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Gazing at Our World with God's Eyes of Mercy: Pope Francis' Theological Vision

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Abstract: In this article an attempt is made to examine the well-springs of Pope Francis's life to provide a framework for understanding his theological vision. One can find four striking similarities between the life and mission of St Francis of Assisi and Pope Francis who assumed the name Francis immediately after he was elected Pope. St Francis of Assisi embraced a life of poverty, attempted to renew the Church, loved everything in nature as his brothers and sisters and entered into inter-religious dialogue with Muslims. These four traits can be seen in large measure in the life and mission of Pope Francis. Pope's recognition of his self-identity as mission finds expression in his life and his vision of the Church and his leadership of the universal Church. Pope Francis is a 'poor pastor' in the image and likeness of God's Poor Son, Jesus and he is deeply humble and aware of his own sinfulness against the light of God's overwhelming mercy. His theological vision can be summarized in his own words, "God does not provide arguments which explain everything; rather, his response is that of an accompanying presence, a history of goodness which touches every story of suffering and opens up a ray of light." Pope Francis "*experiences* the love of the Most Holy Trinity" with his eyes fixed on "the most merciful gaze of Jesus.

Keywords: Identity, Mission, Communion, Open Church, Dialogue, Going to Periphery

Introduction

In the short span of the first four years of his papacy, Pope Francis has made a profound and lasting impact not only on Christians, but also on our world's citizens, at large. Many might not agree with everything that the pope says and does;¹ yet, few will contest the fact that he has voiced radical and revolutionary opinions on the world stage, loud and clear. Whether he is addressing world bodies like the UN General Assembly, the US Congress or eminent global leaders and religionists, Pope Francis does not mince words. He astutely addresses problems, analyzes issues, builds bridges, critiques evil in all its avatars and maps pathways for making this world a better place. In all his endeavours there is a refreshing newness and a Spirit-powered dynamism that makes people yearn to follow what he says; and even more, to do what he does. Indeed, Pope Francis 'walks the talk', so to say. That is why people listen and learn from him.

This article examines the wellsprings of Pope Francis's life to provide a framework for understanding his theological vision. To achieve this end, while drawing inspiration mainly from Pope Francis's writings, it will also tap relevant fragments from the pope's personal life, pastoral praxis, Jesuit training, daily homilies and the witness of his works, which often preach even louder than his words. Before entering into details of what I hold to be Pope Francis's theological vision, I provide a framework—which could be called a 'Peter Paradigm'—that could help us to comprehend his theological vision.

1. A 'Peter Paradigm' Integrating Identity, Community and Mission

Simon Peter is considered as the 'First Pope' of Christian history. His life could be a model for church leaders who desire to follow Jesus faithfully and lead his flock fruitfully. In a engaging encounter with his apostles (Mt 16:13-20), Jesus gives Simon, son of Jonah, a new identity, entrusts him with a community and commissions him on a mission. In identifying Jesus as the Christ, God's Anointed One, Jesus gives Simon an identity as *Petros* (Greek) or *Cepha* (Hebrew),

the Rock, entrusting him with shepherding a Christic/Messianic community, commissioning him for the ministry of reconciliation.

The Bible positively uses ‘rock’ for no one else except God. David sings: “The Lord is my rock, my fortress, my deliverer; my God, my rock, in whom I take refuge” (2 Sam 22:2-4). On the one hand, the psalms have rich references to God as Rock (18:2; 31:3; 62:2; 78:35; 95:1, etc.), for in God the Israelites experience safety and security; but, on the other, if people seek security in creatures rather than in their Creator, then God can become “a rock one stumbles over—a trap and a snare for the inhabitants of Jerusalem” (Isa 8:14-15). After being identified as the ‘Christ/Messiah’ Jesus renames Simon as *Petros* or *Cepha*, i.e., Rock, thereby giving him a positive identity as one who will be the cornerstone for his new community, the church. Sadly, soon after Simon is renamed and given a leadership role in the church, he becomes a stumbling block to Jesus’ journey towards Jerusalem. Here, Jesus sternly reprimands him with the negative nuance attached to *Petros*: “Get behind me, Satan! You are a *stumbling block* to me...” (Mt 16:23). By placing obstacles in Jesus’ pathway to his passion and death, Peter seemingly partners Satan who tempts Jesus at the start of his ministry (Mt 4:1-11). Nonetheless, later, a repentant and renewed Peter will use both, the positive and negative nuances of rock imagery in his writings to describe Christ and the new Christic community.²

It is beyond the scope of this article to enter into Biblical details of these passages. Suffice it to say that the awareness of one’s identity leads to conception and construction of a particular community, and consequent involvement in mission. Community, identity and mission, therefore, are interlinked and interpenetrate to mutually influence each other. Put in theological terms one can say that a *Christology/theological anthropology* (i.e., ‘who’ one understands oneself to be vis-à-vis ‘who’ one understands Christ to be) influences one’s *ecclesiology* (one’s concept of church/community), and determines one’s *missiology* (‘what’ one’s mission is). We will examine the life and the mission of Pope Francis within this framework of Community, Identity and Mission.

2. Interrogating the Identity of Pope Francis

After the 2013 papal conclave, Cardinal Jorge Mario Bergoglio's assuming the name 'Francis'—after St. Francis of Assisi—coming after 23 Johns, 16 Benedicts, 14 Clements, 6 Pauls and 2 John Paul's is strikingly singular, selective and suggestive. Among other virtues, Francis of Assisi is universally loved even today, because he: (a) embraced poverty with unprecedented ardour, (b) sought relentlessly to renew the church of his times when he heard a voice from a crucifix at San Damiano saying, "Go and repair my house which is falling into ruin!"³ (c) loved nature and all living creatures as his sisters and brothers, and, (d) journeyed to Egypt to meet a Muslim sultan and can, by extension, be regarded as a pioneer in what today we call interfaith dialogue.⁴ These four traits can be seen in large measure in the life and mission of Pope Francis.

The personal poverty of Pope Francis can be perceived in his lifestyle already when he was a pastor in a poor parish in Buenos Aires, Argentina. He would travel by public transport or walk around frequently to visit the poorest of poor in his parish. Interestingly, soon after being elected as pope, he refused the pompous paraphernalia of the papacy—cape of fur, gold ring and cross, new shoes, special papal vehicle, etc., and travelled together with fellow cardinals to his residence, queuing up to pay his bills.

Pope Francis treasures poverty not because poverty is good in itself [it is not!]; but, since, in the poor and the sick, one meets God. In one of his homilies, he said, "To encounter the living God it is necessary to tenderly kiss Jesus' wounds in our hungry, poor, sick and incarcerated brothers and sisters."⁵ He added, "The path to our encounter with Jesus-God are his wounds. There is no other."⁶ According to Pope Francis, all Christians derive their identity from the poor Christ. In his Lenten Reflection for the year 2014, he wrote: "In imitation of our Master, we Christians are called to confront the poverty of our brothers and sisters, to touch it, to make it our own and to take practical steps to alleviate it."⁷

Pope Francis is humble and self-effacing to the core. In one of his first interviews after being elected pope, he openly confessed, "I am a sinner, but I trust in the infinite mercy and patience of our

Lord Jesus Christ.”⁸ This has led him to stress not only his need for God’s mercy, but also to create much-needed awareness that all of us, Christians, are sinners in need of God’s mercy. This ‘stamp of sinfulness’, so to say, and need for God’s mercy, will run throughout the papacy of Francis since the theme of mercy figures prominently in his papal motto: “*miserando atque eligendo*,” literally meaning, “by having mercy, by choosing him.”⁹ This motto was not something he cleverly crafted on being elected pope; but it was already his catch-line during his tenure as bishop.

Among many outstanding virtues that characterize Pope Francis, we highlight but three, which we have hinted at. First, Pope Francis is a ‘poor pastor’ in the image and likeness of God’s Poor Son, Jesus. Second, Pope Francis is deeply humble and aware of his own sinfulness against the light of God’s overwhelming mercy. Third, Pope Francis “*experiences* the love of the Most Holy Trinity” with his eyes fixed on “the most merciful gaze of Jesus.”¹⁰ By experiencing and identifying Jesus as ‘The Merciful One’ Francis, in turn, sees himself as a disciple of Jesus and a ‘chosen one’ for a Trinity-given mission of mercy. This tripod seems to be the bedrock upon which Pope Francis builds community (church and world), and maps out the church’s mission in our times and places.

3. Pope Francis’s Conception of a Poor and Open Church

In his dual dynamic of: (a) identifying Christ as the poor, humble, merciful Son of God, and, (b) identifying himself as a Francis-of-Assisi type apostle of the ‘good news’ of this same Christ, Pope Francis provides pointers of ‘what’ this church-body ought to be and ‘who’ ought to be its prime organs and privileged beneficiaries. A few days after being elected pope, in a BBC interview, Francis spoke of his dreams to have “a poor church for the poor.”¹¹ This theme finds initial mention in *Lumen Fidei*, his first encyclical released in July 2013. Pope Francis writes:¹²

Nor does the light of faith make us forget the sufferings of this world. How many men and women of faith have found mediators of light in those who suffer! So it was with Saint Francis of Assisi and the

leper, or with Blessed Mother Teresa of Calcutta and her poor. They understood the mystery at work in them. ... To those who suffer, God does not provide arguments which explain everything; rather, his response is that of an accompanying presence, a history of goodness which touches every story of suffering and opens up a ray of light.

Mention of the poor and the image of a poor church features more forcefully in *Evangelii Gaudium*, Pope Francis's November 2013 Apostolic Exhortation on the 'Proclamation of the Gospel in Today's World'. Notably, he does not see the poor as mere beneficiaries of Christian charity, but as subjects who have taught him valuable lessons about Christian joy. He writes, "I can say that the most beautiful and natural expressions of joy which I have seen in my life were in poor people who had little to hold on to."¹³ It is to these that all Christians and the church must "go forth from our own comfort zone in order to reach all the 'peripheries' in need of the light of the Gospel."¹⁴

Francis wants a *poor church* to go the *peripheries* not as a macho conquistador but as a loving mother nursing sick, wounded children, even if it means apparent defilement:¹⁵

I prefer a Church which is bruised, hurting and dirty because it has been out on the streets, rather than a Church which is unhealthy from being confined and from clinging to its own security. I do not want a Church concerned with being at the centre and then ends by being caught up in a web of obsessions and procedures. If something should rightly disturb us and trouble our consciences, it is the fact that so many of our brothers and sisters are living without the strength, light and consolation born of friendship with Jesus Christ, without a community of faith to support them, without meaning and a goal in life

The church that goes forth to love and serve the poor, needy, sick, suffering, peripheral peoples, etc., must comprise of joyful evangelizers, not mournful "sourpusses" and "disillusioned pessimists"¹⁶ obsessed with "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."¹⁷ Pope Francis prays: "God save us from a worldly Church with superficial spiritual and pastoral trappings! This stifling worldliness

can only be healed by breathing in the pure air of the Holy Spirit who frees us from self-centredness cloaked in an outward religiosity bereft of God.”¹⁸ Thus, we see him pleading for a church nourished with a deep spirituality rather than depending on human intelligence and competence to accomplish God’s will.

Being in the echelons of ecclesial power, concomitant with his episcopal and cardinal engagements, Pope Francis wisely seeks to turn the church’s pyramidal hierarchy topsy-turvy by what seems to be a three-pronged strategy aimed at greater equality and wider participation: First, in ironic ‘Christmas wishes’ to members of the Vatican Curia, he enumerated 15 ‘ailments’ that paralyze church functioning. His diagnosing of these ills as *Martha-ism*, Spiritual Alzheimer’s, Existential Schizophrenia, Exhibitionism, Funereal Face, etc., conveyed an unequivocal message that the messy Vatican bureaucracy needed trimming and cleansing.¹⁹ Second, while being rightly critical of a rigid, legalistic and Roma-centric Vatican Curia, a month after his election to the papacy, Pope Francis appointed a ‘Council of Cardinals’ with 8 members from all the continents to advise him on church matters, worldwide. Third, to offset the grave dangers of clericalism and to restore to the lay faithful their rightful roles and responsibilities in the church, he organized two ‘Synods of the Family’, the outcome of which was his Post-Synodal Apostolic Exhortation ‘*Amoris Laetitia*’ on love in the family on March 19, 2016.

While constantly speaking about the important and indispensable role of the ‘domestic church’, the family, in fostering the peace and prosperity of church and world, Pope Francis once again echoes a clear ‘option for the poor’ (i.e., the economically poor as well as unwed mothers and single-parent families), for whom he pleads that: “In such difficult situations of need, the Church must be particularly concerned to offer understanding, comfort and acceptance, rather than imposing straightaway a set of rules that only lead people to feel judged and abandoned by the very Mother called to show them God’s mercy.”²⁰ In this regard, should one think of Pope Francis as just another social worker striving to solve sociopolitical and economic problems of families, one must note the many times that his visions for family, church and global community are solidly

based on his contemplation of the Holy Family of Nazareth and the Triune God. He writes: “Every family should look to the icon of the Holy Family of Nazareth.”²¹ Moreover: “In the human family, gathered by Christ, ‘the image and likeness’ of the Most Holy Trinity (cf. Gen 1:26) has been restored, the mystery from which all true love flows. Through the Church, marriage and the family receive the grace of the Holy Spirit from Christ, in order to bear witness to the Gospel of God’s love.”²²

By desiring an ‘open church’ with open doors and windows, Pope Francis combats all forms of ‘*Churchianity*’, clericalism, legalism and sterile institutionalization, while endorsing a ‘*Regnocentrism*’: a focus on ushering in God’s Reign—that ‘Kingdom of God’ which Jesus lived and died for. This inclusive ecclesial endeavour comes with consciousness of our own sinfulness and limitations, coupled with an unfaltering faith that the Triune God directs our history. This also makes us humbly aware of the ‘already’ and the ‘not-yet’. In a climactic conclusion to *Amoris Laetitia*, Pope Francis writes:²³

No family drops down from heaven perfectly formed; families need constantly to grow and mature in the ability to love. This is a never-ending vocation born of the full communion of the Trinity, the profound unity between Christ and his Church, the loving community which is the Holy Family of Nazareth, and the pure fraternity existing among the saints of heaven. Our contemplation of the fulfilment which we have yet to attain also allows us to see in proper perspective the historical journey which we make as families, and in this way to stop demanding of our interpersonal relationships a perfection, a purity of intentions and a consistency which we will only encounter in the Kingdom to come.

Rooted in our kenotic Christic identity and in the Triune God’s revealed intent for the blossoming of God’s Reign with the church as its seed, servant and sacrament, Pope Francis draws designs for mission—not as some triumphalist conquest of church-planting to the ends of the earth, but as a collaborative ‘*com-mission*’—sowing the seeds and inviting peoples of goodwill to co-operate *with* God in establishing God’s Reign, today.

4. Pope Francis’ Vision for Mission: I, You, and We on

Divine ‘Com-mission’

Just as Pope Francis’s vision of family, church and world overflow from his own identity and the identity that he imputes to Christ, so does his vision of mission depend on his conception of the poor and open church. Indeed, though theoretically and theologically distinct, the triptych of community-identity-mission is inseparable since each influences the other two, and, in turn, is moulded by the other two. Nitpicking on which comes first: community? identity? mission? is like haranguing about which comes first: chicken or egg? One should rather see Pope Francis’s mission mapping as a series of concentric circles beginning with ‘I’, then overflowing to ‘You’ [singular and plural], and culminating with a ‘We’ (embracing church, society, world and cosmos).

“*I am a mission on this earth*” is one of the finest and most cryptic of lines penned by Pope Francis.²⁴ This pithy phrase is sandwiched between two others, i.e., “My mission of being in the heart of the people is not just a part of my life or a badge I can take off; it is not an ‘extra’ or just another moment in life. Instead, it is something I cannot uproot from my being without destroying my very self”; and: “We have to regard ourselves as sealed, even branded, by this mission of bringing light, blessing, enlivening, raising up, healing and freeing.” We normally think of mission at the level of ‘doing’. By contrast, Francis situates mission at the level of ‘*being*’. Mission *is* my DNA, my deepest identity. Mission is “*in my heart*” and unfailingly leads me “*in the heart of people.*” I must confess that I have not been able to fully comprehend the depth-height-width-breadth of this statement no matter how much I’ve tried. It always takes me to the ‘beyond’, the ‘more’; or, what, as a Jesuit, my namesake, Pope Francis, and I, would call the ‘*magis*’.

I might, at best, sound presumptuous, or, at worst, be woefully wrong, by suggesting that the ‘Francis’ that our pope sought to emulate was, yes, *consciously* Francis of Assisi, but *unconsciously* also Spanish Jesuit Francis Xavier. Doesn’t one see and sense that in his persistence on poor pastors, going forth, [from] open churches, [to] crucified peoples, [for] peripheral missions, Pope Francis is also revealing his inner ‘*Jesuitness*’ animated by the glowing example of Jesuit saints like Francis Xavier? To substantiate my claim, I can

only mention Chris Lowney's book "Pope Francis: Why He Leads the Way He Leads" that unearths the Jesuit wellsprings from which Pope Francis draws inspiration.²⁵ Be that as it may, the 'discernment' woven into Pope Francis's missionary style is indubitably part of the Jesuit legacy.²⁶ He writes: "It is not advisable for the Pope to take the place of local Bishops in the *discernment* of every issue which arises in their territory. In this sense, I am conscious of the need to promote a sound 'decentralization'."²⁷ Also, "The kingdom, already present and growing in our midst, engages us at every level of our being and reminds us of the principle of *discernment* which Pope Paul VI applied to true development: it must be directed to 'all men and the whole man'."²⁸

Through prayer and discernment, the "I" must venture out to find some suitable "You" (individuals and groups of people of goodwill) to cooperate in the divine *com*-mission. I purposefully break up the word 'commission' into '*com*-mission', referring to a 'mission *with*' [God] since Pope Francis is always and everywhere mindful that God is the Alpha and Omega of all our missionary stirrings and strivings. The church, therefore, does not work for God in isolation, but partners all peoples who can also be seen as 'missionaries'. Thus, in part IV entitled 'Social Dialogue as a Contribution to Peace' of the larger chapter 4 of *Evangelii Gaudium* entitled: 'The Social Dimension of Evangelization', Pope Francis goes beyond the confines of church to call upon all peoples of goodwill to dialogue and cooperate with each other to construct a more just and peaceful world for all.²⁹ This style of first making an appeal to Christians, and then amplifying his appeal to all people of goodwill, is conspicuously evident in what can be considered the most distinctive encyclical of Pope Francis: *Laudato Si'* on the care for our common home. Here, in chapter V entitled, 'Lines of Approach and Action', Pope Francis draws up an integral, extra-ecclesial and global plan for tackling the massive ecological problems of our day.³⁰ Ultimately, are not 'You' and 'I' inseparably bound together as a global, familial 'We'—all God's children irrespective of manmade divisions of creed, colour, class, culture, caste and country?

Community, for Pope Francis, does not only mean a community of human beings, but, like his patron, Francis of Assisi, refers to

all God's creatures in our cosmic 'common home'. Hence, he denounces as 'sin' our abuses of nature. He writes: "Nor can we overlook the social degeneration brought about by *sin*, as, for example, when human beings tyrannize nature, selfishly and even brutally ravaging it. This leads to the desertification of the earth (cf. Gen 3:17-19) and those social and economic imbalances denounced by the prophets, beginning with Elijah (cf. 1 Kg 21) and culminating in Jesus' own words against injustice (cf. Lk 12:13; 16:1-31)."³¹ This sin must be purged by joint action of human effort and God's grace. Recently, Pope Francis gave a surprising TED talk on the theme: '*The Future 'You'—Why the Only Future Worth Building Includes Everyone*',³² wherein he says that the future of each and every one of us is interlinked and interdependent. Therefore, each and every one of us is responsible for ensuring a better future, and building a better world. He says, "I ... and you ... and you ... and you ... become a 'We' to begin a 'revolution of tenderness' that can transform the world."

Conclusion

Having examined the three pillars—community, identity, mission—upon which Pope Francis's theological vision is built, one might summarize it as an integral and 'circular' theology born in the Triune God and finding its fulfillment in the same Triune God. The story of Simon Peter gives us a clue that, first, it is God who identifies and calls everyone personally and uniquely. Then, it is also God who assembles and anoints those whom God calls and consecrates. Finally, the calling and consecrating in church-community is for a '*com*-mission' to carry back everything '*with* God' and to God at the end of times when God will be "all in all" (1 Cor 15:28). Thus, we can summarize Pope Francis's theological vision in one line: 'Gazing with God and Going Back to God'.

Notes

- 1 Recently, an Indian, Catholic priest in Italy said in a homily: "In four years Pope Francis has only been bad for the church." See <http://www.ucanindia.in/news/indian-priest-criticizes-pope-peo->

ple-walk-out-of-mass-in-italy/34576/daily. Interestingly, the congregation walked out in protest!

- 2 See, for instance, 1 Pet 2:4-8, which reads as follows: “So as you come to him, a living *stone* rejected by men but chosen and priceless in God’s sight, you yourselves, as living *stones*, are built up as a spiritual house.... For it says in scripture, ‘Look, I lay in Zion a *stone*, a chosen and priceless *cornerstone*, and whoever believes in him will never be put to shame.’ So you who believe see his value, but for those who do not believe, the *stone* that the builders rejected has become the *cornerstone*, and a *stumbling-stone* and a *rock* to trip over.” Italics added.
- 3 John V. Taylor, “Telling the Stories – The Story of St. Francis,” in *Joy in All Things*, ed. D. Kirkpatrick et al., (Norwich: Canterbury Press, 2002), 6.
- 4 See Michael F. Cusato, “From Damietta to La Verna: The Impact on Francis of His Experience in Egypt,” in “Daring to Embrace the Other—Franciscans and Muslims in Dialogue,” *Spirit and Life* 2 (2008): 81-112.
- 5 See his homily on <http://www.news.va/en/news/pope-francis-encounter-the-living-god-through-christ> on the feast of St. Thomas on July 3, 2013. Web-link accessed on May 11, 2017.
- 6 Ibid.
- 7 https://w2.vatican.va/content/francesco/en/messages/lent/documents/papafrancesco_2013122_messaggio-quaresima2014.html.
- 8 See Stephen Bullivant, “‘I am a Sinner’: The Deep Humility of Pope Francis,” in *America* (September 25, 2013). Accessible at <http://www.americamagazine.org/issue/%E2%80%98i-am-sinner%E2%80%99>.
- 9 See Vatican Radio’s web-link <http://www.news.va/en/news/pope-francis-miserando-atque-eligendo> of March 22, 2013. This finds mention in no. 8 of *Misericordiae Vultus*, Pope Francis’s ‘Bull of Indiction of the Extraordinary Jubilee of Mercy, 2015.
- 10 See *Misericordiae Vultus*, nn.6-9, for God’s infinite attributes of mercy and compassion. Quote from n.8.
- 11 See BBC Internet-TV news of March 16, 2013, entitled “Pope Francis wants ‘poor Church for the poor’” on website <http://www.bbc.com/news/world-europe-21812545>.

- 12 *Lumen Fidei*, n.57.
- 13 *Evangelii Gaudium*, n.7.
- 14 *Evangelii Gaudium*, n.20.
- 15 *Evangelii Gaudium*, n.49. See also nn.46-48 for the image of church as mother, forgiving father, etc.
- 16 *Evangelii Gaudium*, n.85.
- 17 *Evangelii Gaudium*, n.95.
- 18 *Evangelii Gaudium*, n.97.
- 19 See Abby Ohlheiser, "The 15 Ailments of the Vatican Curia, according to Pope Francis," in *The Washington Post* (Dec. 22, 2014); at https://www.washingtonpost.com/news/world/wp/2014/12/22/the-15-ailments-of-the-vatican-curia-according-to-pope-francis/?utm_term=.1b46edca94ab.
- 20 See *Amoris Laetitia*: Post-Synodal Apostolic Exhortation on love in the family (March 19, 2016), n.49.
- 21 *Amoris Laetitia*, n.30.
- 22 *Amoris Laetitia*, n.71. See also nn.11,63, for this same Trinitarian vision, the foundation of family life.
- 23 *Amoris Laetitia*, n.325.
- 24 *Evangelii Gaudium*, n.273.
- 25 I write this article in an adivasi mission-station, Dadwada, south Gujarat, with no access to books but only the materials saved in my laptop. This explains the non-availability of details for this book.
- 26 Pope Francis mentions 'discernment' in his writings many times. For instance, in *Evangelii Gaudium*, nn. 16,30,33,43,50,64,77,133,154,166 & 181, with regard to church and mission; and in *Amoris Laetitia*, nn. 6,37,77,79,242,243,249,293,297,298,300,301,303,304,305 & 312, with regard to marriage and family life.
- 27 *Evangelii Gaudium*, n.16. Italics added.
- 28 *Evangelii Gaudium*, n.181.
- 29 In this section of *Evangelii Gaudium* Pope Francis discusses the possibilities dialogue between faith, reason and science [nn.242-243], ecumenical dialogue [nn.244-246], relations with Judaism

[nn.247-249], interreligious dialogue [nn.250-254], and, social dialogue in a context of religious freedom [nn.255-258]

- 30 In this section of *Laudato Si'*, Pope Francis deals with: (1) dialogue on the environment in the international community [nn.164-175], (2) dialogue for new national and local policies [nn.176-181], (3) dialogue and transparency in decision-making [nn.182-188], (4) politics and economy in dialogue for human fulfilment [nn.189-197], and (5) religions in dialogue with science [nn.198-201].
- 31 *Amoris Laetitia*, n.26.
- 32 This talk is accessible on 'You Tube' with the same title.

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