

# THEME:

## *Missions and Missionaries of the Congregation*

### Itinerancy as a Characteristic of the Mission

Israel Arévalo Muñoz, C.M.

*“They set out and went from village to village, proclaiming the good news and curing diseases everywhere” (Luke 9:6).*

#### **1. Introduction**

The Apostolic Exhortation, *Evangelii Gaudium*, written by Pope Francis, is a document that addresses the issue of the proclamation of the gospel in the midst of today’s world. That document once again places the itinerant mission of the Church before us: “I wish to encourage the Christian faithful to embark upon a new chapter of evangelization marked by this joy, while pointing out new paths for the Church’s journey in years to come” (*Evangelii Gaudium*, 1). It is clear that the Church’s mission is an itinerant mission and that evangelization is a task for itinerant men and women and indeed, is determined by those itinerant individuals. The word mission implies mobility because it actualizes Jesus’ command when he sent forth the disciples on their mission: “Go into the whole world and proclaim the gospel to every creature” (Mk. 16:15). The itinerant missionary gives witness to a Church that is in movement, a Church that is focused on Christ, a Church that makes people question themselves, a Church that is at the service of the Kingdom.

Mobility is a characteristic of the People of God; it is a lifestyle that was proper to Jesus and his disciples; it is also the manner in which Vincent de Paul viewed and conducted the various popular missions that he preached. Mobility is a demand of the present post-modern culture and, as such, implies “a path”, a journey with well-defined stages and concrete instructions, attitudes, and content. This idea is made very clear in the above referenced words of Pope Francis: “I wish to encourage the Christian faithful to embark upon a new chapter of evangelization marked with joy” (*Evangelii Gaudium*, #1). Such mobil-

ity is a characteristic of joyful people, of men and women who are committed to Jesus' cause and who are not wedded to any one specific methodology or place or ministry or group of people or role. Rather they are individuals whose "hearts and lives are filled with joy because they have encountered Jesus. Those who accept his offer of salvation are set free from sin, sorrow, inner emptiness and loneliness. With Christ, joy is constantly born anew" (EG, 1).

Every step of the itinerant missionary is a conquest of freedom and creates a possibility for the rebirth of joy in the individual missionary and in the members of the community that is accompanied by that missionary. The itinerant journey of the missionary reveals the gospel's openness to different cultures and implies a commitment to transform the world in the dynamic of the Good News. This journey is an interior strength that is communicated to others when the individuals involved understand that the action that they are engaged in and the plan they have accepted is actually an inspiration of the Spirit and is in accord with the divine will.

In the second part of Francis' program, we see that the objective is "to point out new paths for the Church's journey in the years to come" (EG, 1). Itinerant missionaries open paths, explore new realities and/or deepen their understanding of realities that they have already experienced. They do this in order to formulate new proposals. Indeed, this forward movement cannot be halted, nor can one's search or commitment cease. The Pope understands the reality of those missionary trips as individuals visit far distant towns and villages. He is familiar with that reality through his encounters with itinerant missionaries from religious orders and societies of apostolic life who constantly reflect on their mission in light of the insights of their Founders and the Second Vatican Council. They are missionaries who reflect on their ministry in light of new situations and the demands of their ministry to remain faithful to their charism. The pastoral lines of the document of the Bishops of Latin America at Aparecida (2007) and the Pope's language are symbolized by use of the word 'peripheries'. They are addressed to various interested groups: the poor, those suffering, immigrants, and the alienated.

Thus, we are exhorted to move out and encounter all people: believers and non-believers, men and women living in the city, those living on the peripheries and those in rural areas. The Pope invites us to imagine new paths so that the Church might be a community attractive to others because of its love, and might continually minister with the convictions expressed in the Aparecida document: communion in love, a missionary pastoral approach, living witness, pastoral conversion, encountering those living on the peripheries, the maternal dimension of the Church, the People of God as the common house but especially the house for those who are poor. The Aparecida document calls us to

a pastoral conversion, so that we might engage in a missionary encounter with all people<sup>1</sup>. We know that Vincent de Paul lived as an itinerant missionary. This meant placing one's whole life at the service of God for the purpose of evangelizing the poor<sup>2</sup>.

## 2. The importance of mobility

### 2.1. *The mobility of the People of God*

Carlos Mesters and his biblical studies team, in a booklet entitled "The Formation of the People of God" affirms that the Bible ought to be read "with the head, the heart, and the feet". The feet are important! The Bible came into existence as the result of a journey. Only when we begin to travel along the road can we begin to understand the totality of the message that the Bible communicates to us. The journey of the people of God could be described in the following manner: as a result of their faith in God the people, who were oppressed by the Egyptians, became involved in a process of liberation which led them to create a human community in which people could live as equals... thus, they fulfilled the plan of God, the will of God<sup>3</sup>. To show that mobility was characteristic of the chosen people, the Pentateuch revealed God, and also shows us essential characteristics of people who were God's beloved, thus enabling them to fulfill God's saving plan. The narrative of events have a unity and are centered on a specific geographical area where we find people who traveled from Syria in the North to Egypt in the southeast; who traveled from the lands of Mesopotamia to the Mediterranean and from the east to the Arabian Desert.

In this geographical area the patriarchs and Moses served as protagonists, and they have transmitted to us the memory of important events, such as the flight from Egypt, their years in the desert – moments of crisis and other situations which the people lived through in their desire to become a nation. Their history is marked with both a prophetic and a wisdom orientation. In a parallel history of salvation, they arrived in the desert, which represents the youthful love between Israel and its God. That divine love, almost always misunderstood, helped the people, and led them to the land promised by God to the patriarchs

---

<sup>1</sup> C.M. GALLI, "El viento del sur de Aparecida a Rio. El Proyecto misionero latinoamericano en la teología y el estilo pastoral de Francisco," in *Seminarios LX* (May-August 2014), p. 211.

<sup>2</sup> V. TSANGANDAHY, "La misión popular en el contexto de una iglesia joven. El Caso de Madagascar," in *Vincentiana*, volume XLI, # 4-5 (July-October 1997), pp. 399-404.

<sup>3</sup> CARLOS MESTERS, *La Formación del pueblo de Dios*, Navarra, Verbo Divino, 1997.

(the celebration of the Passover of liberation and the establishment of a new covenant).

This is the land through which Israel traveled, the place where its journey took place and this in turn enabled the prophets to make their history a theological "locus". This history made the people question themselves and it became clear that this history that was not meant simply to inform, but that this very history contained in itself a proclamation of the good news of salvation. The events of this itinerary of the People of God became like a hymn to divine justice, a call to conversion, and an open door to hope. If punishment came after sin, then after sin and punishment must come conversion and liberation. Thus, biblical history is a pilgrimage of faith and, at the same time, it is a proclamation of faith. In such kerygmatic history, where the articles of the faith of Israel are not abstract truths, but realities that give witness to the interventions of God on behalf of the people, Israel came to understand and know its God not only with its head and with its heart, but also with its feet.

Israel is basically "a pilgrim people". Their God is the God of their nomadic ancestors... a God not limited by time or place but a God who, throughout the ages, accompanies the people wherever they may be.

Therefore, it is not strange that the concept of "the people of God" or "my people" is used frequently in the more ancient tradition of the Exodus (Ex. 3:7-10; 8:16-19; 9:1,13; 10:3). The God of Israel is "the God of the exodus"; thus, the people of God are people of the exodus, "people who are united because they are followers of the one God". This characteristic of the people of God is rooted in their nomadic (or semi-nomadic) origin. The biblical account of the Exodus offers us a paradigm of the problems people had to confront as they journeyed toward the Promised Land. To travel through the desert meant to confront hunger and thirst, enemies, and all realities that could provoke a negative reaction and doubts of faith. Such a journey also supposes the possibility of meeting some friends. Therefore, in light of all of this it was logical that different tasks and responsibilities would be distributed among the people<sup>4</sup>. This schema, which unfolded in events surrounding the Exodus, helps us understand the importance of the itinerant situation of Israel as they became established as the people of God.

From a theological perspective, the path through the desert highlights the reality of a people on a journey whose life, death, salvation, and condemnation is accomplished while on the road. In the desert, Israel experienced what it means "to walk with God" (Micah 6:8).

---

<sup>4</sup> J. ALFARO, *Mysterium Salutis. Manual de teología como historia de la salvación. La iglesia* (Vol. IV) Madrid, Cristiandad, 1984.

God (I am who am) accompanied and led the people without curtailing their freedom or depriving them of the opportunity “to search”. Without abdicating their responsibility and therefore, always with the risk of being mistaken, Israel had to make a choice. Repeated mistakes meant that one generation of this people had to carve out their burial place in the desert... only a new generation would enter into the Promised Land<sup>5</sup>.

## 2.2. *Jesus, the itinerant prophet*

“To the other towns also I must proclaim the good news of the Kingdom of God, because for this purpose I have been sent” (Lk. 4:43). Various texts of Saint Luke’s Gospel present Jesus moving about as an itinerant missionary<sup>6</sup>. José Antonio Pagola presents Jesus as an itinerant prophet who did not move back into Nazareth, but went on to the region of Lake Galilee and took up residence in Capernaum. This was a strategic setting for his activity as an itinerant prophet. The people of Capernaum lived modestly. Many were peasants who lived from their farm produce and nearby vineyards, but the majority were engaged in fishing. Jesus apparently was able to identify immediately with these families. They let him use their boats to go across the lake and to preach to the crowds gathered on the shore. He wanted to spread the news of God’s reign everywhere.

We know that he went from town to town along the lakeshore: Capernaum, Magdala, Chorazin or Bethsaida. He visited the town of Lower Galilee: Nazareth, Cana, Nain. He went to other places around Galilee: Tyre and Sidon, Caesarea Philippi and the Decapolis. He stopped in the surrounding villages or on the outskirts of the city. There he met the most marginalized people, the travelers and vagabonds who slept outside the walls. His mission was to visit the villages and to do this in the company of a small group of followers.

When he came to a town, Jesus went looking for people. He walked the streets, and would stop at a house, wishing peace to the mothers and children. He joined people in their synagogue or wherever they met. There they prayed, sang psalms, debated the town’s problems, or shared information about recent local events. Jesus took advantage of those opportunities to proclaim the good news of the Kingdom of God. During his travels, if he had to spend the night outside his house, he looked for people willing to give him food and a simple place to sleep<sup>7</sup>.

---

<sup>5</sup> F. GARCÍA LÓPEZ, *El Pentateuco*, Navarra, Verbo Divino, 2003.

<sup>6</sup> J. SCHMID, *El Evangelio según san Lucas*, Barcelona, Herder, 1968.

<sup>7</sup> JOSÉ ANTONIO PAGOLA, *Jesus: An Historical Approximation*, translated by Margaret Wilde, Convivum Press, Revised Edition, 5<sup>th</sup> Printing, Miami, 2014, pp. 95-97.

In the Gospel of Luke, Jesus is presented as one who continually moves from place to place, traveling through the whole region of Galilee<sup>8</sup>. Evidently, this was not a casual approach, but a well thought-out strategy. The people no longer had to go out to the desert to prepare for God's imminent judgment. Jesus himself walked through villages, inviting everyone to "enter" the reign of God that was already erupting in their lives. Their own land had become the place to accept salvation and this was made clear in the many signs that invited the people to enjoy the fullness of life as sons and daughters of God.

In those Galilean villages lived the poorest and most marginalized people, dispossessed of their right to enjoy the land God had given them. There more than anywhere else, Jesus found the sick and the suffering of Israel, abused by the powerful; there is where Israel felt the harshest effects of oppression. The reign of God could only be proclaimed as the result of a close, direct contact with the people who most needed breathing space and liberation<sup>9</sup>.

"Take nothing for the journey, neither walking stick, nor sack, nor food, nor money, and let no one take a second tunic. Whatever house you enter, stay there and leave from there... Then they set out and went from village to village proclaiming the good news and curing diseases everywhere" (Lk. 9:3-4.6). The itinerant mission of Jesus among the poor men and women of Galilee is a living symbol of his freedom and of his faith in the Kingdom of God. Jesus did not sustain his life with a salary that he received for his work... he did not have a house or land; indeed, he had abandoned the security of the system so that he could enter into the Kingdom of God. Jesus' itinerant mission on behalf of the poor makes it clear that the Kingdom of God is not one specific power center but is visible in places where good things are done for the poor.

Anselm Grün defines Jesus as "God's pilgrim". For Jesus, the road to Jerusalem is the path that leads to death and the resurrection. Luke presents that path as an example of the road we must travel. Therefore, our task is to follow Jesus, the One who is the Way and who will lead us to true life. Jesus has come down from heaven in order to walk with men and women; to be one who lives in their midst. In the person of Jesus, God himself becomes present to humankind in order that people might be able to see themselves from the perspective of God's plan.

Jesus lived in the midst of people and shared with them "his food". During the meals that he shared with people he taught those who were gathered around the table and revealed God's special concern

<sup>8</sup> J. FITZMYER, *El Evangelio según san Lucas*, volume II, Madrid.

<sup>9</sup> PAGOLA, *op. cit.*, pp. 97-98

for sinners (Luke 5:27-32; 15:1-2). After the resurrection, Jesus once again appeared to his disciples while they were eating. Jesus was on a journey and accompanied the disciples and shared a meal with them (Lk. 24:30-35). The Risen Lord also walks with us; at times he is unrecognized, but when we share our bread with others he is present in our midst.

From the most ancient of times, people viewed life as a journey. In varied spiritual traditions, we see that distinct paths lead people to God. Men and women, as human beings, are always on a journey. They cannot cease to travel and are transformed by traveling along the road. Jesus viewed his life as an on-going journey: "I must continue on my way today, tomorrow, and the following day" (Lk. 13:33). Therefore, the Christian life is also a journey and should be viewed from the perspective of "following Jesus". Yes, our task is to follow Jesus, and this means that we will never have some particular place that we can call our own (Lk. 9:57-62). The path that the disciples must travel along implies they are free from every human bond and from all human projects and plans. They can view God as "their true home". This implies that they know how to revitalize their journey in order to accept the challenges of the cross that they encounter on a daily basis (Lk. 14:27). In this way, life leads us to God and the cross is the key to life<sup>10</sup>.

### 2.3. *The Vincentian mission, an itinerant mission*

"God is the one who calls us and who, from all eternity, has destined us to be Missioners, since He didn't bring us to birth either one hundred years earlier or later but precisely at the time of the institution of this Company."<sup>11</sup> For Vincent de Paul, popular missions were the most important ministry of the Congregation, the inescapable ministry, and

---

<sup>10</sup> A. GRÜN, *Jesús, imagen de los hombres. El evangelio de Lucas*, Navarra, Verbo Divino, 2007.

<sup>11</sup> VINCENT DE PAUL, *Correspondence, Conference, Documents*, translators: Helen Marie Law, DC (Vol. 1), Marie Poole, DC (Vol. 1-13b), James King, CM (Vol. 1-2), Francis Germovnik, CM (Vol. 1-8, 13a-13b [Latin]), Esther Cavanagh, DC (Vol. 2), Ann Mary Dougherty, DC (Vol. 12); Evelyne Franc, DC (Vol. 13a-13b), Thomas Davitt, CM (Vol. 13a-13b [Latin]), Glennon E. Figge, CM (Vol. 13a-13b [Latin]), John G. Nugent, CM (Vol. 13a-13b [Latin]), Andrew Spellman, CM (Vol. 13a-13b [Latin]); edited: Jacqueline Kilar, DC (Vol. 1-2), Marie Poole, DC (Vol. 2-13b), Julia Denton, DC [editor-in-chief] (Vol. 3-10, 13a-13b), Paule Freeburg, DC (Vol. 3), Mirian Hamway, DC (Vol. 3), Elinor Hartman, DC (Vol. 4-10, 13a-13b), Ellen Van Zandt, DC (Vol. 9-13b), Ann Mary Dougherty (Vol. 11-12); annotated: John W. Carven, CM (Vol. 1-13b); New City Press, Brooklyn and Hyde Park, 1985-2009; volume XI, p. 98; future references to this work will be inserted into the text using the initials [CCD] followed by the volume number, followed by the page number.

everything else was complementary. That reality was revealed to Vincent in 1617 and occurred when he preached a sermon in Folleville; this event was seen as an inspiration of the Spirit. Thus, popular missions and the Confraternities of Charity began. That same event (the sermon in Folleville) would also eventually lead to the establishment of the Congregation of the Mission. Certainly all the missionaries then gave popular missions, as they had entered the Congregation for that purpose. It is with admiration that one reads the list of towns and villages where those early missionaries preached. Later, the missions ad gentes captured the imagination of the Missionaries as the Propagation of the Faith presented a proposal in which the Congregation was entrusted with certain territories where the Church had not yet been established<sup>12</sup>.

Vincent did not begin with some theory about the mission, rather as he reflected on the experiences of his life he discovered his calling: "I belong neither here nor there, but wherever God wants me to be" (CCD: IX: 10). Thus, the first and primary ministry that Vincent engaged in and that he wanted the whole Congregation to undertake was that of the popular missions (CCD: XI: 93). "Therefore we should undertake the work of the missions according to circumstances of time and place, searching for all possible means to give this work new vitality, both to renew and to build up a true Christian Community and to awaken faith in the hearts of unbelievers" (Constitutions, 14). The Constitutions point out four itinerant paths the missionaries should follow: adapt the missions to circumstances of time and place, give that ministry new vitality, build up a true Christian community and awaken faith in the hearts of unbelievers<sup>13</sup>.

We are an itinerant people, responding to various historical, ecclesial, cultural, and other circumstances that encompass the people to whom we proclaim the saving message of Jesus. Maintaining our missionary identity within the context of the present culture, and accepting the challenges that the Church places before us demands an itinerant attitude, an attitude of "going forth" (EG, 24). As followers of St. Vincent de Paul, we must make every effort to place ourselves in "the here and now". We often hear or read the following words: have our Provinces lost that missionary and itinerant thrust that characterized Vincent de Paul and the first missionaries? We, then, discover that it is in and through those men and women who are poor that we come to understand the ways in which God wants us to respond to the cries of the poor.

---

<sup>12</sup> ADELINO ORNELAS, C.M., "Vincent de Paul and the Holy See," in *Vincentiana*, volume LV, # 2 (April-June 2011), pp. 160-162.

<sup>13</sup> B. ROMO, <http://somos.vicencianos.org/david/san-vicente-de-paul-y-la-mision-2/>



Clothed in the spirit of the Jesus Christ and attentive to the cries of the poor will enable us to recover and deepen our passion for the poor and for evangelizing them. Missionaries must walk along the path that enables them “to make God known to poor persons; to announce Jesus Christ to them; to tell them the kingdom of heaven is at hand and that it is for persons who are poor” (CCD: XII: 71). If we can speak about the mission, it is because God accompanies us, and we are concerned about continuing Jesus’ mission. God is the God of life, and in the person of Jesus Christ accompanies us every day, especially in the most complex moments of our own history.

### 3. Implications

#### 3.1. *Cultural and pastoral context for itinerant missionaries*

Globalization of the technical-scientific society, religious pluralism, and diverse cultural and ecclesial situations make us actors in the midst of new and complex phenomenon demanding renewed theological and pastoral approaches. The new advances in the area of the social media have connected the world on the level of information, the economy, the markets and culture. It has done this through the globalization of ideas, products, and of financial currents. This reality of globalization, together with urbanization, has made the world “a global village”. These phenomenon have created a new paradigm for our understanding and our interpretation of the world, and they have created a new way of perceiving reality, assessing situations, and acting. All of which leads to the creation of a new culture<sup>14</sup>. In light of this new culture, it is urgent to design an itinerant plan to proclaim Jesus Christ in the midst of this new cultural context. Pope Francis has stated: “The great danger in today’s world, pervaded as it is by consumerism, is the desolation and anguish born of a complacent yet covetous heart, the feverish pursuit of frivolous pleasures, and a blunted conscience. Whenever our interior life becomes caught up in its own interests and concerns, there is no longer room for others, no place for the poor. God’s voice is no longer heard, the quiet joy of his love is no longer felt, and the desire to do good fades” (EG, 2).

Our countries have a cultural context which, in the great majority of cases, has been influenced by phenomena such as exclusion, ecological disasters, the multicultural reality, plurality of religions, and violence – all of which demand theological reflection and urgent pastoral proposals. The large multitude of victims, marginalized and the excluded individuals who are angered by their displacement, misery, poverty and overcrowded living conditions, often find themselves

---

<sup>14</sup> A. CADAVID, *Historia de la Teología, síntesis teológica*, UPB, Medellín, 2011.

poorly represented in the philosophical, theological, social and political systems that are supposed to create a just society in which people can live with dignity.

The cries of the poor, that grow louder and louder, are not responded to with effective channels of inclusion that foster greater dignity. It would seem that the poor, who are often a point of reference in economic models, theological reflections and pastoral programs, are not really heard and/or listened to and as a result not effectively included in decision making processes that affect their lives. We have to admit that we have not always given them an enduring hope or assured them of an authentic and enduring liberation from unjust and oppressive structures. It that not why these individuals are still victims of exclusion perpetrated by current market and consumer systems; is this not why those same individuals are so often condemned to being forgotten, to perpetual poverty and to death.

Today, theology and the Church's magisterium are challenged to: "respond adequately to many people's thirst for God, lest they try to satisfy it with alienating solutions or with a disembodied Jesus who demands nothing of us with regard to others. Unless these people find in the Church a spirituality which can offer healing and liberation, and fill them with life and peace, while at the same time summoning them to fraternal communion and missionary fruitfulness, they will end up by being taken in by solutions which neither make life truly human nor give glory to God" (EG, 89).

The credibility of the Church's spirituality and the relevance of her ideas on the relationship between humanity, God, the cosmos, and the neighbor depends on the quality and authenticity of her preferential option on behalf of the poor. This option has been given to us by Jesus Christ who was born, lived, and evangelized in the midst of poverty and who was thus in solidarity with those who were poor.

It is time that the preferential option on behalf of the poor, purified, referenced, and matured in Pontifical preaching not only hold out the promise of being a fruitful means to enable people to ground their life on a sound spirituality and to live an authentic life in the Spirit, but one that helps us respond to present challenges of globalization, ecology movements, and to be alert to the needs of the ethnic minority groups. This is what is meant by a preferential option on behalf of the poor. It should help theologians, pastors, teachers, historians, anthropologists, scientists, biologists, physicists, business people, and especially Catholics to live out their commitment on behalf of their neighbor and the world. Through participation in liberation movements that confront the situations of inhuman poverty and exploitation, we can make people aware of such situations and promote the integral liberation of those who find themselves in situations in which they must overcome tremendous obstacles in order to live life to the fullest.

Jesus Christ, the Savior, is the person who frees men and women from sin, from that which is the root of all injustice and oppression so that they can live in communion with all people. Therefore, our itinerant process of evangelization should be focused on the person of Jesus Christ and should enable every man and woman to live as a temple of God. Then, as we transform the world and as we encounter one another, we come to understand that we also encounter the person of Jesus Christ. The on-going movement and inspiration of the Spirit challenges us to find new expressions for our spirituality and to apply those discoveries to the themes that have been synthesized by theologians.

In *Evangelii Gaudium*, the Pope describes those realities opposed to authentic Christian living:

“This insidious worldliness is evident in a number of attitudes which appear opposed, yet all have the same pretense of ‘taking over the space of the Church’. In some people we see an ostentatious preoccupation for the liturgy, for doctrine and for the Church’s prestige, but without any concern that the Gospel have a real impact on God’s faithful people and the concrete needs of the present time. In this way, the life of the Church turns into a museum piece or something which is the property of a select few. In others, this spiritual worldliness lurks behind a fascination with social and political gain, or pride in their ability to manage practical affairs, or an obsession with programs of self-help and self-realization. It can also translate into a concern to be seen, into a social life full of appearances, meetings, dinners and receptions. It can also lead to a business mentality, caught up with management, statistics, plans and evaluations whose principal beneficiary is not God’s people but the Church as an institution. The mark of Christ, incarnate, crucified and risen, is not present; closed and elite groups are formed, and no effort is made to go forth and seek out those who are distant or the immense multitudes who thirst for Christ. Evangelical fervor is replaced by the empty pleasure of complacency and self-indulgence” (EG, 95).

The Pope continues his reflection and utilizes the same vivid style. In paragraphs that follow the above text, he speaks in an insistent manner that is both unsettling and enlightening, while at the same time presenting us with a synthesis. We cite here the following two examples: “God save us from a worldly Church with superficial spiritual and pastoral trappings... Let us not allow ourselves to be robbed of the Gospel” (EG, 97). Pope Francis not only presents his theological-pastoral reflections, but gives witness to his words through his ministry, one in which mercy is seen as both a common thread and a point of reference: “The salvation which God offers us is the work of mercy” (EG, 112).

Thus, Pope Francis states that as a result of his experience as a pastor (and with his Latin American heart), he can open the door in a new way as he exercises the Petrine ministry in a manner that provides people with explanations and/or warnings that are more easily understood and that encourage people to see events from the perspective of everyday life<sup>15</sup>.

### **3.2. *Christ, the center of Christian life and the center of the Church***

Authentic believers recognize and accept in their thoughts, words and activities the centrality of Jesus Christ. They know that Christ is the center of creation and of the history of humankind as well as the center of the history of every person. When Jesus is the center of the people's life, including those dark moments, then all the joys and hopes, all the grief and the anguish of men and women can be interpreted by the reality that Jesus is in the midst of all of these different situations.

This centrality is directly related to Jesus' mission. To approach the itinerant proposal of Jesus is to realize that we are in the presence of an extraordinary person who transformed the values of an old world, that of the Jews and the Gentiles. The historical Jesus presents a new paradigm with regard to life and the process of thinking, a paradigm which was given a unity by the Risen Christ and later, in the theology of Saint Paul. Thus, the establishment of the Kingdom of God implies the disappearance of the old world and the birth of a new world. This, in turn, implies a new paradigm that invites us to a new way of thinking<sup>16</sup>.

Jesus' contribution represents a transformation of values: a new vision of God and of the human person, freed from submission to nature and cosmic rites; freed from submission to social-political powers, and the myths surrounding political power and certain secular sacred spaces. This new vision involves the unsettling affirmation with regard to the privileged position of those who are poor and marginalized, one that places them over the rich and the powerful. In light of those statements, I want to highlight certain revolutions that were inspired and sparked by Jesus of Nazareth and the Risen Christ in religious, anthropological, cosmic, social, political and ethical areas. In the midst of those situations, we discover the itinerant missionary activity of the Church. In the next sections, I will develop the content of each 'revolution' and hope that this will aid in deepening our understanding of the itinerant character of our mission and provide us with

---

<sup>15</sup> M. MORONTA, "Francisco, Papa de la Nueva Evangelización," in *Seminarios*, 2014.

<sup>16</sup> A. GALEANO, *Jesucristo un viviente misterioso. Señor y meta de la historia*, Medellín, UPB, 2012.

a means to analyze, interpret and carry out the proposal of the Pope with regard to “the reform of the Church in her missionary outreach” (EG, 17).

### 3.2.1. *The religious revolution*

The shift in paradigm, from dependence on the cosmos to dependence on history, was not achieved in a brief period of time. The prophets struggled to free Israel from idolatry and from their dependence on the cosmos. Both realities are related to one another since idolatry consists of worshipping powers and the various phenomenon of nature. The Torah was an expression of that dependence on the cosmos. Jesus, however, moved beyond the law because he changed the relationship between men and women and God, modifying it by his assent to the law and grounding it on agape. The struggle between the Pharisees and Jesus was a protest of the religion of law against the religion of love. The Christian paradigm represents a religious revolution because it proposes a new way of living: living in Christ through faith. Christianity does not seek a holy union with the cosmos, but rather a union in the love of agape. In faith, Christians can live in a new way, not dependent on the cosmos nor the law, but rather on the Lord of Glory. Christian salvation is a personalist event, originating in an historical, salvific event. Redemption is also an historical event as is the resurrection.

Pope Francis challenges us to become itinerant missionaries and that challenge implies a true religious revolution:

“In her ongoing discernment, the Church can also come to see that certain customs not directly connected to the heart of the Gospel, even some which have deep historical roots, are no longer properly understood and appreciated. Some of these customs may be beautiful, but they no longer serve as means of communicating the Gospel. We should not be afraid to re-examine them. At the same time, the Church has rules or precepts which may have been quite effective in their time, but no longer have the same usefulness for directing and shaping people’s lives. Saint Thomas Aquinas pointed out that the precepts which Christ and the apostles gave to the people of God ‘are very few’. Citing Saint Augustine, he noted that the precepts subsequently enjoined by the Church should be insisted upon with moderation ‘so as not to burden the lives of the faithful’ and make our religion a form of servitude, whereas ‘God’s mercy has willed that we should be free’. This warning, issued many centuries ago, is most timely today. It ought to be one of the criteria to be taken into account in considering a reform of the Church and her preaching which would enable it to reach everyone” (EG, 43).

### 3.2.2. *The anthropological revolution*

Christianity provides us with a new paradigm with regard to the human person. It has freed society from a cosmic paradigm, and formulated ideals to create a better future for humankind. Pope Francis writes, “In our time humanity is experiencing a turning point in its history. We can only praise the steps being taken to improve people’s welfare in areas such as health care, education and communications. At the same time, we have to remember that the majority of our contemporaries are barely living from day to day, with dire consequences. A number of diseases are spreading. The hearts of many people are gripped by fear and desperation. The joy of living frequently fades... this epochal change has been set in motion by the enormous qualitative, quantitative, rapid and cumulative advances occurring in the sciences and in technology, and by their instant application in different areas of nature and life. We are in an age of knowledge and information, which has led to new and often anonymous kinds of power” (EG, 52).

The Pope also warns us that, “...human beings are themselves considered consumer goods to be used and then discarded. We have created a ‘throw away’ culture, which is now spreading. It is no longer simply about exploitation and oppression, but something new. Exclusion ultimately has to do with what it means to be a part of the society in which we live; those excluded are no longer society’s underside or its fringes or its disenfranchised – they are no longer even a part of it. The excluded are not the ‘exploited’ but the outcast, the ‘leftovers’” (EG, 53).

He further states, “One cause of this situation is found in our relationship with money, since we calmly accept its dominion over ourselves and our societies. The current financial crisis can make us overlook the fact that it originated in a profound human crisis: the denial of the primacy of the human person! We have created new idols. The worship of the ancient golden calf has returned in a new and ruthless guise in the idolatry of money and the dictatorship of an impersonal economy lacking a truly human purpose. The worldwide crisis affecting finance and the economy lays bare their imbalances and, above all, their lack of real concern for human beings; man is reduced to one of his needs alone: consumption” (EG, 55).

Today, as in the past, we recall that the life and teachings of Jesus of Nazareth are meant to tell us that money, knowledge, and technology are made for the human person and not the opposite.

### 3.2.3. *The cosmic revolution*

The cosmos is for the human person and not the opposite; men and women are subject to God not the cosmos; indeed, the cosmos is subject to the human person. Pope Francis reiterates this idea as one of the four principles that he proposes in the section of *Evangelii Gaud-*

ium entitled “The Common Good and Peace in Society. The principle he refers to is that ‘time is greater than space.’ Specifically, he says, ‘...giving priority to space means madly attempting to keep everything together in the present, trying to possess all spaces of power and of self-assertion; it is to crystallize processes and presume to hold them back. Giving priority to time means being concerned about initiating processes rather than possessing spaces. Time governs spaces, illuminates them, and makes them links in a constantly expanding chain, with no possibility of return. What we need, then, is to give priority to actions which generate new processes in society and engage other persons and groups who can develop them to the point where they bear fruit in significant historical events, without anxiety, but with clear convictions and tenacity’” (EG, 223).

In expanding on these ideas further, the Holy Father observes, “Sometimes I wonder if there are people in today’s world who are really concerned about generating processes of people-building, as opposed to obtaining immediate results which yield easy, quick short-term political gains, but do not enhance human fullness. History will perhaps judge the latter with the criterion set forth by Romano Guardini: ‘The only measure for properly evaluating an age is to ask to what extent it fosters the development and attainment of a full and authentically meaningful human existence, in accordance with the peculiar character and the capacities of that age’. This criterion also applies to evangelization, which calls for attention to the bigger picture, openness to suitable processes and concern for the long run. The Lord himself, during his earthly life, often warned his disciples that there were things they could not yet understand and that they would have to await the Holy Spirit” (EG, 224-225).

#### 3.2.4. *The social revolution*

The Gospels point out Jesus’ freedom as he related to people from every social class. He established relationships with those marginalized by the Jews. He held up children as models of openness to God; he rejected the religious discrimination of women and welcomed them into his group. He allowed the lepers to approach him and touch him, and he used his healing power to reintegrate them into society. He spoke to the peasants, men and women who were despised by the Pharisees; he ate with prostitutes and the outcasts of society. All of this indicates an option for social and religious tolerance: It is no longer possible to maintain that religion should be restricted to the private sphere and that it exists only to prepare souls for heaven.

We know that God wants his children to be happy in this world, even though they are called to fulfillment in eternity, for he has created all things for their enjoyment. It follows that Christian conversion

demands reviewing those areas and aspects of life related to the social order and the pursuit of the common good. An authentic faith, which is never fully comfortable or personal, always involves a deep desire to change the world, transmit values, and leave this earth better than we found it. We love this magnificent planet on which God has put us, and we love the human family which dwells here with all its tragedies and struggles, its hopes and aspirations, its strengths and weaknesses. The earth is our common home and we are all 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. Pope Francis notes that, "...All Christians, their pastors included, are called to show concern for the building of a better world. This is essential, for the Church's social thought is primarily positive: it offers proposals, it works for change, and it constantly points to the hope born of the loving heart of Jesus Christ. 'At the same time, it unites its own commitment to that made in the social field by other Churches and Ecclesial Communities, whether at the level of doctrinal reflection or at the practical level'" (EG, 183).

### 3.2.5. *The political revolution*

In a previous era, people were subject to the cosmos because of laws, traditions, and customs of the societal group they belonged to, and as a result of the political organization of that era. But in our present day, political authority, however, cannot pretend to know those realities that belong to God alone. Jesus revolutionized the social order and the State when he said, "Repay to Caesar what belongs to Caesar and to God what belongs to God" (Mat. 22:21). Thus, the Christian affirmation is that "we must obey God rather than human beings" (Acts 5:29), has dethroned the State as the sole arbiter of human rights. Pope Francis said, "I ask God to grant us more politicians capable of sincere and effective dialogue aimed at healing the deepest roots – and not simply the appearances – of the evils in our world! Politics, though often denigrated, remains a lofty vocation and one of the highest forms of charity, inasmuch as it seeks the common good. We need to be convinced that charity is 'the principle not only of micro-relationships (with friends, with family members or within small groups) but also of macro-relationships (social, economic and political ones)'. I beg the Lord to grant us more politicians who are genuinely disturbed by the state of society, the people, the lives of the poor! It is vital that government leaders and financial leaders take heed and broaden their horizons, working to ensure that all citizens have dignified work, education and healthcare. Why not turn to God and ask him to inspire their plans? I am firmly convinced that openness to the transcendent can bring



about a new political and economic mindset which would help to break down the wall of separation between the economy and the common good of society” (EG, 205).

### 3.2.6. *The ethical revolution*

Christianity leads people from an ethical position based on the cosmos to a position that is grounded on human relationships: “You shall love the Lord your God with all your heart, with all your soul, with all your mind and with all your strength... You shall love your neighbor as yourself” (Mk. 12:29-31). The new Christian ethic implies a movement toward an way that values the poor over the rich (as seen in the Beatitudes). In the words of Nietzsche: “The gospel is the news that a gateway to happiness stands open to the poor and lowly and that a war is being waged against the noble and powerful... Christianity grows up among outcasts and the condemned, among lepers of all kinds, sinners, publicans, prostitutes, the most stupid folk...”<sup>17</sup>

As Christianity presented a new idea of God and the human person when seen in the image of the Crucified, it also created a new ethic based on love and the preferential option in favor of the most vulnerable members of society. Thus, the Crucified is the revelation of that which men and women do not want to be and yet are. The image of the human person in the Crucified signifies the elimination of “superman” and all illusions surrounding such an image. Pope Francis writes:

“...this is why I want a Church which is poor and for the poor. They have much to teach us. We need to let ourselves be evangelized by them. The new evangelization is an invitation to acknowledge the saving power at work in their lives and to put them at the center of the Church’s pilgrim way. We are called to find Christ in them, to lend our voice to their causes, but also to be their friends, to listen to them, to speak for them and to embrace the mysterious wisdom, which God wishes to share with us through them” (EG, 198).

Pope Francis also observes that,

“Our commitment does not consist exclusively in activities or programs of promotion and assistance; what the Holy Spirit mobilizes is not an unruly activism, but above all an attentiveness which considers the other in a certain sense as one with ourselves. This loving attentiveness is the beginning of a true concern for their person which inspires me effectively to seek their good. This entails appreciating the poor in their goodness, in their experience of life,

---

<sup>17</sup> FRIEDRICH NIETZSCHE, *The Will to Power*, translated by Walter Kaufmann and R.J. Hollingdale, Vintage Books, New York, 1968, p. 123.

in their culture, and in their ways of living the faith. True love is always contemplative, and permits us to serve the other not out of necessity or vanity, but rather because he or she is beautiful above and beyond mere appearances: 'The love by which we find the other pleasing leads us to offer him something freely'. The poor person, when loved, 'is esteemed as of great value', and this is what makes the authentic option for the poor differ from any other ideology, from any attempt to exploit the poor for one's own personal or political interest. Only on the basis of this real and sincere closeness can we properly accompany the poor on their path of liberation. Only this will ensure that in every Christian community the poor feel at home. Would not this approach be the greatest and most effective presentation of the good news of the kingdom? Without the preferential option for the poor, 'the proclamation of the Gospel, which is itself the prime form of charity, risks being misunderstood or submerged by the ocean of words which daily engulfs us in today's society of mass communications'" (EG, 199).

Our preferential option for the poor must mainly translate into a privileged and preferential religious care. The Holy Father has a particular concern in this area, as he states, "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. While it is quite true that the essential vocation and mission of the lay faithful is to strive that earthly realities and all human activity may be transformed by the Gospel, none of us can think we are exempt from concern for the poor and for social justice: 'Spiritual conversion, the intensity of the love of God and neighbor, zeal for justice and peace, the Gospel meaning of the poor and of poverty, are required of everyone'" (EG, 201).

### ***3.3. A missionary church reaching out to others, and animated by the joy of Christ***

From the perspective of the Church in Latin America and the Church in general, Pope Francis has united our theological reflections with those of persons from other continents: When the Church summons Christians to take up the task of evangelization, she is simply pointing to the source of authentic personal fulfillment. Here we discover a profound law of reality: that life is attained and matures in the measure that it is offered up in order to give life to others. This is what mission means (EG, 10). If the Church and Christian theology have something to proclaim and to offer to the world, it is a new future.

This is not an attempt to discuss who possesses the truth, – the Church or the world – but rather it is an attempt to discover that both

the Church and the world possess something of the truth and the truth of both parties needs to be integrated in a complementary manner. The truth does not exclude but rather integrates. The incarnation of the Church in the post-modern era signifies an incarnation in the midst of pluralism. All of this is one of the achievements that have resulted from the openness created by the Second Vatican Council. Now the Church must confront, accompany and help to guide the People of God who live in the midst of a post-modern society, people who are often disillusioned and helpless, and who experience the temptation to adhere to neo-liberalism or neo-conservatism or religious fundamentalism.

Pope Francis' desire for a poor church, for a church that is a friend of the poor not only echoes the hope of the Church in Latin America, but it is also an invitation to all the faithful to follow and to imitate the Son of God who became man, who being rich opted to become poor so that he might share with all people the richness of his divine condition. Therefore, Jesus speaks and acts in accord with the spirit of the gospel and is able to sense the transformative and salvific power of his words, "Blessed are the poor in spirit, for theirs is the kingdom of heaven" (Mat. 5:3).<sup>18</sup> Christ calls the pilgrim church to on-going renewal and reform. The Church, as a human and worldly institution, is always in need of renewal and reform. There are ecclesial structures which can hamper efforts at evangelization. Yet even good structures are only helpful when there is someone constantly driving, sustaining and assessing them. Without new life and an authentic evangelical spirit, without the Church's "fidelity to her own calling", any new structure will soon prove ineffective" (EG, 26). The Holy Father also says, "I prefer a Church which is bruised, hurting and dirty because it has been out on the streets, rather than a Church that is unhealthy from being confined and from clinging to its own security" (EG, 49).

### ***3.4. An evangelization with itinerant elements in formation and in the missionaries***

The construction of a new paradigm for evangelization arises as a result of the inability of the present model to respond to the new circumstances in which we live. It is the inability of the present model to embrace an attitude of conversion that leads people to a new way of being church and a new way of evangelizing<sup>19</sup>. Just as our mission is accomplished in community and the mission becomes the integrating

---

<sup>18</sup> B. FORTE, "Sinceridad, sencillez, sobriedad: he aqui Francisco," in *Seminarios*, 2014.

<sup>19</sup> A. BOGATÁ, *El paradigma de evangelización en la arquidiócesis de Bogotá. Fundamentos teológicos y pastorales*, Bogotá, Instituto San Pablo Apóstol, 2014.

element of our life as Vincentians, we can also say the same thing about the itinerant character of our life together and our on-going formation. To journey with another is to be an itinerant missionary, which is one from the perspective of evangelizing the poor in the same manner as Vincent de Paul and from the perspective of our vocation as a response to God's call. Taking responsibility for our on-going formation is a way of becoming an itinerant missionary, because we renew our thinking and our methods.

Realizing that as missionaries we are called to embrace an itinerant condition, it is necessary to strengthen our manner of reflection, to continually update methods we utilize to accomplish the mission, and to revise materials we use. This means we must be aware of the reality of each place where we are called to mission, and we must also be clear about the financial resources that are available for the mission and use the means of communication that are currently in vogue.

Yes, there are risks in all of this but some of those risks can be minimized if we view the mission in stages; if we integrate our plans with the diocesan and parish plans; and if we dedicate the necessary time to our pastoral ministry so people see that evangelization is our primary concern. As missionaries reveal their enthusiasm for the mission, they motivate others to become involved in the mission. Intellectual and spiritual preparation become great tools for the missionary and provide him with security and authority to proclaim the gospel. Missionaries must always be willing to provide for the pastoral needs of the people.

Here I want to present some of the challenges that our itinerant condition as missionaries presents to us, and that should engage us in a process of serious, profound dialogue and discernment:

- the challenge of embracing the new era rather than living in the past;
- the challenge of going out and mingling in the midst of the countless men and women who are poor rather than seeking refuge in our rooms;
- the challenge of walking along unknown but more effective and hopeful paths rather than traveling along known but obsolete paths;
- the challenge of embracing a community project over one's own personal project;
- the challenge of keeping pace with the members of the community rather than asking the community to keep pace with oneself;
- the challenge of maintaining a balance between opening our houses to the faithful and preserving some areas of the house for the exclusive use of the residents of the house;

- the challenge of maintaining a balance between tending to the urgent demands of ministry and setting aside time to be present to the members of the local community;
- the challenge of utilizing modern technology and being faithful to Vincent's demand to use "simple methods";
- the challenge of affirming "the outcasts" as protagonists of history rather than place oneself at the center of attention of every community and/or apostolic event.

Embracing the itinerant mission rather than simply opening new paths is our irrefutable task if we want to follow the path of Jesus Christ and of Vincent de Paul, if we want to respond to the urgent spiritual needs of today's world. To develop missionary methods, to realize that fulfilling the mission is a gradual process and to transform our mission into a hope filled mission... all of this will enable us to avoid missionary burn-out.

Throughout history, the image of the Church has been portrayed using various biblical images (patristic, modern, and contemporary images). The Second Vatican Council spoke of "figures" or "symbols" that reveal the nature of the Church: the people of God, the sacrament of salvation and the community of believers (*Lumen Gentium*, 6). These are images that recover the primitive meaning of communion or *koinonia*. Today, the images that are utilized by Pope Francis affirm not only the meaning of communion but also the meaning of spirituality and evangelization

Pope Francis has stated that from the perspective of a missionary church we must recognize that every experience of evangelization ought to be focused on a spirituality that offers meaning and a clear expression of communion and drawing closer to those on the peripheries. This can only be accomplished with on-going effort so that people become involved in and support the work that has been undertaken by those ministers who are attempting to build up the community and attempting to involve the greatest number of people in the experience of Church. The pastoral activity of the Christian community ought to be focused on and enlightened by the Word of God, especially through direct contact with the Gospel and with the familiar and intimate style of Jesus. As ministers reach out to every family and every person such activity should help men and women develop themselves and should enable the walls of indifference and fear and aggression to crumble while at the same time encouraging communion and the development and sharing of personal, family and community talents.

From the perspective of a missionary church that reaches out to others, the greater part of the evangelization efforts of these ministers should be composed of the following elements:

- listening to the communities and sharing life with people who live in the midst of specific cultural environments,
- interacting with a wide range of people and participating in their activities and meetings,
- creating an environment of closeness and accompaniment through house visits and especially in visits to the infirm and the most vulnerable members of the community,
- sharing and participating in family, educational, community, recreational and street activities (organized by many different individuals and/or groups),
- walking the streets of these communities, availability to all sectors of the community, entering every house, giving witness and promoting intimacy and informal dialogue.

The itinerant missionary, animated by the spirit of *Evangelii Gaudium*, ought to be concerned about such things as the following:

- To minister from the perspective of the signs of hope and to make visible all that is good;
- To plant seeds that reflect gospel values and to recover the value of life;
- To know how to initiate relevant and global projects that can be sustained and replicated;
- To put aside ideas and methods that do not enable the Christian community to move forward;
- To identify those situations that enable people to develop personal, family and community plans;
- To be aware of the beliefs and the religious practices of the people who are being served;
- To identify situations favorable for personal, family, and community accompaniment, and to do such accompaniment in a systemic manner;
- To be aware of situations that allow the missionary to draw closer to all the people in the area he is serving;
- To respect the boundaries of people who have been victimized, but also to reassure these same people by their presence and by their willingness to accompany them;
- To know how to establish relationships, and to recover a sense of team and community;
- To take time to listen to people and to form oneself in this pedagogy that will thus allow people to recount their personal life story;

- To identify possible leaders who are willing to become involved in the process of proclaiming the good news of Jesus Christ;
- To avoid at all cost any attitude of paternalism and dependency.

#### 4. Conclusions

Pope Francis is asking us to communicate with a new attitude and to pass on to others that which we have received from Christian tradition and our Vincentian charism. “The itinerant character of the Church as she walks with Jesus is one in which communion and mission are profoundly interconnected” (EG, 23). In fidelity to the example of the Master, it is vitally important for the Church today to go forth and preach the Gospel to all: to all places, on all occasions, without hesitation, reluctance or fear. “The joy of the gospel is for all people: no one can be excluded” (EG, 23). Today, when the networks and means of human communication have made unprecedented advances, we sense the challenge of finding and sharing a “mystique” of living together, of mingling and encounter, of embracing and supporting one another, of stepping into this flood tide, which, while chaotic, can become a genuine experience of fraternity, a caravan of solidarity, a sacred pilgrimage. Greater possibilities for communication can turn into greater possibilities for encounter and solidarity for everyone. If we were able to take this route, it would be so good, so soothing, so liberating and hope-filled! To go out of ourselves and to join others is healthy for us. “To be self-enclosed is to taste the bitter poison of immanence, and humanity will be worse for every selfish choice we make” (EG, 87).

In our day, Jesus’ command to “go and make disciples” echoes in the changing scenarios and ever new challenges to the Church’s mission of evangelization. All of us are called to take part in this new missionary “going forth”. Each Christian and every community must discern the path that the Lord points out, but all of us are asked to obey his call to go forth from our own comfort zone in order to reach all the “peripheries” in need of the light of the Gospel (EG, 20). In the same way that Jesus often spent long hours at night in prayer to the Father and did this in the presence of his disciples, so also the itinerant missionary, at the end of each day, ought to reflect on the various events of the day, speaking about those experiences in prayer, in community life, and in ministerial discernment.

The vision and the discourse of the itinerant missionary should seek to identify and to extol the numerous signs of hope that they discover: the presence and commitment of so many pastoral ministers, the spirit of solidarity, a concern for the human promotion of men and women, a spirit of hard work and an attitude of communion; a willingness and a freedom that allows people to support the processes and the plans of the larger community, signs of piety, commitment to the present real-

ity and to pastoral ministry in the midst of that reality, the participation of children and adolescents in community and ecclesial activities, organizational processes that are established by the laity, people's trust as seen by their participation in the sacrament of Reconciliation and by their willingness to request counseling and spiritual direction, frequent participation in the Eucharist. This fundamental, yet discrete presence, becomes a school of life to continue the mission and to build community.

In closing, this reflection on the importance and the implications of mobility on the mission, I simply want to refer to what Antonio Rodríguez Carmona calls the theology of the prophetic and saving path: God the Father established a saving path. In past, he made a promise for salvation, one fulfilled in and by Jesus, prophet and only Savior. Now the Church, as a prophetic people, has to give witness to that salvation and its instrument until the end of time. That path has four stages: promise, fulfillment/Christ, fulfillment/Church, and fulfillment/consummation<sup>20</sup>.

Translated by CHARLES T. PLOCK, C.M.

---

<sup>20</sup> A. RODRIGUEZ CARMONA, *Predicación del Evangelio de san Lucas*, Madrid, Edice, 1985.