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## LAYPEOPLE IN THE MISSIONARY MINISTRY BASED ON THE TEACHING OF POPE FRANCIS

The central idea of Pope Francis' apostolic exhortation *Evangelii gaudium* is a call for *pastoral conversion* and *pastoral care carried out in a missionary key*<sup>1</sup>. The activities undertaken are to be part of the implementation of the Church's main task, which is *evangelisation*. It seems that this call is insufficiently realised in the life of the particular Churches. The reasons for it may vary, yet they are interconnected. For instance, there is a lack of certain models showing

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<sup>1</sup> The call for pastoral conversion and missionary pastoral care was included in the final document of the Fifth General Conference of the Bishops of Latin America and the Caribbean in Aparecida in 2007. The aim of this conference was to re-awaken the awareness of the Church in Latin America and revitalise the enthusiasm for evangelisation. Cardinal Bergoglio, now Pope Francis, took an active part in its preparation and headed the team that edited the final version. He pinned his hopes on the message of the Aparecida conference, calling it the *Evangelii nuntiandi* of Latin America. The document was drawn up using the *see-evaluate-act* method. It contains an in-depth analysis of the socio-cultural, economic, and political changes in Latin America, as well as a proposal of a number of specific pastoral actions, which constitute a response of the Church to those changes, which involves the call for pastoral conversion and missionary renewal of the Church. On the initiative of the Polish Bishops' Conference Team for the New Evangelization, a Polish translation of this document was published in 2014. See APARECIDA. V Ogólna Konferencja Episkopatów Ameryki Łacińskiej i Karaibów. *Dokument końcowy Jesteśmy uczniami i misjonarzami Jezusa Chrystusa, aby nasze narody miały w nim życie*, Gubin 2014 (hereinafter abbreviated AP); *Jose Mario Bergolio*, "L'Osservatore Romano" 2013, no. 5, p. 5.

how to realise this challenge in particular ecclesial circumstances. It is therefore hoped that *others will show us how to do this*. We may also not yet be mature enough for *pastoral conversion*, which is a complex process involving our personal conversion, which in turn will allow us to open ourselves fearlessly to the action of the Holy Spirit, becoming *evangelizers with the Spirit* who pray and work<sup>2</sup>.

Referring to the teaching of Pope Francis, the role of the laity in missionary pastoral ministry should be indicated. The reflections will first show what missionary pastoral ministry is in the context of the Church's call to evangelisation, then they will outline the role and place of the laity in this process. The reflection will conclude with some proposals and pastoral postulates. The reflection is part of Francis' address to all theologians, especially to pastoral theologians, so that while practising theology *they must always remember that the Church and theology exist to evangelize, and not be content with a desk-bound theology* (EG 133).

## **1. Missionary ministry in the context of the Church's call to evangelisation**

The main aim of the Church's work is to proclaim the Gospel and to lead people in the community to salvation. In the context of the crisis of faith so commonly observed today, it is evident to many people that the pastoral activities carried out so far are not sufficient, often being a kind of *preservation* of the existing reality. These are often addressed only to those who come to church, without taking into account those who find themselves on the *periphery* for various reasons. In this context, there is a call for the implementation of a *pastoral care* that is based on *pastoral conversion*. The perspective into which these activities are to be embedded is that of *evangelisation*. It is worth defining the aforementioned notions, which have become one of the key terms in the pontificate of the current Pope.

In defining the basic concepts, it is first necessary to clarify the concept of evangelisation, upon whose service missionary pastoral

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<sup>2</sup> Pope Francis, Exhortation *Evangelii gadium*, Vatican 2013, 262 (hereinafter EG).

ministry is to be. The fruit of the 2013 Synod of Bishops on the new evangelisation is Pope Francis' 2014 apostolic exhortation *Evangelii gaudium*. The Pope defines the concept somewhat differently from his predecessors<sup>3</sup>. In his exhortation, Pope Francis mentions three areas in which the new evangelization is fulfilled and locates four groups of recipients within them. In the first of these, he includes the area of *ordinary pastoral ministry*, which encompasses those who regularly participate in the life of the Church and benefit from the sacrament of the Eucharist, as well as the faithful who maintain a lively and sincere Catholic faith but often do not participate in worship. A second area is that of *the baptized whose lives do not reflect the demands of Baptism*, do not belong wholeheartedly to the Church, and do not experience the consolation that comes from faith. The third area of evangelisation concerns *preaching the Gospel to those who do not know Jesus Christ or who have always rejected him* (EG 14). It should be emphasised that, compared to John Paul II's teaching in *Redemptoris missio*, whereby the new evangelisation is addressed to those Christians

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<sup>3</sup> In his apostolic exhortation *Evangelii nuntiandi*, which was the summary of the Third Synod of Bishops in 1974, on the theme of *evangelisation in the modern world*, Paul VI attempted to show the rich and complex reality of evangelisation, defined it in terms of bringing the Good News to all circles of people in order to transform them from the inside and thus turn them into a new humanity, as well as *proclaiming Christ to those who do not know Him, of preaching, of catechesis, of conferring Baptism and the other sacraments* (EN 17-18). On the other hand, referring to the teaching of the Second Vatican Council and threads contained in the exhortation, as well as taking into consideration those to whom it is addressed, John Paul II differentiated *three types of evangelisation*: missionary, also called the first evangelisation, missions or mission *ad gentes*, which consists in revealing Jesus Christ and His Gospel to those who do not know them (cf. DM6; EN 51; 53; RMi 31; 33); *pastoral*, addressed to those who, having had a long relationship with the Gospel, are Christians; its task is to deepen, strengthen, revive and strengthen their faith (cf. EN 54; RMi 31); *new evangelisation*, also called re-evangelisation, second evangelisation, evangelisation 2000 - it is directed to those Christians for whom the Gospel message is no longer the Good News (cf. EN 54; RMi 33). See W. Przychyńska, *Evangelizacja*, in: R. Kamiński, W. Przygoda, M. Fiałkowski (ed.), *Leksykon teologii pastoralnej*, Lublin 2006, p. 254-257.

for whom the evangelical message is no longer the Good News (see RMi 33), Pope Francis, following the voices of the Fathers of the 2013 Synod of Bishops, clearly widened the circle of recipients of the new evangelisation. He believes that the new evangelisation has become, in a sense, synonymous with all types of evangelisation.

The second important concept is pastoral conversion and the inherent missionary pastoral. It appears in the concluding document of the Fifth General Conference of the Bishops of Latin America, known as the Aparecida Document, which emphasises that this process must involve all ecclesial structures and pastoral plans of dioceses, parishes, religious communities, movements, and other ecclesial institutions. The document points out that the personal conversion of all the members of the Church, that is, bishops, priests, permanent deacons, male and female religious and the laity, *engenders the ability to make everything subject to establishing the Kingdom of life* (AP 366), which will also involve *promot[ing] a spirituality of communion and participation making it the guiding principle of education* (AP 368). Pastoral conversion *requires pastoral communities to be communities of disciple-missionaries around Jesus Christ, the Master and Shepherd* (ibid). Pastoral conversion, as the Aparecida document very clearly emphasises, *requires moving from a pastoral ministry of mere conservation to a decidedly missionary pastoral ministry* (AP 370).

This issue was taken up by Pope Francis in his exhortation *Evangelii gaudium*, where he indicates that this is the main direction of the Church's work (EG 28-30). The Pope, addressing the Christian faithful, invites them to a new stage of evangelisation connected with the joy at the source of the encounter with Jesus Christ (EG 1). In his presentation of the path to be followed by the Church as a missionary community of disciples in the coming years, Pope Francis points out that it should be *the Church which "goes forth"* (EG 24). It must *advanc[e] along the path of a pastoral and missionary conversion which cannot leave things as they presently are.* (EG 25). This involves, among other things, the need to transform structures *to make them more mission-oriented, to make ordinary pastoral activity on every level more*

*inclusive and open, to inspire in pastoral workers a constant desire to go forth (EG 27). Following the teaching of the Second Vatican Council, the Pope reminds us that the conversion of the Church consists in openness to a constant self-renewal born of fidelity to Jesus Christ (EG 26). Pastoral conversion means that each particular Church, that is, all dioceses, parishes, religious communities and movements, undertake[s] a resolute process of discernment, purification and reform (EG 28-30). By stressing that [p]astoral ministry in a missionary key seeks to abandon the complacent attitude that says: “We have always done it this way”. Pope Francis invite[s] everyone to be bold and creative in this task of rethinking the goals, structures, style and methods of evangelization in their respective communities (EG 33). Every particular Church is called to pastoral conversion, both for at diocesan and parish level (EG 28; 30). This process must also affect all communities and small communities, movements, and forms of association which cannot lose contact with the rich reality of the local parish (EG 29). The insufficiently hospitable structures and climate of parishes and some communities mean that part of our baptized people lack a sense of belonging to the Church (EG 63).*

In many of his statements, the Pope clarifies his understanding of the concept of evangelization, at the service of which missionary pastoral work, related to pastoral conversion, is to be realized. Speaking of the new evangelisation, Pope Francis states that the aim of the Church’s evangelising activity is to transmit the Christian faith<sup>4</sup>. He also points out that the notion of the new evangelization indicates the necessity of proclaiming the Gospel anew in countries with an ancient Christian tradition, which is to lead to an encounter with Christ. This should have its consequences in pastoral activity. Referring to Paul VI’s exhortation *Evangelii nuntiandi*, Pope Francis stresses that this text has lost none of its relevance<sup>5</sup>. According

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<sup>4</sup> Address of Pope Francis to members of the XIII Ordinary Council of the General Secretariat of the Synod of Bishops *Collegiality in the life and mission of the Church*, Vatican, 13 July 2013, „L’Osservatore Romano” 2013, no. 8-9, p. 31.

<sup>5</sup> Ibid.

to the Pope, the new evangelization means *awakening the life of faith in the hearts and minds of contemporary people*<sup>6</sup>. In this regard, it is worth noting that in his speeches Pope Francis constantly speaks of evangelisation, without actually using the term new evangelization<sup>7</sup>.

It is worth emphasising that the Pope's teaching warns against undertaking evangelisation in a spirit of misunderstood individualism: *Evangelization is not an isolated individual or private act; it is always ecclesial*<sup>8</sup>. Referring to the teaching of Pope Paul VI, who, when writing about the various pastoral activities undertaken by individuals, stresses that they always act in communion with the mission of the Church and in its name, Pope Francis points out that *this gives strength to the mission and makes every missionary and evangelizer feel (...) part of a single Body animated by the Holy Spirit*<sup>9</sup>.

Speaking about the work of evangelization, the Pope points out what its effectiveness is linked to: openness to the Holy Spirit, who is *the real driving force of evangelization in our life and in the Church*<sup>10</sup>. The Pope stresses that the evangelising Church must begin its work by praying for the fire of the Holy Spirit, for *[w]ithout prayer our acts are empty*<sup>11</sup>. He points out that *[a]lone, without Jesus, we can do nothing! In Apostolic work our own strengths, our resources, our structures do not suffice, even if they are necessary. Without the presence of the Lord and the power of his Spirit our work, though it may be well organized, winds up being ineffective*<sup>12</sup>. In the work of evangelisation the Church

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<sup>6</sup> Address of Pope Francis to participants in the plenary of the Pontifical Council for Promoting the New Evangelization *We need the oxygen of the Gospel*, Vatican, 14 October 2013, „L'Osservatore Romano” 2013, no. 12, p. 18.

<sup>7</sup> H. Waldenfels, *Sein Name ist Franziskus. Der Papst der Armen*, p. 80. ???

<sup>8</sup> Message of Pope Francis for World Mission Day 2013, „L'Osservatore Romano” 2013, no. 10, p. 11.

<sup>9</sup> Ibid.

<sup>10</sup> Speech by Pope Francis during the General Audience *The Language of Reconciliation*, Vatican, 22 May 2013, „L'Osservatore Romano” 2013, no. 7, p. 48.

<sup>11</sup> Ibid, p. 49.

<sup>12</sup> Pope Francis at Sunday's *Angelus: Jesus is always at the side of each of us*, Vatican, 1 June 2014, [http://ekai.pl/wydarzenia/temat\\_dnia/x79151/jezus-jest-zawsze-u-boku-kazdego-z-nas/](http://ekai.pl/wydarzenia/temat_dnia/x79151/jezus-jest-zawsze-u-boku-kazdego-z-nas/) (accessed on 12.01.2015).

is to be led by prayer to Jesus. Planning *programmes of evangelization carefully, thinking of strategies and making plans, [but] these are only tools, small tools. What matters is Jesus and letting ourselves be led by him*, as well as the testimony of life<sup>13</sup>. The Pope says that *evangelization is done on one's knees*, following Jesus, who *prior to any important decision or event he recollected himself in intense and prolonged prayer*<sup>14</sup>. The fruit of apostolic action does not depend directly on pastoral creativity, joint meetings and planning of activities, but above all on fidelity to Jesus in prayer, adoration and receiving him in the Eucharist<sup>15</sup>. Stressing the need for *perseverance, effort, hard work, planning and organization*, the Pope points out that *the Church's power does not reside in herself; it is hidden in the deep waters of God, into which she is called to cast her nets*<sup>16</sup>.

The Pope's statements also clarify the essence of pastoral ministry and pastoral conversion. "*Pastoral care*" is *nothing other than the exercise of the Church's motherhood*, which gives birth, feeds, educates, corrects, and leads by the hand. The Church must constantly discover its maternal mercy, for without it the Church will not enter the world of wounded people, who need understanding, forgiveness, and love<sup>17</sup>. In his explanation of the essence of pastoral ministry, His Holiness Francis refers to the model of the polyhedron. He claims that *it is the polyhedron, which reflects the convergence of all its parts, each of which preserves its distinctiveness. Pastoral and political*

<sup>13</sup> Address of the Holy Father Francis at the Vigil of Pentecost with the Ecclesial Movements, New Ecclesial Communities and Associations *The Church goes out to meet everyone*, Vatican, 18 May 2013, "L'Osservatore Romano" 2013, no. 7, p. 18.

<sup>14</sup> Homily of Pope Francis during the Holy Mass for Seminarians, Novices and those Discerning their Vocation *Evangelization is done on one's knees*, Vatican, 7 July 2013, „L'Osservatore Romano" 2013, no. 8-9, p. 46.

<sup>15</sup> Homily of His Holiness Pope Francis at the Holy Mass with Bishops, Priests, Religious, Nuns and Seminarians *Go and search for them at the crossroads*, Rio de Janeiro, 27 July 2013, „L'Osservatore Romano" 2013, no. 10, p. 17.

<sup>16</sup> Address of Pope Francis at the meeting with the Bishops of Brazil "*Pastoral care*" is *nothing other than the exercise of the Church's motherhood*, Rio de Janeiro, 27 July 2013, „L'Osservatore Romano" 2013, no. 10, p. 20.

<sup>17</sup> *Ibid*, p. 23.

*activity alike seek to gather in this polyhedron the best of each* (EG 236). In turn, speaking about pastoral conversion, he draws attention to the necessity of going outside one's community, directing towards the peripheries of existence<sup>18</sup>. According to the Pope, the Christians who make up the Church must not *shut [themselves] up in the parish, with our friends, within the movement, with the like-minded*, but they must be a Church that goes beyond itself, precisely towards the periphery of existence. Admittedly, this involves the possibility of an accident or a sickness, but as the Pope says, *a Church that has had a few accidents is much better than a Church that has fallen sick from being closed*<sup>19</sup>. The Church which carries out pastoral ministry is to be an open-door Church in which there shall not be *the sacrament of the pastoral customs office* associated only with an emphasis on formal requirements<sup>20</sup>. We need to go out to those who are on the periphery and do not usually come to the parish—they are the invited VIPs we are supposed to be looking for on the roadsides<sup>21</sup>. Referring to the account of the disciples' journey to Emmaus (Lk 24: 13-15), the Pope points out that today there are plenty of people who resemble those disciples. For some of them, the Church appears far from their needs, cold, too self-centred, not answering to new questions, using too harsh a language. According to Pope Francis, *[w]e need a Church unafraid of going forth into their night. We need a Church capable of meeting them on their way. We*

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<sup>18</sup> Address of the Holy Father Francis at the Vigil of Pentecost with the Ecclesial Movements, New Ecclesial Communities and Associations *The Church goes out to meet everyone*, Vatican, 18 May 2013, op. cit., p. 18.

<sup>19</sup> Ibid, p. 18-19.

<sup>20</sup> Pope Francis' reflection at the Morning Meditation in the Chapel of the Domus Sanctae Marthae *Christian openness*, Vatican, 25 May 2013, „L'Osservatore Romano” 2013, no. 7, pp. 43-44.

<sup>21</sup> Homily of His Holiness Pope Francis at the Holy Mass with Bishops, Priests, Religious, Nuns and Seminarists *Go and search for them at the crossroads*, op. cit. p. 18.



*need a Church capable of entering into their conversation and capable of (...) bringing them home*<sup>22</sup>.

## 2. The role and place of the laypeople in evangelisation

To present the tasks to be undertaken in the Church and in the world by laypeople who are involved in the work of evangelization, one must begin with the ecclesiology proclaimed by Pope Francis. He considers the Church in the light of the ecclesiology of the Second Vatican Council contained in the Dogmatic Constitution on the Church *Lumen Gentium*, stating: *I like the vision of the Church perceived as the holy and faithful people of God. I myself often use this definition, which is found in Lumen Gentium*<sup>23</sup>.

According to the Pope, the task of the whole Church, that is, both the clergy and the lay faithful who make up the People of God, is evangelization (EG 111). He emphasizes that we are all called to contribute to bringing new Christians to the faith<sup>24</sup>. *[W]e all must be pilgrims, in the countryside and in the city, bringing the joy of the Gospel to every man and woman*<sup>25</sup>. *Every member of the People of God is an inseparable disciple and missionary*<sup>26</sup>. The Pope points out that in virtue of their baptism, all the people have become “missionary disciples”, and regardless of their function in the Church and their level of education in the faith, they are active subjects of evangelisation

<sup>22</sup> Address of Pope Francis at the meeting with the Bishops of Brazil “*Pastoral care*” is nothing other than the exercise of the Church’s motherhood, op. cit., pp. 21-22.

<sup>23</sup> H. Waldenfels, *Sein Name ist Franziskus. Der Papst der Armen*, op. cit., pp. 114-115.

<sup>24</sup> Address of Pope Francis at the General Audience *When the Church gives birth to us*, Vatican, 11 September 2013, „L’Osservatore Romano” 2013, no. 11, p. 51.

<sup>25</sup> Message of Pope Francis to the basic ecclesial communities in Brazil on evangelization and unity with the local Church, Vatican, 7 January 2014, [http://pl.radiovaticana.va/news/2014/01/07/franciszek\\_do\\_ko%C5%9Bcielnych\\_wsp%C3%B3lnot\\_podstawowych\\_w\\_brazylia\\_o/pol-761925](http://pl.radiovaticana.va/news/2014/01/07/franciszek_do_ko%C5%9Bcielnych_wsp%C3%B3lnot_podstawowych_w_brazylia_o/pol-761925) (accessed on 12.01.2015).

<sup>26</sup> Message of Pope Francis to the participants in the Conference promoted by the Vicariate of Rome on the theme *The Lay Christian’s Mission in the City*, Vatican, 7 March 2014, [http://pl.radiovaticana.va/news/2014/03/08/ojciec\\_%C5%9Bwi%C4%99ty\\_zach%C4%99ca\\_stowarzyszenia\\_ko%C5%9Bcielne\\_laikatu\\_i\\_parafie\\_swej/pol-779835](http://pl.radiovaticana.va/news/2014/03/08/ojciec_%C5%9Bwi%C4%99ty_zach%C4%99ca_stowarzyszenia_ko%C5%9Bcielne_laikatu_i_parafie_swej/pol-779835) (accessed on 12.01.2015).

(EG 120). The Pope emphasizes that it would be inappropriate to think of a scheme of evangelization carried out by qualified *professionals*, while the rest of the faithful would simply be passive recipients (EG 120). No one forming the People of God may renounce their participation in evangelization, for after all, if someone has experienced God's love, he or she must begin to proclaim it immediately. Each of us has received from God various spiritual, intellectual, and material talents, which we must use not for ourselves but for Him, the Church and others, taking care to multiply the good in the world<sup>27</sup>. The Holy Spirit, forming the communion and harmony of the People of God, awakens the manifold and varied richness of the gifts which are expressed in a particular cultural garment (EG 130). The Holy Spirit enriches the whole Church which evangelises through the charisms which are a gift for its renewal and edification (EG 130). None of the Christians is useless or of secondary importance in the Church—all are needed to work and build up the Church together<sup>28</sup>. We must not contribute to the Church remaining dormant<sup>29</sup>.

How should evangelisation by the Church be carried out? First and foremost, the Pope draws our attention to the necessity of bearing witness. He emphasizes that the power of the Holy Spirit, which we received during the sacrament of baptism, must drive us forward to proclaim Jesus with our life, testimony, and words (EG 120). It is necessary to give others a clear testimony of the „saving love of the Lord. Missionary activity is *a constant stimulus not to remain mired in mediocrity but to continue growing* (EG 121). To evangelise means to testify with joy and simplicity about who we are and what

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<sup>27</sup> Address of Pope Francis at the General Audience *The life of slumbering Christians is a sad life*, Vatican, 24 April 2013, „L'Osservatore Romano” 2013, no. 6, p. 43.

<sup>28</sup> Address of Pope Francis at the General Audience *The Temple of the Holy Spirit, in which we are all equal and no one is useless*, Vatican, 26 June 2013, „L'Osservatore Romano” 2013, no. 8-9, p. 54.

<sup>29</sup> Homily of Pope Francis at Mass at the Chapel of the Domus Sancte Marthe *The Church is not a babysitter*, Vatican, 17 April 2013, <https://homilezycie.wordpress.com/tag/papiez-franciszek/> 9 (accessed on 12.01.2015).

we believe in<sup>30</sup>. The heart of evangelisation is bearing witness to faith and love. A Christian must *use a language of mercy which is expressed in gestures and attitudes even before words*<sup>31</sup>. God assigned Christians a mission to fulfil towards all people: through faith and love they can orient and sanctify humanity. All the baptised are disciples and missionaries called to be a living Gospel in the world: through a holy life they are to give flavour to various environments and protect them, like salt, from deterioration. They are to bring the light of Christ to the world<sup>32</sup>.

In his teaching, Pope Francis stresses that all Christians are called to bear witness. Most of them live in families, study, and learn, others belong to various groups and communities, carrying out their life mission in social, economic, and political life. It is now worth recalling the teaching of Pope Francis to the different circles of the laity to bring out the essential threads.

Pope Francis points out that the family plays an important role in evangelisation through the witness of its life, proclaiming the good news of the family<sup>33</sup>. Parents are to be the first catechists for their children, educating them in the faith through witness and the word<sup>34</sup>. Speaking about the role of father and mother in the religious and emotional upbringing of children who, confronted with masculinity

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<sup>30</sup> Pope Francis, Twitter post of 5 May 2014.

<sup>31</sup> Address of Pope Francis to the participants in the Plenary of the Pontifical Council for Promoting the New Evangelization *We need the fresh air of the Gospel*, op. cit. p. 18.

<sup>32</sup> Address of Pope Francis at the Angelus prayer *As burning lamps!* Vatican, 9 February 2014, „L'Osservatore Romano” 2013, no. 3-4, p. 51.

<sup>33</sup> Address of Pope Francis to the participants in the Plenary of the Pontifical Council for the Family *In the family we learn to love and defend life*, Vatican, 25 October 2013, „L'Osservatore Romano” 2013, no. 12, p. 28.

<sup>34</sup> Address of Pope Francis to the participants in the Plenary of the Pontifical Council for Promoting the New Evangelization *We need the fresh air of the Gospel*, op. cit. p. 19.

and femininity, reach their maturity, Pope Francis stresses the need to support the rights of parents to educate their offspring<sup>35</sup>.

Since *[t]he family is the first core for relationships* with parents and siblings,<sup>36</sup> the Pope warns against educational experiments on children and youth, which, *with the pretense of modernity, push children and young people to walk on the dictatorial path of “only one form of thought”*<sup>37</sup>. The first community that complements the family is the school, where children establish social relationships by meeting people of different ages, cultures, backgrounds and abilities. The Pope emphasizes that family and school should not be in opposition to each other, but should work together, respecting each other<sup>38</sup>. In his speeches, the Pope refers to personal experiences, recalling his grandmother from whom he first heard the Christian message of the risen Christ<sup>39</sup>. According to Francis, the characteristics of a Christian family are prayer, guarding one’s faith and living a life of joy. Christian families *are missionary also in everyday life, in their doing everyday things, as they bring to everything the salt and the leaven of faith*<sup>40</sup>! The family is a teacher of *openness and solidarity*, where one can learn not to fall into individualism, while maintaining a balance between self and we. The family plays an important role in caring for the elderly, thus bearing witness to the whole of society

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<sup>35</sup> Address of Pope Francis to members of the delegation of the International Catholic Child Bureau *It is necessary to defend children*, Vatican, 11 April 2014, „L’Osservatore Romano” 2014, no. 5, p. 27.

<sup>36</sup> Address of Pope Francis to students and teachers from schools across Italy *Why should I love school?*, „L’Osservatore Romano” 2013, no. 6, p. 44.

<sup>37</sup> Address of Pope Francis to members of the International Catholic Child Bureau *It is necessary to defend the children*, op. cit., p. 27.

<sup>38</sup> Address of Pope Francis to students and teachers from schools across Italy *Why should I love school?*, op. cit. p. 44.

<sup>39</sup> Address of the Holy Father Francis at the Vigil of Pentecost with the Ecclesial Movements, Communities and Associations *The Church goes out to meet everyone*, Vatican, 18 May 2013, „L’Osservatore Romano” 2013, no. 7, p. 16.

<sup>40</sup> Homily of Pope Francis at the Holy Mass for the Family Day *A patient love that generates joy*, Vatican, 27 October 2013, „L’Osservatore Romano” 2013, no. 12, p. 13.

to their importance as a subject of community<sup>41</sup>. Grandparents must be cared for, as they possess *the wisdom of history* and are *the memory of a people*<sup>42</sup>. How older people are treated is *an indicator of the quality of a community*<sup>43</sup>. An important role in the formation of family relationships is played, among other things, by a well-lived Sunday, which serves to build relationships with God, the community and loved ones. In this context, the Pope asks us to consider whether working on Sundays, apart from necessary services, is *true freedom*<sup>44</sup>.

According to Pope Francis, women play a key role in passing on the faith. The Pope calls on the Church not to limit women's involvement in the Church, but to promote their active role. He stresses that *[i]f the Church, in her complete and real dimension, loses women, she risks becoming sterile*<sup>45</sup>. According to him, *[a] Church without women is like the college of the Apostles without Mary*. The Pope postulates working out a deep theology of women, explaining their role and charisma, because it is not only about *their acting as altar servers, heads of Caritas, catechists*. According to Francis, the Church cannot be understood without active women with their profile leading the way into the future<sup>46</sup>. The Pope also

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<sup>41</sup> A message of Pope Francis on the 20<sup>th</sup> anniversary of the Pontifical Academy of Life „Pro Vita” *The most serious disease to which the elderly are exposed is abandonment*, „L'Osservatore Romano” 2014, no. 3-4, p. 21.

<sup>42</sup> Address of Pope Francis to members of the Italian Pro-Life Movement *Babies and grandparents are the hope of a people*, Vatican, 11 April 2014, „L'Osservatore Romano” 2014, no. 5, p. 28.

<sup>43</sup> Address of Pope Francis to the Community of Sant'Egidio Community *The true revolution is compassion*, Vatican, 15 June 2014, „L'Osservatore Romano” 2014, no. 7, p. 19.

<sup>44</sup> Address of Pope Francis at a meeting with representatives of the world of labour and industry of the Molise region at the University of Campobasso *The most important thing is human dignity*, Campobasso, 5 July 2014, „L'Osservatore Romano” 2014, no. 7, p. 36.

<sup>45</sup> Address of Pope Francis at the meeting with the Bishops of Brazil *“Pastoral care” is nothing other than the exercise of the Church's motherhood*, op. cit., p. 23.

<sup>46</sup> Press conference of Pope Francis during his return flight to Rome on 28 July 2013, „L'Osservatore Romano” 2013, no. 10, p. 35.

*highlights the vocation and mission of the man in the family, in the Church and in society, as fathers, workers and citizens*<sup>47</sup>. One of particular importance is that of being a good father who, by being close to his children, becomes a true educator. Fathers should look to St. Joseph as a role model<sup>48</sup>.

Pope Francis often addresses young people. He urges them to *be committed to your daily duties, your studies, your work, to relationships of friendship, to helping others*<sup>49</sup>. They are especially called to go throughout the world to all people and *proclaim the Gospel, which must not remain locked up in your life or in the small group of your parish, your movement, or your community*<sup>50</sup>. The Pope stresses that the Church needs the enthusiasm, creativity and joy of young people, who are the best tools for evangelising other young people<sup>51</sup>. The Pope urges they *make themselves heard in their dioceses and the noise should go out, and the Church [to] go out onto the streets, and we all must resist everything worldly, everything static, everything comfortable, everything to do with clericalism, everything that might make us closed in on ourselves*<sup>52</sup>.

Universities and schools, including Catholic schools, play an important role in evangelization (EG 134). Pope Francis says that these institutions, having *their duty to be an expression of a living presence of the Gospel in the field of education, of science and*

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<sup>47</sup> Address of Pope Francis at the meeting with the Bishops of Brazil "*Pastoral care*" is nothing other than the exercise of the Church's motherhood, op. cit., p. 23.

<sup>48</sup> Address of Pope Francis at the General Audience of St Joseph and his mission as protector, Vatican, 19 March 2014, „L'Osservatore Romano" 2014, no. 3-4, p. 49.

<sup>49</sup> Address of Pope Francis at the General Audience *Work is fundamental to the dignity of a person*, Vatican, 1 May 2013, „L'Osservatore Romano" 2013, no. 6, p. 45.

<sup>50</sup> Homily of Francis at the closing Holy Mass of the XXVIII World Youth Day *Go, do not be afraid, and serve.*, Rio de Janeiro, 28 July 2013, „L'Osservatore Romano" 2013, no. 8-9, p. 17.

<sup>51</sup> Ibid, p. 18.

<sup>52</sup> Address of Pope Francis at the meeting with the young people from Argentina *Make yourselves heard*, Rio de Janeiro 25 July 2013, „L'Osservatore Romano" 2013, no. 8-9, p. 8.

of culture (...) cannot isolate themselves from the world, they must know how to enter bravely into the aeropagus of current culture and open dialogue<sup>53</sup>. In particular, the university must be a place where, on the basis of ethical criteria, reality is discerned, *the culture of closeness develops* and solidarity is forged<sup>54</sup>. Speaking about the characteristics of a good educator, the Pope points out that educating is an act of love and giving life. An educator should be competent, well-educated and *rich in humanity*. He or she should be able to communicate with young people and, referring to values, should *promote their human and spiritual growth*. One of the most important characteristics of an educator should be consistency. Therefore, educators themselves need continuous formation<sup>55</sup>.

An important role in the work of evangelization is played by basic communities and small communities, movements, and forms of association which constitute *a source of enrichment for the Church* and which are *raised up by the Spirit for evangelizing different areas and sectors*. They must not lose contact with the parish but must be incorporated into the *overall pastoral activity of the particular Church* (EG 29). All evangelizers, especially families and communities, are to evangelize with love, taking care of one another, remembering the poorest, learning the language of the cultures of those to whom they are sent by the Holy Spirit, while respecting their freedom<sup>56</sup>. Christian communities need to be *committed to a courageous*

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<sup>53</sup> Address of Pope Francis to participants in the plenary session of the Congregation for Catholic Education *Education is a great open building site*, Vatican, 13 February 2014, „L'Osservatore Romano” 2014, no. 3-4, pp. 16-17.

<sup>54</sup> Address of Holy Father Francis to representatives of the academic and cultural world *Apocalypse that will not happen*, Cagliari, 22 September 2013, „L'Osservatore Romano” 2013, no. 11, pp. 27-29.

<sup>55</sup> Address of Pope Francis to participants in the plenary session of the Congregation for Catholic Education *Education is a great open building site*, op. cit. p. 17.

<sup>56</sup> Address of Pope Francis to representatives of the Neocatechumenal Way *Communion is essential*, Vatican, 1 February 2014, „L'Osservatore Romano” 2014, no. 2, p. 25.

*apostolate*, bearing witness to their faith in Jesus<sup>57</sup>. The members of the various communities and movements are to go out into the streets, where they will evangelise and touch *the wounded flesh* of the poor. The groups and movements are to be united in their actions and remain in mutual love, *caring for the poor and needy*<sup>58</sup>.

*[T]he lay faithful are called to fulfil their mission in the areas of social, economic and political life. Christian entrepreneurs must bear effective witness in the field of engagement in the world of labour to implement the Christian ethical principals in the current situation in the world of labour. For this to happen, the entrepreneur's conscience must be rooted in the Gospel, taking the time to pray, in particular, to the Holy Spirit for the gift of counsel*<sup>59</sup>. At the same time, the Pope notes that politicians, businessmen and trade unionists should have the support of parishes, dioceses and associations, drawing from them *life to feed their commitment*<sup>60</sup>. The Pope encourages everyone to show solidarity with the unemployed, calling in particular on *those in public office* to promote the dignity of the person, to increase employment and to speak out against human trafficking for slave labour<sup>61</sup>. All are called to overcome the lust for possessions and *share even one's wealth, to set it at the service of projects of solidarity and development*<sup>62</sup>.

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<sup>57</sup> Address of Pope Francis to volunteers of the Year of Faith *Let Christians bring love and hope*, Vatican, 25 November 2013, <http://odnowa.przemyska.pl/2013/11/franciszekniech-chrzescijanie-nios-mio-i-nadziej/> (accessed on 12.01.2015).

<sup>58</sup> Address of Pope Francis to members of the Catholic Charismatic Renewal *The [D] on't put the Holy Spirit in a cage!* Vatican, 1 June 2014, „L'Osservatore Romano” 2014, no. 7, pp. 26-27.

<sup>59</sup> Address of Pope Francis to participants in the congress promoted by The *Centesimus Annus Pro Pontifice* Foundation *The value of solidarity*, Vatican, 10 May 2014, „L'Osservatore Romano” 2014, no. 6, p. 43.

<sup>60</sup> *Ibid.*

<sup>61</sup> Address of Pope Francis during the General Audience *Work is fundamental to the dignity of a person*, Vatican, 1 May 2013, „L'Osservatore Romano” 2013, no. 6, pp. 44-45.

<sup>62</sup> Address of Pope Francis at the Angelus prayer *Divine Providence and Solidarity*, Vatican, 2 March 2014, „L'Osservatore Romano” 2014, no. 3-4, p. 53.



The Pope also points out the important role of the cross in the work of evangelisation, without which there can be no fruitful apostolic work<sup>63</sup>. The Pope stresses that the pastoral fruitfulness of preaching the Gospel depends on *becoming conformed to the logic of the Cross of Jesus*, which is the logic of going out of oneself and making the gift of love<sup>64</sup>. In this context, the words of Pope Francis to the sick and disabled, who, as active and responsible subjects of the work of evangelization and salvation, are to integrate their sufferings into apostolic activity, so that they may become a support and a world for other sufferers and for pastoral workers, are of particular interest<sup>65</sup>. Speaking of the forms of evangelization, the Pope points out that there is a multiplicity of formulas for communicating the Gospel message, so that *it would be impossible to describe or catalogue them all* (EG 129). He insists on the necessity of a great evangelising dynamism. He points out that the inhabitants of parishes should go out onto the streets with the message of the Gospel, because they will end up as NGOs, and the Church cannot be an NGO<sup>66</sup>. Among the many forms of evangelisation, he underlines the role of person-to-person preaching, which *takes place in the middle of a conversation, (...) on the street, in a city square, during work, on a journey* (EG 127). He points out that this form is realised in a personal dialogue, in which we first need to listen to the other person, who shares with us his or her joys, hopes, worries about loved ones and the many things on his or her heart. Only then can we present them with

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<sup>63</sup> Pope Francis on the meaning of the cross in the Christian life *Fear of the Cross*, Morning Meditation in the Chapel of the Domus Sanctae Marthae, Vatican, 28 September 2013, <http://www.naszdziennik.pl/wiara-stolica-apostolska/55307,naslawowanie-jezusa-prowadzi-do-krzyza.html> (accessed on 12.01.2015).

<sup>64</sup> Homily of Pope Francis during the Holy Mass for Seminarians, Novices and those Discerning their Vocation *Evangelization is done on one's knees*, op. cit. p. 46.

<sup>65</sup> Address of Pope Francis to the members of the associations founded by Blessed Louis Novarese *How to live suffering*, „L'Osservatore Romano” 2014, no. 6, p. 47.

<sup>66</sup> Address of Pope Francis at the meeting with the young people from Argentina *Make yourselves heard*, op. cit. p. 8.

a passage of Scripture or a story that reminds them of God's love. It is necessary to be open to the action of the Holy Spirit, who will give us the appropriate form, including personal witness and gesture. It is good to conclude this meeting with a short prayer that embraces the expression of care (EG 129). Speaking of the role of the personal relationship in the evangelization, the Pope points out that not only pastors but all those in pastoral ministry can make present the fragrance of Jesus' close presence and his personal gaze. We are to learn the *art of accompaniment (...)* to remove our sandals before the sacred ground of the other (cf. Ex 3:5) (EG 169), and to learn the art of listening, which is more than hearing (EG 171). The need to adapt one's step to the abilities of the people on their way and to be always close<sup>67</sup>.

As those called to work as evangelizers, all members of the People of God are *to have better training* so as to strive for a better formation (EG 121). The formation of clergy and laity, carried out at a good level and within an appropriate structure, should provide evangelisers who are *able to step into the night* of the disillusioned, broken and disintegrated people.<sup>68</sup> *All evangelization is based on that word, listened to (...): the laity are to be formed in the direction which involves promoting the prayerful reading of the Scriptures in dioceses, parishes and Catholic communities* (EG 174-175). The Pope also encourages Christians to carry *a little book of the Gospel in your pocket or in your purse to read in little stages every day* to hear the voice of Jesus<sup>69</sup>.

It is also important to note that when addressing the different environments of the laity and pointing out their role in the work of evangelisation and missionary pastoral care, Pope Francis constantly emphasises the role of Christian witness. It is the Christian witness that lies at the root of evangelisation, which Paul VI already

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<sup>67</sup> Address of Pope Francis at the meeting with the Bishops of Brazil "*Pastoral care*" is nothing other than the exercise of the Church's motherhood, cited, p. 22.

<sup>68</sup> Ibid, pp. 22-23.

<sup>69</sup> Address of Pope Francis at the Angelus prayer *With the Gospel in your pocket*, Vatican, 16 March 2014, „L'Osservatore Romano” 2014, no. 3-4, p. 55.

underlined in *Evangelii nuntiandii* when he said that *[m]odern man listens more willingly to witnesses than to teachers, and if he does listen to teachers, it is because they are witnesses.* (EN 41) This testimony is particularly linked to the service of the poor, whom the Church is called upon to serve unceasingly.

In his addresses, the Pope tends to use the term *culture of encounter*, which he contrasts with *a culture of conflict, a culture of fragmentation, a culture in which I throw away what is of no use to me, a culture of waste.* The culture of encounter, which is to be built on the faith of Christians, concerns both the poor, the elderly and those who think differently and profess a different faith. It involves *[g]oing out to meet everyone, without losing sight of our own position*<sup>70</sup>. The Pope emphasizes that the attitude of a good evangelizer, following the example of Jesus, is tied to openness to all who need to be listened to. For example, he mentions people who do not have a church wedding or atheists among those who need to be listened to in a particular way<sup>71</sup>. The media have an important role to play in creating a culture of encounter, so that *the Gospel* can thereby cross the threshold of the temple and *can go out to reach everyone.* We must not be afraid of living in a digital world, through which we can also keep *the doors of our churches open*, dialoguing with today's world and at the same time directing it towards encountering Christ<sup>72</sup>.

An important group of people to be surrounded by a culture of encounter is the poor, and this relates to the social dimension of evangelisation. Immediately after his election, Pope Francis stressed

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<sup>70</sup> Address of the Holy Father Francis at the Vigil of Pentecost with the Ecclesial Movements, New Ecclesial Communities and Associations *The Church goes out to meet everyone* Communities and Associations *The Church goes out to meet everyone*, Vatican 18 May 2013, „L'Osservatore Romano” 2013, no. 7, p. 19.

<sup>71</sup> Pope Francis' reflection at the Morning Meditation in the Chapel of the Domus Sanctae Marthae *Jesus excludes no one*, Vatican, 8 May 2013, „L'Osservatore Romano” 2013, no. 7, p. 31.

<sup>72</sup> Message of Pope Francis for the XLVIII World Communications Day. *Communication at the Service of an Authentic Culture of Encounter*, Vatican, 24 January 2014, „L'Osservatore Romano” 2014, no. 2, pp. 7-8.

that he *would like to a Church which is poor and for the poor*<sup>73</sup>! He further develops his thought in the exhortation *Evangelii gaudium*, underlining that the proclamation of the kerygma has social and communitarian repercussions. There is a close link between acceptance of the salvific message and active brotherly love, as the texts of Scripture point out (Mt 25:40). These texts, which call us to go forth from ourselves towards our brothers, remind us that *the service of charity is also a constituent element of the Church's mission and an indispensable expression of her very being* (EG 179). It is not just *an accumulation of small personal gestures to individuals in need*, which could constitute a series of acts aimed solely at easing our conscience, but *it is about loving God who reigns in our world* (EG 180). The Pope underlines that *[o]ur faith in Christ, who became poor, and was always close to the poor and the outcast, is the basis of our concern for the integral development of society's most neglected members* (EG 186). All are called to be *an instrument of God for the liberation and promotion of the poor, and for enabling them to be fully a part of society* (EG 187). The Pope says: *For the Church, the option for the poor is primarily a theological category rather than a cultural, sociological, political or philosophical one. It is understood as a special form of primacy in the exercise of Christian charity, to which the whole tradition of the Church bears witness* (EG 198). Pope Francis wants *a Church which is poor and for the poor. They have much to teach us. It is because they know the suffering Christ. We need to let ourselves be evangelized by them* (EG 198). The Pope stresses that *the worst discrimination which the poor suffer is the lack of spiritual care. The great majority of the poor have a special openness to the faith; they need God and we must not fail to offer them his friendship, his blessing, his word, the celebration of the sacraments and a journey of growth and maturity in the faith. Our preferential option for the poor must mainly translate into a privileged and preferential religious care* (EG

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<sup>73</sup> Address of Pope Francis at an audience to representatives of the communications media *A Church which is poor and for the poor!* Vatican, 16 March 2013, „L'Osservatore Romano” 2013, no. 5, p. 13.

200). We must be close to *new forms of poverty and vulnerability, in which we are called to recognize the suffering Christ, even if this appears to bring us no tangible and immediate benefits* (EG 210).

### 3. Conclusions and Pastoral Recommendations

Following the presentation of the essence of the missionary pastoral in the context of the Church's evangelising goal and the tasks set by Pope Francis for the laity, we will try to unite these two realities and draw some conclusions and pastoral postulates. Pastoral conversion must be the point of reference, and the point of destination must be the prospect of salvation through missionary pastoral activity imbued with an evangelising spirit. It must not be forgotten that pastoral conversion is related to the personal conversion to Christ and the Holy Spirit of every member of the Church, both clerical and lay. In this context, one must also remember the primacy of grace in all the Church's activities.

In order to preserve the correct priorities in pastoral activity and not to lose its essence, there is a need for *a comprehensive formation* of both clergy and laity. Pope Francis appeals to the laypeople to demand such formation from the clergy. Speaking of this, the Pope refers to a writing of St Caesarius of Arles, where a hungry calf is mentioned-it approaches the mother cow and wants to drink milk from her. The Saint gives this example: *when a calf is hungry it goes to the cow, its mother, to get milk. The cow, however, does not give it right away: it seems that she withholds it. And what does the calf do? It knocks with its nose at the cow's udder, so that the milk will come.* He further writes: *"So also you must be with your pastors", this saint said: always knock at their door, at their hearts, that they may give you the milk of doctrine, the milk of grace and the milk of guidance*<sup>74</sup>. Referring to these words, Pope Francis appeals to the laity: *bother the pastors, disturb the pastors, all of us pastors, so that we might give*

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<sup>74</sup> Address of Pope Francis at the Angelus *You must bother your pastors*, Vatican, 11 May 2014, „L'Osservatore Romano” 2014, no. 6, p. 52.

*you the milk of grace, doctrine and guidance*<sup>75</sup>. Within this formation, it is necessary to learn *the correct theological vision of the Church understood as a communio*, where each person, both lay and clerical, well aware of his or her specific identity and of the tasks flowing from the sacraments received, must take action to bring it to fruition.

In a world which primarily places emphasis on tangible actions, the Church should pay attention to the role of the witness of Christian life, which has the greatest power to convince, especially those who are experiencing a crisis of faith caused by the lack of credible witnesses to the Gospel. To this witness all Christians are called, who, taking up the responsibilities of their state and profession, will be convincing evangelizers of the environments in which they live every day, becoming the salt of the earth and the light of the world (Mt 5:13-16). The role of such a testimony should be emphasized in various forms of lay formation conducted as part of homilies and sermons, retreats, and missions, as well as adult catechesis. When speaking about the evangelistic significance of *the Christian lifestyle*, not only do we need to proclaim its necessity, but we must also demonstrate specific examples of how it should look like. In this context it is worth referring to well-known journalists, actors or politicians who are not ashamed to admit that they belong to the Church, implementing her teachings in their everyday lives.

Pastoral conversion which involves a turning to Christ, as well as proper formation, including ecclesiological knowledge and spiritual direction, should bear fruit in the actions of *pastoral guidance*, which are to become a space for taking responsibility for the life of the Church on its various levels (DA 10; 26; DP 9; ChL 27; EG 31). In this context, we must recall Pope Francis' warning against clericalism, which is one of the ills of the Church.

The Pope believes this is a mutual evil: *priests take pleasure in the temptation to clericalize the laity, but many of the laity are on their knees asking to be clericalized, because it is more comfortable,*

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<sup>75</sup> Ibid.

*it is more comfortable*<sup>76</sup>! The pope calls for this temptation to be overcome, stressing that the laypeople must preserve their identity resulting from the received sacrament of baptism. The Pope addresses the need to learn *harmony* in the collaboration between clergy and laity and stresses that parish and diocesan pastoral and economic councils are the places to learn this. The Pope stresses *a parish that does not have a pastoral Council and a Finance Council, is not a good parish: it lacks life*<sup>77</sup>. He insists that neither the pastor nor the bishop can *guide a diocese without pastoral councils*<sup>78</sup>.

In this context, it is worth referring to the questions that Pope Francis poses to the whole Church, both clerical and laypeople. He questions the clergy persons: *In practice, do we make the lay faithful sharers in the Mission? Do such Councils and Parish Councils, whether pastoral or financial, provide real opportunities for lay people to participate in pastoral consultation, organization and planning? (...) [A]re we conscious and convinced of the mission of the lay faithful and do we give them the freedom to continue discerning, in a way befitting their growth as disciples, the mission which the Lord has entrusted to them? Do we support them and accompany them, overcoming the temptation to manipulate them or infantilize them?* On the other hand, the Pope addresses another question to laypeople: *Do they feel part of the Church, do they identify with her and bring her closer to the baptized who are distant and alienated*<sup>79</sup>?

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<sup>76</sup> Address of Pope Francis to members of the „Corallo” Association *We need truth, goodness and beauty*, Vatican, 22 March 2014, „L'Osservatore Romano” 2014, no. 3-4, p. 35.

<sup>77</sup> Ibid.

<sup>78</sup> Address of Pope Francis at the meeting with the clergy, consecrated people, and members of diocesan pastoral councils *The Church grows through attraction of the witness*, Assisi, 4 October 2013, „L'Osservatore Romano” 2013, no. 11, p. 13.

<sup>79</sup> Address of Pope Francis to the Leadership of the Episcopal Conferences of Latin America during the General Coordination Meeting *The “revolution of tenderness” brought by the incarnation of the Word should not be ignored*, Rio de Janeiro, 28 July 2013, „L'Osservatore Romano” 2013, no. 10, p. 26.

Pastoral councils working on many levels are to make a correct diagnosis of the situation, enabling the signs of the times to be read correctly, as called for by the Second Vatican Council (*Lumen Gentium* 4; 44). One of them is the increasing number of people living in multiple poverty. It is precisely to these people that the attention of the Church should be drawn, since according to Pope Francis the witness of charity is *the royal road of evangelization*<sup>80</sup>. It is the laity in particular, acting individually and collectively, who have to go out to the peripheries of existence in order to show *the Lord's consoling presence*, not limiting themselves to charitable assistance, but *must also extend to a practical concern for human growth*, opposing the culture of money<sup>81</sup>.

Another postulate is *the need to be open to the Holy Spirit, seeking methods and forms of action that are appropriate to the challenges we are facing*. By being linked to the witness of the lives of individuals, communities, and movements, they can have the effect of reviving the faith of those in whom it has died out. However, we must not forget that the proclamation of the kerygma must come first, both in homily and in the personal proclamation of the risen Christ *from person to person* (EN 46; EG 127-128). It must never be forgotten that all pastoral activities are to be incorporated into the main purpose of the Church, which is to lead people to salvation through evangelisation.

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In his message for World Mission Day 2014, Pope Francis refers to the missionary reality *ad gentes* regarding the activities undertaken among people who do not yet know Christ. However, the Pope stresses

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<sup>80</sup> Homily of Pope Francis at the Mass at the Old Romagnoli Stadium of Campobasso *Faced with the dignity of the human person, everything else is secondary*, Campobasso, 5 July 2014, „L'Osservatore Romano” 2014, no. 7, p. 37.

<sup>81</sup> Address of Pope Francis at a meeting with the leaders of the apostolate of the laity *The dignity of earning our daily bread*, Kkottongnae, 16 August 2014, „L'Osservatore Romano” 2014, no. 8-9, p. 17.



that certain initiatives also concern actions taken by laypeople in missionary pastoral work towards and among baptised people whose faith has become dead. He encourages *parish communities, associations and groups to live an intense fraternal life, grounded in love for Jesus and concern for the needs of the most disadvantaged. Wherever there is joy, enthusiasm and a desire to bring Christ to others, genuine vocations arise. Among these vocations, we should not overlook lay vocations to mission. There has been a growing awareness of the identity and mission of the lay faithful in the Church, as well as a recognition that they are called to take an increasingly important role in the spread of the Gospel*<sup>82</sup>. In this context, the Pope urges that the laity be given a suitable training for the sake of an effective apostolic activity<sup>83</sup>.

In his address to the participants of the symposium on the pastoral project *Evangelii gaudium*, Pope Francis appeals: *please, let us not pursue the voice of the sirens who call us to perform pastoral care in a disjointed series of initiatives, without managing to grasp the essential commitment of evangelization. At times it seems that we are more concerned with redoubling activities than with being attentive to the people and their encounter with God. (...) Pastoral care without prayer and contemplation can never reach the heart of the people. (...) In the difficulties as in disappointments which are present, not infrequently, in our pastoral work, we must never fail to have faith in the Lord and in prayer (...). Let us sow and bear witness. Testimony is the beginning of an evangelization.*<sup>84</sup> It seems that openness to the work of God's grace and taking joint responsibility for the work of missionary pastoral activity on the part of the clergy and the laity working closely together with them is the main path which the Church must follow in these times.

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<sup>82</sup> Message of Pope Francis for World Mission Day 2014 *A welcoming home, a mother for all peoples*, „L'Osservatore Romano” 2014, no. 7, p. 5.

<sup>83</sup> Ibid.

<sup>84</sup> Address of Pope Francis to the participants in the international meeting for promoting „Evangelii gaudium” *The Church is to be a sign of the mercy of the Lord*, „L'Osservatore Romano” 2014, no. 10, p. 33.

### Summary

The main idea of the Apostolic Exhortation *Evangelii gaudium* issued by Pope Francis is an appeal for pastoral conversion and ministry performed by missionary activity, which should remain in accordance with the main task of the Church, i.e., the evangelization. Lay pastoral workers also play an important role in this process. The author presents the characteristics of the missionary ministry in the context of the call for evangelization expressed by the Church, and then discusses the tasks he sets for the laypeople. His reflection is crowned with outlining of the pastoral conclusions and postulates. This cogitation corresponds with the appeal of Pope Francis addressed to all theologians, especially to the pastoral theologians, who while preaching—should always have in mind that *the Church and theology exist to evangelize, and not be content with a desk-bound theology* (see EG 133).

**Key words:** evangelization, new evangelization, teaching of Pope Francis, lay and laity, laypeople, missionary ministry, pastoral conversion.

### Streszczenie

Myślą przewodnią adhortacji apostołskiej *Evangelii gaudium*, wydanej przez papieża Franciszka, jest apel o nawrócenie duszpasterskie i posługę misyjną, która powinna pozostawać w zgodzie z głównym zadaniem Kościoła, czyli ewangelizacją. Ważną rolę w tym procesie odgrywają również duszpasterze świeccy. Autor przedstawia charakterystykę posługi misyjnej w kontekście wezwania ewangelizacyjnego wyrażonego przez Kościół, a następnie omawia zadania, jakie wyznacza świeckim. Zwieńczeniem jego refleksji jest zarysowanie wniosków i postulatów duszpasterskich. Rozważania te korespondują z apelem papieża Franciszka skierowanym do wszystkich teologów, a zwłaszcza do teologów pastoralnych, którzy głosząc kazania, powinni zawsze mieć na uwadze ewangelizacyjny cel istnienia Kościoła i nie mogą zadowalać się teologią uprawianą przy biurku (zob. EG 133).

**Słowa kluczowe:** ewangelizacja, nowa ewangelizacja, nauczanie papieża Franciszka, świeccy, laikat, duszpasterstwo misyjne, nawrócenie pastoralne

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