

Models of Priesthood in the Light of *Evangelii Gaudium*

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Introduction

Priesthood is a gift of God. According to the present Catholic understanding, priestly ministry is holistic. Priest, priesthood, and priestly ministry are viewed from the multi-dimensional perspective. A priest is a disciple, an apostle, a leader of the community and one who presides over the community worship. There is no ready-made theology of priesthood and ministry. It has been evolving. According to the changes of the times and needs, priestly ministry in the Church has to be redefined, reformed, and renewed. Ultimately, the call to serve and sacrifice oneself for the people as Christ did would always remain the perennial model.

Priestly ministry is challenged and shaped by the context. Priestly ministry over the centuries attests to this claim. Reflecting on today's context His Holiness Pope Francis, in his first apostolic exhortation '*Evangelii Gaudium*' (*The Joy of the Gospel*), points out the challenges encountered by the pastoral workers: Exclusion, idolatry of money, power instead of service, inequality and violence, urban cultures, difficulties in inculturating

the faith, and so on. After making a deep study of the context of the world, the Pope also indicates that priests do face temptations of selfishness, spiritual sloth, pessimistic approach, etc. Therefore, the task of a priest is a challenging and an inspiring one.

Pope Francis' vision of priesthood is remarkable. His life, ministry, and administration centre on the person Jesus Christ. He sets example by his life. His servant leadership, decentralisation of administration, effective homilies, love and concern for the poor, and joyful nature prove him to be a model priest in the footsteps of Christ's priesthood. As the head of the Church, the Pope by his apostolic exhortation *Evangelii Gaudium* (The Joy of the Gospel) encourages priests to work for the Kingdom of God. In this document, called his manifesto, extensively deals with the Church's mission and the role of the pastoral workers in realising this mission in their day-to-day life. Priests also being pastoral workers, we find this document more relevant to study the life and ministry of priests today. Hence the life and ministry of priest is reflected in the light of the *Evangelii Gaudium* in this article.

Salient Features of *Evangelii Gaudium*

Evangelii Gaudium is a fantastic document that will have a deep impact on Church for several generations. It is an extraordinary document designed to set forth Pope's vision for the Church. It is also a long document. Pope Francis is calling our Church to thrive by choosing the missionary option in everything that we do. For him the missionary option is "a missionary impulse capable of transforming everything, so that the Church's customs, ways of doing things, times and schedules, language and structures can be suitably channelled for the evangelization of today's world rather than for her self-preservation."¹ As a Church, we have been in self-preservation mode. On the contrary the Pope wants the Church to be constantly on

missionary mode. In the light of this focus on the mission, let us now analyse the models of priesthood in the light of *Evangelii Gaudium*.

Christo - Centric Servant Leadership

Authority, administration, management, and governance are related to leadership. Servant leadership perceives these components of leadership through the prism of service. A servant leader decentralizes his power and responsibility and shares it with others. His authority is to serve; hence he follows the bottom-top approach. He is at the service of others. A servant leader passes the credit to his co-workers and takes responsibility for the failure. He listens to the people, foresees the opportunities, builds community, works together and is available all the time. When a person follows these principles, he becomes a servant-leader.

Jesus Christ practiced servant leadership. The teaching of Jesus, “I came to serve, and not to be served” (Mt 20:28), is challenging. Jesus taught with his example of washing the feet of the disciples and invited them to do likewise. It is ultimately in his total surrender to Christ that the priest begins to understand his role as a servant leader. “...the greatest among you must become like the youngest, and the leader like one who serves” (Lk 22:26). Here, the focus shifts from power to service in a spirit of equality, reciprocity, and communion.

Jesus’ revolutionary approach to leadership as a servant is a threat to authority, dominion, and hierarchy. Hierarchy and authority are given to serve. It requires a collaborative approach. The *kenosis* of Jesus (crucified death or ‘self - emptying’) affirms that the hierarchy and domination have no place in the kingdom of God. The unique way of Jesus is his self-emptying. This aspect is seen as servant leadership with an entirely different set of values (Lk 14:13-14). Jesus goes a step further by teaching, “I am among you as

one who serves" (Lk 22:27). After washing his disciples' feet Jesus exhorts: "So if I, your Lord and teacher, have washed your feet, you also ought to wash one another's feet" (Jn 13:14-15).

Pope Francis brought this key idea in his first apostolic exhortation itself. Pope Francis directly invites everyone to have a transformative encounter with Jesus Christ: "I invite all Christians, everywhere, at this very moment, to a renewed personal encounter with Jesus Christ, or at least an openness to letting him encounter them; I ask all of you to do this unfailingly each day."² When Pope Francis addressed to the Roman Curia, he said,

As priests, we cannot live without a vital, personal, authentic, and solid relationship with Christ....(One) who is not daily nourished by that food will become a bureaucrat (a formalist, a functionalist, a mere employee): a branch which withers, slowly dies and is then cast off. Daily prayer, assiduous reception of the sacraments, particularly the Eucharist and Reconciliation, daily contact with the word of God and a spirituality which translates into lived charity – these are vital nourishment for each of us. Let it be clear to all of us that apart from him we can do nothing.³

Pope Francis' insistence of Christo-centric Servant Leadership model could guide the Church and the world in the footsteps of Jesus Christ. One can learn secular leadership and management models systematically and practice it efficiently through organizational vision, goals, and objectives. Anyone can qualify to lead after mastering certain skills and requirements. But the Christo-centric Servant Leadership goes against the secular model which is top-down. The gospel-based servant leadership emphasizes on the character of the leader (Mt 20:20-28). Planning, organizing, staffing, leading, monitoring, and innovating are the few principles of leadership.⁴ When a priest is not empowered by Christ and empties himself, there is a danger that these principles will become tools of mere manipulation.

A priest needs to anchor his priesthood in his relationship with Christ. A priest needs to place Christ as the centre of his life and ministry. Christian

leadership has to be in accordance with the mind of Christ. In the course of history, despite the model of leadership Jesus Christ showed in the Gospels, the hierarchical priestly class picked up leadership styles from the Roman administrative patterns that have influenced the Church's style of functioning. Consequently the Christian administration and Christian life mostly went on the parallel tracks.

The priest's task of establishing the kingdom through servant leadership is a tough collaborative job. A priest has to collaborate with the Church, bishop, co-priests, and with the people. In servant leadership the priest does in his life the same self-emptying of the incarnation, passion and death. This servant leadership is the realization of the kingdom of God for all.

A priest as a Christo-centric Servant Leader is a man of God since he has constant relationship with Christ. He is a man of prayer because he is rooted in the love of Christ. His life is centred on Christ, not on money, authority, sex, alcohol, and any sort of addiction. He discerns what is right in union with Christ. A priest, whose source is Christ, finds physical, emotional, spiritual and mental harmony in Christ. He becomes a balanced person. A priest, as a Christo-centric Servant Leader, collaborates well with the community, hierarchy and becomes a bridge connecting people.

Priest, as a Christo-centric Servant Leader overcomes most of his challenges being a man of God. Raymond Peter gives four guidelines to overcome challenges: "When a priest engages himself in personal prayer and meditation, builds priest support group, exercises regularly and often goes for psycho-spiritual direction can avoid all the problems."⁵ But Pope Francis offers a single solution for all the priests to have Christ as the model. Thus, Christo-centric Servant Leadership model would well suit all the priests to collaboratively work for building the alternative community i.e. the Kingdom of God.

Shepherd Living with the Smell of the Sheep

'Shepherds living with the smell of the sheep'⁶ is a model, and a new image that Pope Francis has given to the world and the Church. A Good Shepherd is closer to the sheep. His presence is ever with the sheep. He does not go away from them. He accompanies and assures the sheep of care, love, mercy, and compassion. All these characteristics make a shepherd good shepherd living with the smell of the sheep.

Jesus Christ is the model of a shepherd living with the smell of sheep. Gospels portray Jesus Christ as the Good Shepherd. As a Good Shepherd Jesus Christ knew the flock. The Good Shepherd's presence was joyfully felt by everyone. The joy of Jesus is to be with the people and not being alone. The Good Shepherd fed the sheep around him and taught his disciples to do so, 'Feed my lambs' 'Tend my Sheep' and 'Feed my Sheep' (Jn 21:15-17). The Good Shepherd had a genuine compassion and love for all the people. Jesus comforted the burdensome (Mt 11:28). He was interested in finding the lost (Lk 15:6). During his Kingdom ministry, he was with the people, fed them, knew them and even sacrificed his life for them.

Pope Francis' present ministry as the head of the Church and the life in Argentina bears witness to this model. Priests as good shepherds should be with the people and not get isolated from them. People are also another source of joy and hope for the priests. Pope Francis has beautifully brought out this truth in a metaphorical language in the Chrism Mass held on 2nd April 2015:

People love their priests; they want and need their shepherds! The faithful never leave us without something to do, unless we hide in our offices or go out in our cars wearing sun glasses. There is a good and healthy tiredness. It is the exhaustion of the priest who wears the smell of the sheep, but also smiles the smile of a father rejoicing in his children or grandchildren.... If Jesus is shepherding the flock in our midst, we cannot be shepherds who are glum, plaintive or, even worse, bored. The smell of the sheep and the smile of a father...⁷

All priests need to have always in mind the example of the Good Shepherd, who came to serve and not to be served; to seek and to save that which was lost. Mercy and compassion are the special characteristics of the Good Shepherd. Imitating the Good Shepherd, the Pope says, a priest should be compassionate in the confessional:

I want to remind priests that the confessional must not be a torture chamber but rather an encounter with the Lord's mercy which spurs us on to do our best. A small step, in the midst of great human limitations, can be more pleasing to God than a life which appears outwardly in order but moves through the day without confronting great difficulties. Everyone needs to be touched by the comfort and attraction of God's saving love, which is mysteriously at work in each person, above and beyond their faults and failings.⁸

Pope Francis, like the Good Shepherd, expects all priests to be close with the poor and the vulnerable. Inclusion of the poor in the society, solidarity with them and the special care for the vulnerable are the special ways for a priest to his fellowship with them. As a mother cares for the child, priests need to care for the vulnerable. Pope Francis ardently appeals to our conscience when he says, "I think of the homeless, the addicted, refugees, indigenous peoples, the elderly who are increasingly isolated and abandoned, and many others. Migrants present a particular challenge for me, since I am the pastor of a Church without frontiers, a Church which considers herself mother to all."⁹

A priest as a Good Shepherd is a servant leader in the local community. He gets involved in service to the community. He seeks God in others whom he serves faithfully. He finds fulfilment and happiness through such need-based service to the community. In *Pastores Dabo Vobis*, Pope John Paul II mentioned that 'Priest's life in the spirit is marked by this fundamental attitude of service to the people of God.'¹⁰ This involvement is a caring one.

He listens to the laity in fraternal spirit, and recognizes their experiences and competence in reading together the signs of the time.¹¹

A priest as a Good Shepherd gives his time and energy to his people - to listen, console, encourage, and celebrate. He is available to them. In this way, his activity becomes 'priestly' through genuine commitment to the persons in the community. This commitment calls for competence pertaining to the service of God's people: compassion, sensitivity, empathy, respect, human rights, social justice, etc., through on-going formation in knowledge and skills.¹² A priest's responsible service for others is the expression of his intimacy with God. Therefore, only "through his service of the people committed to his care and all the people of God, he is able to pursue the perfection of Christ, whose place he takes."¹³ Thus, he becomes a priest in the full sense of the term than someone doing 'priestly' things. Pope Francis means this as priests living with the smell of the sheep and the smile of the father.

A priest as a Shepherd knows the socio-economic, cultural and political background of the people well. He loves them, feeds them, animates them and gives them what they really need. When this sort of personal care and guidance is ensured the possibility of sheep leaving the flock is curtailed. The possibility of leaving towards Pentecostal movements is arrested. As a mother nurtures the child, the good shepherds empower them with leadership skills; motivate them to do right things, to work for the social justice and to carry out the other acts of mercy and justice. The priest with the smell of the sheep leads his people with Kingdom values.

A Prophet – Priest

A prophet is the one who speaks for someone, actually to speak on behalf of God and to interpret His will.¹⁴ In the history of Israel, the foremost

functions of the prophets were to foretell the message of God, to condemn idolatry and to give voice against social injustice.¹⁵ The prophets made an attempt to make Israel as an alternative community through their prophecy.

Later, Jesus Christ, in his ministry, also laboured to build an alternative community, called Kingdom Community. When Jesus taught His disciples to pray, He taught them ‘Our Father in heaven, hallowed be your name. Your kingdom come...’ (Mt 6:10). Even Jesus saw himself as the servant of the Kingdom. So, it is the ardent duty of the prophet-priest to establish the alternative community or the Kingdom of God on earth. Following the examples of prophets and Jesus Christ, the ministers of the Church i.e. the prophet-priests need to fulfil the functions of discerning the will of God and denouncing the social injustice.

Pope Francis views priest not simply as priest but as prophet-priest. He gives importance to the prophetic role of priest. A prophet-priest model includes Pope Francis’ vision of priest as the minister of the Word, a spirit-filled evangelizer and a man of social consciousness. In today’s context of globalisation wherein the poor are treated as dispensable and expendable, the prophetic role of a priest is essential and the need of the hour. Pope Francis significantly invites all priests to be prophets. He emphasises the need of breaking the Word with social consciousness.

It is a pleasant surprise that Pope Francis in *Evangelii Gaudium* devoted long sections on the homily and preaching. This is a clear indication that people have a sincere thirst for the Word of God and the priests should earnestly quench their thirst. Thus, the Pope stresses on the importance of the prophetic role of the priests. Pope Francis stated that “The homily is the touchstone for judging a pastor’s closeness and ability to communicate to his people.”¹⁶ He expects every priest to be an effective minister of the Word and so he gives importance to the preaching within the liturgy.

Like the prophets, Pope Francis gives significance to the social dimension as well. He dedicated a complete chapter on the social dimension of evangelization. Pope Francis pointed out that the very heart of the Gospel is life in community and engagement with others.¹⁷ He insisted that the Church cannot remain in the sidelines in the fight for justice and that it is the duty entrusted to all of us. In the words of Pope Francis,

The earth is our common home and all of us are brothers and sisters. If indeed the just ordering of society and of the state is a central responsibility of politics, the Church cannot and must not remain on the sidelines in the fight for justice. Christians, their pastors included, are called to show concern for the building of a better world.¹⁸

Priests cannot exempt themselves for any reason from getting closer to the poor and working for their welfare. Pope Francis uncompromisingly states that “no one must say that they cannot be close to the poor because their own lifestyle demands more attention to other areas. This is an excuse commonly heard in academic, business or professional, and even ecclesial circles.”¹⁹ Pope Francis is convinced that the need to resolve the structural causes of poverty cannot be delayed because society needs to be cured of a sickness which is weakening and frustrating it, and it will only lead to new crises. Inequality is the root of social ills.²⁰ Like prophets who wanted Israel to be the alternative community, Pope Francis expects the collaboration of all priests in establishing a just and fair human community.²¹

On women he says that, ‘doubly poor are those women who endure situations of exclusion, mistreatment and violence, since they are frequently less able to defend their rights.’²² Every life must be respected. Pope Francis articulates even on the unborn children who are the most defenceless and innocent yet fragile and vulnerable. Similar to the prophets, Pope Francis came out with his prophetic message that “every violation of the personal dignity of the human being cries out in vengeance to God and is an offence

against the creator of the individual.”²³ He desires responsibility from everyone and claims that ‘responsible citizenship is a virtue.’²⁴

It is the passionate ministry of prophet-priest to execute the will of God and to establish social justice. By the effective proclamation of the Gospel through homily and personal life, a priest has to lead from the front like the prophets of Israel. Priests are called to communicate, lead, inspire, and care for God’s people. A prophet-priest in the parish needs to learn to communicate effectively. While taking into account the reality of human beings, their social and cultural nature, a prophet-priest has to communicate life, love, freedom, peace, justice, harmony and reconciliation in our multi-cultural India. He needs to be available, approachable, sociable and loveable.

The role of a prophet-priest is indispensable. When a priest is a prophetic leader, he foresees the future; he becomes a visionary leader. Like a prophet of the OT who was the voice of the voiceless, the prophet-priest should also be moved by the spirit of God to fight against all sorts of injustices such as caste system, structural poverty, inequality, communalism, fundamentalism, violence, exclusion, and other enslaving and oppressive realities. A prophet-priest becomes the voice of the victim. He becomes the hope of the lowly and the downtrodden.

A Genuine Missionary Disciple

‘Missionary Disciple’ is a new terminology introduced by Pope Francis in *Evangelii Gaudium*. The two roles (missionary and disciple) are linked together in this particular term.

Jesus himself is the model of this method of evangelization.²⁵ Jesus Christ proclaimed the good news of liberation: “Jesus came to Galilee, proclaiming the good news of God, and saying, the time is fulfilled, and the Kingdom of God has come near; repent and believe in the good news.” (Mk

1:14-15). As our Lord Jesus Christ called and sent the Apostles and the disciples to the mission, priests are called and sent for the same mission. Mission is passion for Jesus and for His People.²⁶ The proclamation of the Good News, i.e., Jesus Christ, His life, passion, death, resurrection and his final coming was the mission of the Apostles and the Disciples.

The heart of the Church is evangelization or mission. In *Evangelii Gaudium*, Pope Francis proposes a profound missionary renewal of the entire Church, placing the clergy at the centre in the process of this renewal. Pope Francis asserts that we need an “evangelizing Church that comes out of herself,” not a Church that is “self-referential” and “lives within herself, of herself, for herself.” “I dream of a “missionary option,” that is, a missionary impulse capable of transforming everything, so that the Church’s customs, ways of doing things, times and schedules, language and structures can be suitably channelled for the evangelization of today’s world rather than for her self-preservation.... All renewal in the Church must have mission as its goal if it is not to fall prey to a kind of ecclesial introversion.”²⁷

A missionary disciple must be convinced that he is moved by the Spirit to save people. Pope Francis clearly indicates that,

The missionary is convinced that, through the working of the Spirit, there already exists in individuals and peoples an expectation, even if an unconscious one, of knowing the truth about God, about man, and about how we are to be set free from sin and death. The missionary’s enthusiasm in proclaiming Christ comes from the conviction that he is responding to that expectation. Enthusiasm for evangelization is based on this conviction.²⁸

Pope Francis defines the role of a true missionary. A true missionary is always a disciple of Jesus Christ. He is convinced that Jesus Christ is his source. In the words of Pope Francis,

A true missionary, who never ceases to be a disciple, knows that Jesus walks with him, speaks to him, breathes with him, works with

him. He senses Jesus alive with him in the midst of the missionary enterprise. Unless we see him present at the heart of our missionary commitment, our enthusiasm soon wanes and we are no longer sure of what it is that we are handing on; we lack vigour and passion. A person who is not convinced, enthusiastic, certain and in love, will convince nobody.²⁹

Pope Francis reminds the theologians not to be content with a desk-bound theology. All (priests, theologians) must remember that commitment to evangelization is a part of Church's saving mission. We must always remember that the Church and theology exist to evangelize.³⁰ Thus, in the perspective of Pope Francis, priest is not simply a missionary or a disciple but a missionary disciple. To be a missionary disciple is an inevitable call of a priest.

A priest as a genuine missionary disciple continues to lead the people in the footprints of Jesus. The proclamation of the Gospel is the ongoing mission of the Church. A missionary priest must unceasingly proclaim the Gospel and should not give up his mission. To say it rightly, he is inculturating the Gospel in a particular culture: 'Through inculturation, the Church introduces peoples, together with their cultures, into her own community, for every culture offers positive values and forms which can enrich the way the Gospel is preached, understood, and lived.'³¹ Now it is the ministry of all the missionary disciples "to work in harmony with indigenous Christians so as to ensure that the faith and the life of the Church be expressed in legitimate forms appropriate for each culture."³² This way the Church respects the plurality of cultures. The gospel is offered in an unique way. *Evangelii Gaudium* points out that it is an indisputable fact that no single culture can exhaust the mystery of our redemption in Christ.³³

The Uniqueness of the Vision of Pope Francis' Priesthood

Evangelii Gaudium, the first apostolic exhortation of Pope Francis is primarily a pastoral exhortation on the proclamation of the Gospel. It is not essentially to speak on the priesthood or life and ministry of priests unlike some other documents. Yet, Pope Francis has reflected on priesthood in relation to evangelisation in his *Magnum Opus*.

The Old Testament priesthood towards the end of OT period gave much importance to the cultic functions. The OT priests mostly performed ritual sacrifices. They were always temple-confined and separated themselves from others. Though, initially there were different functions like reading the will of God through *Thummim* and *Urim*, teaching the *Torah* and offering, the OT priests were finally left with offering sacrifice and cult offering as their prior ministry. On the contrary, Pope Francis views priesthood not as cultic but as dynamic and all inclusive. Priest is not a *Pujari* but a Christocentric servant leader, a good shepherd living with the smell of the sheep, a prophet-priest and a missionary disciple. In the perspective of Pope Francis, priestly identity is not simply restricted to liturgical activities but transcends them.

Though Jesus is not from the priestly tribe, in the light of the Letter to the Hebrews Jesus is viewed as the supreme High Priest. Jesus Christ was a merciful and faithful High Priest. Jesus' offering was different from that of the High Priests in Israel. Jesus offered his very self. He washed the feet of the disciples. Emulating the model of Jesus, Pope Francis not only teaches the servant priesthood of Jesus but lives it in an exemplary way. Pope Francis' washing of the feet of women and disfigured people is not to get the media attention or publicity but to authentically teach the world the servant priesthood of Jesus.

In the course of history, as it happened in the OT, priesthood became progressively cultic. Vatican II went back to the source, the Scripture, and

articulated the priesthood as it was envisioned in the early Church. Since then there are many attempts to renew theology of priesthood and to reorient the priestly ministry. Yet, it is sad to note that still the functions of priests predominantly remain more of cultic and ritual oriented. That is why at times Pope Francis has exhorted the bishops during the *Ad Limina* visit to leave the cathedral and to go the people where they live and work. He does what he says. Therefore, at times as a Pope he visits the people at the margins of the society. As a Christo-centric servant leader, Pope Francis breaks new grounds to show how priesthood should be lived out. By his simplicity and humility, he encourages all the priests and Christians to follow the footprints of Jesus Christ.

The models of Pope Francis, i.e., a Christo-centric servant leader, the shepherd living with the smell of the sheep, a prophet-priest and a missionary disciple are not exhaustive. This study is based on his first work *Evangelii Gaudium* alone. One can find a few other models, when one deeply studying his works.

Conclusion

Pope Francis approaches priesthood in a unique way. The priestly identity lies neither in the success and failure of his life nor in what he has or possesses. Priestly achievement or position does not determine the identity of a priest. Priestly identity lies in being 'another Christ'. The worthiness of priesthood is calculated not in terms of priests' 'having' but in terms of 'being'. A priest is relevant in today's society by being a man of God, a Christo-centric servant leader, a prophet-priest, a missionary disciple, a community builder and a man of integrity.

Growing in the priesthood of Christ is a journey for a priest. To live it faithfully and effectively, the Church and her priests need to be open to the renewal by the Spirit of God, reading the signs of the times and listening to

the Word of God speaking to us in the modern world. Though priesthood is a gift from God, it is a grace from God worth responding to, even if one does not know precisely all the promises and problems attached to it. By following and living the models of priesthood as envisioned by Pope Francis, priests can faithfully live the priesthood of Christ.

Footnotes

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2. Francis, *The Joy of the Gospel*, no. 3.
3. Francis, *Presentation of the Christmas greetings to the Roman Curia: Address of His Holiness Pope Francis*, (Vatican: Libreria Editrice Vaticana, accessed 08 January 2020, Published on 22 December 2014), available from http://www.vatican.va/content/francesco/en/speeches/2014/december/ocuments/papa-francesco_20141222_curia-romana.html; Internet.
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7. Francis, *Holy Chrism Mass: Homily of His Holiness Pope Francis*, (Vatican: Libreria Editrice Vaticana, accessed 14 January 2020, Published on 2 April 2015), available from http://www.vatican.va/content/francesco/en/homilies/2015/documents/papa-francesco_20150402_omelia-crisma.html; Internet.
8. Francis, *The Joy of the Gospel*, no. 44.
9. Francis, *The Joy of the Gospel*, no. 210.

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15. D.J. McCarthy, "Prophecy in the Bible," in *New Catholic Encyclopedia*, ed., Willam J. McDonald, vol. 11, (London: McGraw-Hill Book company, 1967), 778-779.
16. Francis, *The Joy of the Gospel*, no. 135.
17. Francis, *The Joy of the Gospel*, no. 177.
18. Francis, *The Joy of the Gospel*, no. 183.
19. Francis, *The Joy of the Gospel*, no. 201.
20. Francis, *The Joy of the Gospel*, no. 202.
21. Francis, *The Joy of the Gospel*, no. 206.
22. Francis, *The Joy of the Gospel*, no. 212.
23. Francis, *The Joy of the Gospel*, no. 213.
24. Francis, *The Joy of the Gospel*, no. 220.
25. Francis, *The Joy of the Gospel*, no. 269.
26. Francis, *The Joy of the Gospel*, no. 268.
27. Francis, *The Joy of the Gospel*, no. 27.
28. Francis, *The Joy of the Gospel*, no. 265.
29. Francis, *The Joy of the Gospel*, no. 266.
30. Francis, *The Joy of the Gospel*, no. 133.
31. Francis, *The Joy of the Gospel*, no. 116.
32. Francis, *The Joy of the Gospel*, no. 118.
33. Francis, *The Joy of the Gospel*, no. 118.