



**The Great Commission of Jesus is not a pious memory from the past, but the most urgent, revolutionary, and timely mandate that Christ left to His Church.** It is not a suggestion, nor an option reserved for a few especially “religious” people. It is a direct order from the Risen Lord, spoken with divine authority and destined to cross the centuries until it reaches—today—you and me.

This article seeks to **educate, inspire, and serve as a spiritual guide**, helping you understand what the Great Commission truly is, why it is central to traditional Catholic faith, and how to live it with fidelity, apostolic zeal, and pastoral charity in today’s world.

---

## 1. What is the Great Commission? The final command of the eternal King

The Great Commission is expressed explicitly at the end of the Gospel according to Saint Matthew:

*“Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, until the end of the age.”*

*(Mt 28:19-20)*

These words are not a simple farewell speech. They are **Christ’s spiritual testament**, spoken after the Resurrection, when His authority has already been fully revealed:

*“All authority in heaven and on earth has been given to me” (Mt 28:18).*

The Church is born missionary because **Christ founded her as missionary**. From her very



origin, Catholicism is not a faith locked away in the private sphere, but a faith that **goes out, proclaims, gathers, teaches, and baptizes**.

---

## 2. Biblical roots and continuity throughout Revelation

The Great Commission does not arise out of nowhere. It is prepared throughout Sacred Scripture:

- God promises Abraham that “**in you all the nations of the earth shall be blessed**” (Gen 12:3).
- The prophets announce that the nations will walk toward the light of the Lord (cf. Is 2:2–3).
- Jesus already sends out the Twelve and the seventy-two during His public ministry (cf. Lk 10:1).
- After Pentecost, the Apostles preach **without fear**, even under persecution.

The early Church understood the mandate perfectly: **either one evangelizes, or one betrays the Gospel.**

---

## 3. Theological relevance: evangelization is not optional

From a theological point of view, the Great Commission rests upon fundamental truths:

a) Christ is the only Savior

The Church confesses, with charity but with clarity, that:

*“There is no other name under heaven given among men by which we must be saved” (Acts 4:12).*

Evangelizing is not imposing, but **offering the salvation** that God wills for all.



### b) Faith comes from preaching

Saint Paul states it plainly:

*“How are they to believe in him of whom they have never heard? And how are they to hear without someone preaching?” (Rom 10:14).*

Faith does not arise spontaneously. **It needs witnesses, words, sacraments, and teaching.**

### c) The Church is the universal sacrament of salvation

To deny the Church’s evangelizing mission is to empty her of her very reason for being.

---

## 4. Catholic proselytism: clarifying a misunderstood word

Today the word *proselytism* is often treated as something negative. Yet **in its authentic and traditional sense**, Catholic proselytism is neither manipulation nor psychological pressure.

What Catholic proselytism is NOT:

- It is not coercion.
- It is not deception.
- It is not contempt for the other.
- It is not cultural or spiritual violence.

What it IS:

- **Explicit proclamation of Christ.**
- A free and reasoned invitation to the faith.
- A coherent witness of Christian life.
- A sincere desire for the eternal good of the other.



To truly love means **to desire the salvation of the other**, not merely his or her temporal well-being.

---

## 5. The Great Commission in today's context: a world that needs to be re-evangelized

We live in a society that is:

- secularized,
- relativistic,
- spiritually weary,
- and, paradoxically, hungry for meaning.

Today the mission is directed not only toward “distant lands,” but toward:

- families,
- young people,
- workplaces,
- social networks,
- cultures that were once Christian and have forgotten God.

The Great Commission today is **mission ad intra and ad extra**.

---

## 6. Rigorous practical guide: living the Great Commission today

### 1. Personal conversion

One cannot evangelize what one does not live.

Mission begins with:

- faithful sacramental life,
- daily prayer,
- moral coherence.



## 2. Solid formation

A Catholic without formation is a disarmed missionary.  
It is essential to:

- know the Catechism,
- Sacred Scripture,
- Tradition and the Magisterium.

## 3. Visible witness

Christian life must **challenge and provoke reflection**:

- at work,
- in the family,
- in suffering,
- in joy.

## 4. Explicit proclamation

The moment will come to speak:

- of Christ,
- of the Church,
- of the sacraments,
- of the ultimate meaning of life.

Permanent silence is not prudence: it is omission.

## 5. Pastoral accompaniment

Evangelizing is not throwing out messages and disappearing.  
It is walking with others, listening, correcting with charity and patience.

## 6. Trust in grace

Conversion is not produced by the missionary, but by God.  
Our task is **to sow faithfully**.



## 7. Mary and the Great Commission: the first missionary

Before the Apostles, Mary had already carried Christ to the world by visiting Elizabeth. She teaches:

- readiness,
- humility,
- docility to the Holy Spirit.

Every authentically Catholic mission is **Marian**.

---

### Conclusion: a command still awaiting your “yes”

The Great Commission is not only for bishops, priests, or “official” missionaries. It is for **every baptized person**.

Christ continues to say today:

“Go.”

He did not ask whether it was easy.  
He did not promise applause.  
But He did guarantee something essential:

“*I am with you always, until the end of the age.*”

And with that promise, the Church continues her journey...  
Do you walk with her?