,000 major seminarians, mostly in Asia and Africa, receive an average annual subsidy of \$700 per student.



1916

Father Paolo Manna, a PIME missionary, establishes the Missionary Union.

This spiritual apostolate supports those engaged in catechesis and religious education to help Catholics better understand their baptismal responsibility for the Church's missionary work.





Thank **you!**