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**MISSION IN CHRIST'S WAY.
THE IMPLICATIONS OF BEING A MISSIONARY IN THE LIGHT OF
THE HOLY SCRIPTURE**

- PhD Thesis Summary -

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Keywords: implications of missionary service, Christian mission, Christian apostolate, mission in Christ's way, Christian missionary.

Summary. The paper contains eight chapters, each with a clear structure, the subject being unfolded logically throughout the thesis. The first chapter highlights the implications of the Christian apostolate reflected in the public activity of Jesus Christ, outlining it as a unique model of Christian mission. Here, our goal was to emphasize that the missionary act has to be done through assuming the culture and way of life of the people from the place where the missionary wishes to preach the Gospel, through unconditional love, through humble attitude, through caring for the sick, by practicing fast and prayer, by involving all Christians in missionary activities, through the complete transfiguration of life, and, not the least, by describing the Kingdom of God with the help of parables. We could say that the missionary activity of Lord Jesus Christ has once and for all set the path on which the Church must walk in its earthly mission.

The second chapter deals with the implications of the Christian apostolate reflected in four of Jesus Christ's discourses containing missionary characteristics. Here, we will refer to the discourse on the Light of the world (*John*, 8:12-59), the discourse on the Good Shepherd (*John*, 10:1-21), the prophetic discourse to His disciples (*Mark*, 13; *Matthew*, 24 :1-25:46; *Luke*, 21:5-36), and to the theological discourse of Lord Jesus Christ about the Eucharist as the goal or purpose of the mission (*John*, 6:22-71). All these discourses reflect certain implications of the missionary service that every Christian is due to assume if he/she wishes to be a true missionary.

In the third chapter, The Awareness of the missionary responsibility, we focus on what is the essential meaning of the Christian apostolate, starting with the text of *Matthew*, 20:20-28. Next, we highlight the responsibilities and troubles that the messengers of Savior Jesus Christ must assume, but also the reward of assuming the Christian apostolate. Towards the end of this chapter, we point out what is Jesus Christ's counsel about how to be a Christian missionary, while also showing what is the warning of the Holy Apostle Paul regarding false teachers, and also what are the main obligations of missionaries to God and people.

The necessity of training the laity as active missionaries is the main topic of the next chapter. How we train the Christians of our times is the fundamental question we want to answer to. We emphasize that the laity need to know their faith as well as possible, which is why the re-preaching of the basic teachings of Christianity and the re-discovery of true

Tradition become a starting point in their formation. Also, the strengthening of faith through active participation in the Holy Liturgy and pastoral visits are other major implications of missionary service regarding the formation of laity as active missionaries. Also, here it was considered updating the methods of catechesis and the importance of using modern tools in transmitting the faith. In addition, we also highlighted the need to centralize catechetical activities in rural parishes and the importance of the relationship with the subjects of catechesis in concrete actions.

The fifth chapter reflects, in our opinion, the most important implication of the missionary ministry, namely: The necessity of communion in the act of confessing the faith. The communion between Lord Jesus Christ and God the Father is the model of all missionary actions. In all his public activity, Jesus appeared to the world as the Father's Envoy and as the doer of His will. When we speak about the confession of faith, we are actually referring to the mission of the Christian to show the world the level of his communion with God through the Holy Spirit. The Christian mission has its source in the relationship of love between man and God. Lord Jesus Christ, being in the deep intimacy of the Father, reveals this intimacy to us at our level of understanding, attracting us at the same time in it. There is an indissoluble connection between the Christian apostolate and the Christian mission. That is, being an apostle of the Lord Jesus Christ presupposes being in communion with Him and only within this communion is the mission possible. Imagine, for example, how much harm a missionary would bring to the world if claimed to come in the name of Christ, but his communion with Him and the Church is broken. Also, in this chapter we deal with the communion of the disciples, with the communion between Christ and the disciples of our times and with some other aspects of the communion that are very necessary in the pastoral missionary activity of today's messengers.

The sixth chapter is entitled The Apostolate demands a plenary commitment. Here I have shown what the requirements of the Christian apostolate are and which must be the coordinates of an authentic missionary ministry. Without updating this full commitment in the act of confessing the faith, we cannot talk about Christian mission or Christianity, but only about a value system based on the ideas of a certain prophet, which every Christian can renounce anyway and at any time, and can also be modified, or understood according to the preferences of anyone.

Another major implication of the Christian apostolate is discussed in chapter seven, entitled Continuous Assumption and Adaptation in the Christian Mission. The development of this theme had as a starting point the sermon of the Apostle Paul from Areopagus. What St. Paul the Apostle did in Areopagus shows that in Christian mission there is need for a serious preaching work, approached with great caution and care, with a lot of pastoral tact, and which to correspond to the religious interior structure of the people from where the missionary preaches. Continuous adaptation in missionary work is absolutely necessary. Without adapting to the environment, time and culture of those whom one is talking about Lord Jesus Christ, the missionary risks not only being misunderstood, but more than that, he risks being removed. Continuous adaptation also refers to the intrusion into the thinking of a certain person in order to understand it and to present the message of the Gospel to them "on their own tongue".

In the last chapter we considered the personality of the priest as a factor of effective mission in a constantly changing society. Here, we have outlined the identity of the Christian missionary, the exigency of his ministry, the way in which he is evaluated, the qualities he must have, but also his responsibilities according to *1 Timothy*, 4:6-16. As well as that, in this chapter we have highlighted how the service of authentic missionaries is, but also what the attitude of the priest must be in a secularized society. The way in which the message of the Gospel must be preached was the main topic of the following subchapters, and in the end, we drew a portrait of a good spiritual father. Therefore, every priest should be aware that the positive effect of his mission is not produced by the multitude of diplomas or by his higher education, but by the concrete relationship he has with God and his parishioners.