



Breaking Open the Lineamenta

Proclaiming the Gospel of Jesus Christ in 21st Century Australia !

Wednesday 28th September, St Patrick's Cathedral Hall, Parramatta

INTRODUCTION TO THE SPEAKERS	2
THEME ONE: A DISCERNMENT OF THE CHANGES IN VARIOUS CULTURAL AND SOCIAL SETTINGS AND THEIR IMPACT ON CHRISTIAN LIFE.....	4
THE CHURCH AND CULTURES IN TRANSITION	4
<i>Gerard Goldman</i>	4
OUR AUSTRALIAN STORY	6
<i>Sr Susan Connelly rsj</i>	6
THEME TWO: A RE-READING OF THE MEMORY OF FAITH.....	8
A NEW WAY OF BEING CHURCH IN TODAY'S WORLD? INSIGHTS FROM THE DOCUMENTS OF THE FEDERATION OF ASIAN BISHOPS' CONFERENCES (FABC).....	8
<i>Dr Jonathan Y. Tan</i>	8
BRINGING FORTH THINGS BOTH OLD AND NEW.....	13
<i>Sandie Cornish</i>	13
THEME THREE: THE UNDERTAKING OF NEW RESPONSIBILITIES IN THE PROCLAMATION OF THE GOSPEL	15
THE CHURCH'S MISSION IS MULTI-DIMENSIONAL	15
<i>Patrick J McNerney</i>	15
PARTNERS IN DIALOGUE.....	18
<i>Trish Madigan op</i>	18
THEME FOUR: THE GENERATION OF NEW ENERGIES WHICH WILL ALLOW FOR THE JOYOUS AND CONVINCING PROCLAMATION OF THE GOSPEL	20
GOOD NEWS	20
<i>AnnMaree Whenman</i>	20
NEW ENERGIES FOR EVANGELISATION	22
<i>Daniel Ang</i>	22
RECOMMENDATIONS AND ADDITIONAL COMMENTS	24

Introduction to the Speakers

Dr Gerard Goldman

Director of The Broken Bay Institute and teacher in BBI's Mission & Culture department. Gerard has extensive experience with Aboriginal communities, particularly in the Northern Territory. A proud 1987 graduate from the *Pacific Mission Institute*, now known as the *Columban Mission Institute*, Gerard also has a Doctor of Ministry – Cross-cultural Ministries from Catholic Theological Union in Chicago, and a Doctor of Missiology from Asbury Theological Seminary, Kentucky.

Sr Susan Connelly rsj

Was previously a teacher and principal in Primary Schools and has had extensive experience teaching Scripture in State Schools. Susan currently works at the Mary MacKillop East Timor Mission. She sees the struggle for justice in East Timor is a microcosm of the efforts world-wide. As an aspect of the need for continuing support of the Timorese people, Susan engages with the dilemma of balancing justice and reconciliation in public speaking and writing.

Dr Jonathan Tan

Senior Lecturer in the School of Theology of Australian Catholic University, Strathfield. He is the author of *Introducing Asian American Theologies* (Orbis Books, 2008), Editor of the *Proceedings of the Catholic Theological Society of America* (2006-present), Assistant Editor of the *New Catholic Encyclopedia Second Edition*, and author of 50 articles, book chapters, and encyclopedia/dictionary entries on *Asian Theologies*, *Asian American Theologies*, *Missiology*, *World Christianity*, and *World Religions*. For more information, see www.jonathantan.org.

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Research and Social Policy Manager at Rosemount Good Shepherd Youth & Family Services. She is a distance tutor in Christian Ethics at the Broken Bay Institute, a sessional lecturer in Missiology at the Catholic Institute of Sydney, a member of the editorial board of the *Solidarity Journal of Secular and Religious Ethics* and of the Augustinian Justice and Peace Commission, founded the online *Faith Doing Justice* project and is a doctoral student in theology at ACU.

Rev Dr Patrick McInerney

Columban missionary priest, Director of the Columban Mission Institute, Coordinator of its Centres for Christian-Muslim Relations and for Mission Studies, coordinator of Missiology at the Catholic Institute of Sydney and a staff member of the Broken Bay Institute's Centre for Mission and Culture. He lectures in Islam and Interreligious Dialogue. Assigned to Pakistan for twenty years, he has a licentiate from the Pontifical Institute for the Study of Arabic and Islamics in Rome (1986), a Masters in Theology from the Melbourne College of Divinity (2003) and a PhD from the Australian Catholic University (2009).

Dr Trish Madigan OP

Chair of the Diocesan Commission for Interfaith Relations, Diocese of Broken Bay and director of CIMER, the Dominican Centre for Interfaith, Ministry, Education and Research (www.cimer.org.au). She completed studies at Tantur Ecumenical Institute in Jerusalem, the Irish School of Ecumenics, Trinity College Dublin, and Harvard Divinity School, specializing in Christian-Muslim relations. She has a Ph.D. from the Department of Arabic and Islamic Studies, University of Sydney and is the author of *Women and Fundamentalism in Islam and Catholicism, Negotiating Modernity in the Globalized World* (Peter Lang, 2011).

Ms AnnMaree Whenman

Lecturer in the School of Religious Education, Australian Catholic University, Strathfield Campus. Previously she was CCD Director and Director of Parish Support in the Diocese of Broken Bay and taught Religious Education and Science in Catholic Secondary Schools.

She is currently completing her PhD in the School of Religious Education at ACU on the history of the provision of Religious Education for Catholic children not attending Catholic schools in NSW.

Mr Daniel Ang

Daniel is Pastoral Planning Officer for the Diocese of Parramatta and was formerly the Coordinator of Parish Services, Parramatta Institute for Mission. He has a Master of Divinity from the Catholic Institute of Sydney.

THEME ONE: A discernment of the changes in various cultural and social settings and their impact on Christian life.

The Church and Cultures in Transition

Gerard Goldman

Director, The Broken Bay Institute

We live in extraordinary times of change. I believe globalization is the mega-context for mission today. While we can have some arguments on when globalization commenced – some pointing to 1492 as the commencement, most agree that the process of globalization began accelerating post WWII, leapt into hyper speed in the aftermath of 1989 breakdown of the world order, the accompanying communications and travel revolution, represented most perfectly by the world wide web, – we could say the speed of change has continued without abatement ever since.

These changes have affected just about every part of the human community. Fr John Prior, a SVD missionary in Indonesia tells the story of some New Guineans paddling their canoe up the river to a little village, where they proceed to the post office, type up and send an email before heading back to their canoe to continue other duties. I know you could add many anecdotes to capture this phenomenon. We truly are living in a world that is getting smaller with each passing moment.

Bob Schreiter comments that globalization as a phenomenon revolves around two axes – connectedness and space. The communications revolution has created unprecedented potentialities for human connectivity. So much social and political change is now directly linked to the ability of people to communicate with each other, effectively mobilise each other, and keep the world informed on what is happening. While not discounting the influence and power of mainstream media, the communications revolution has now distributed power to individuals and communities who through modern technologies, can create networks to influence public opinion. Consider the recent Arab Spring as an example par excellence of this. As a truly global organisation, the Church is perfectly positioned to utilise communications technology, and work in partnership with people of good will, to provide accurate information and stories. In short, through its communications resources and networks, the Church's potential to influence the world has never been greater.

The other axis, space, has led to the obliteration of time and place as an organising principle. We spoke of people being from another time, particularly in social Darwinism, where talk of human evolution placed peoples and cultures at different stages of so-called human development time-lines. Now we have diverse peoples communicating and relating instantaneously around the globe, ala our New Guinean friends.

The Lineamenta acknowledges that we “find ourselves immersed in a period of significant historical and cultural change” (#3) and speaks of six sectors calling for a new evangelisation (#5). The document names these sectors as Culture, Social, Social Communications, Economy, Scientific and Technological Research, and lastly, Civic and Political Life. Time prevents me from discussing these sectors in detail, but issues such as secularism, pluralism, migration, ethnic and religious identity, fundamentalism and violence are noted. This issue of exclusion is particularly important to recognise. While hard to measure, it is estimated that only 20% of the world's population has benefitted from globalisation, with 80% experiencing a worsening of their circumstances (Schreiter 2001:125). It is in this globalised context that exclusion leads to the rise in ethnic and religious identity, and at its extreme the development towards fundamentalism and associated violence.

The document would have greater clarity if the overarching context of globalisation was outlined early, and from that overall mapping the different sectors could be examined. It needs to be named and understood that globalisation, particularly since the 1980s, is the mega-context for mission, and how it is reaching down and impacting every local context on the globe.

I wish to make one comment regarding the nature of the Church's relationship with the world. I am delighted that the Lineamenta calls for the Church to engage with this changing context, and to recognise the strengths, weaknesses (risks), of globalisation. As it states in #5, “In facing these challenges, the Church does not give up or retreat into herself”, rather accepts “the challenge to take part in these phenomena so as to speak and bear witness in these sectors, from the inside” (#7).

The document identifies dialogue as the critical starting point for engagement with the world. Not only should the Church open herself to interreligious dialogue, but also to “dialogue with those to whom religion is something foreign.” Dialogue is identified “as a promising opportunity to learn and compare how the religious question is seen in other religions, thus allowing Catholicism to understand more deeply the ways in which the Christian faith can listen and respond to each person's religious sense” (#8). This attitude to listening is I believe well captured in the following question listed at the end of #4: “In the process of discerning events in history, what should be shared with the universal Church, so that, by mutually listening to these happenings, the universal Church can recognise where the Spirit is leading her in her work of evangelisation?” This stance towards listening will be welcomed by those the Church seeks to engage with.

Listening demonstrates that the Church understands that she is truly in uncharted waters, and more than ever, needs to rely on all people of good will, even those with no religious faith, to assist us in our journey as we seek to discover meaning, our connectedness, so as to enable our story to intelligently engage with these new times.

Our Australian Story

Sr Susan Connelly rsj

Assistant Director, Mary MacKillop East Timor Mission

Derogatory opinions are sometimes expressed by Church people about the increasingly secular nature of Australian society. The decreasing numbers of people practising religion is often interpreted as their failure to connect with God, whereas it may arise from failure of the Church to interpret the society and the times. The task of the Church is to try to recognise where God is moving and to what God is calling.

In Australian society we can find both the movement of the Spirit and the scope for the Gospel to inform our culture. The national traits we prize and apply to ourselves are rightly claimed as real, even though they are sometimes observed in the breach.

The first Australian canonised saint, St Mary of the Cross MacKillop, did not live her dedication in a vacuum. Her particular window on the Gospel captured the essence of the movement of the Spirit in the Australian context in her time, not only influencing society, but being influenced by it.

The relative absence of class distinction in Australia was mirrored in the equality of persons in the Institute which Mary MacKillop founded, the Sisters of St Joseph. Contrary to European religious practice, Mary refused to have 'grades or distinctions' among the Sisters or those to whom they ministered. Mary MacKillop did not invent egalitarianism: she breathed it in from the society around her and in it recognised the action of God.

The generosity of Australians in times of emergency, the willingness to help others especially the underdog, the image of the "battler" mirrored in countless lives across the nation, the love of a good time and plain speaking, and a determination to live life to the full are rich soil in which the Church can both plant and reap.

Authority is not looked on as immutable in Australia and is often questioned and distrusted. Those in responsible positions who abuse authority receive particular opprobrium. There is an impatience with pretence especially when seen in those in high office. Hubris is often attacked through satire, people voice personal opinion freely and regularly, and there is a lack of observation of convention. The Australian Church is in a position to reflect on these Australian tendencies and to avoid using arguments based solely on authority.

The sense of egalitarianism fosters fairness among Australians. If all are equal then all should get the same treatment and all should be listened to as having something to offer. The relative success of Australian multiculturalism illustrates that people are generally accepted for themselves rather than for their origin or social status. Australia was among the first nations to allow

women to vote. Women's leadership is accepted as proper and good, an example of the major contribution of the influence of women in society, while lack of opportunities for women in these roles is seen as deficient. Differences of ethnicity, gender or role are not to be seen as distinctions between persons. The tradition of fairness for all in the Australian psyche is a gift of the Spirit, a gift to the world, a gift which is hand in glove with the Gospel imperative to love all.

A potentially rich mine for the proclamation of the self gift of Jesus Christ is the paradox of the Anzac myth. A deepening grasp of the notion that apparent failure can be a potent source of human growth appears to have taken root. Some worry that glorification of war is the result, but as normal Australian common sense would not see the crucifixion as the glorification of torture, people can be trusted to use the yearly remembrance as a way of reflecting on suffering, on the futility of war and on the deep social sins which cause war. Opportunities abound here for catechesis on the death and resurrection of Jesus and on the Christian life.

Living as an independent agent in a secular society the Church in Australia is in the advantageous position of being free to criticise Government, media and other social forces where human dignity is at stake. Alignment of Church and State brings compromise and complicity as has been demonstrated in numerous nations. The freedom of the Australian Church brings the responsibility to speak and act on behalf of oppressed peoples, especially in our region.

The Lineamenta document states: "there is no escaping the fact that people's lives give force to their efforts at evangelization" (n.22). This is true of individuals and of the Church as a whole. Evangelisation is more done than said.

THEME TWO: A Re-Reading of the Memory of Faith

A New Way of Being Church in Today's World? Insights from the Documents of the Federation of Asian Bishops' Conferences (FABC)

Dr Jonathan Y. Tan

Senior Lecturer, School of Theology, ACU

Chapter One of the *Lineamenta* on the "New Evangelization for the Transmission of the Christian Faith" calls for a re-evaluation of the Church-World relationship and invites us, among other things, to search for "new ways of being Church." How would a new way of being Church in multicultural, multiethnic, multilingual, and multireligious Australia look like? Rather than turn to Europe for past precedents, and because the contemporary Australian society has more in common with Asia than Europe, let us look to Asia and examine the documents of the Federation of Asian Bishops' Conferences (FABC)¹ for fresh ideas.² The FABC has articulated a "new way of being church" in Asia³ that is (i) rooted in the immense diversity and plurality of Asia, (ii) undergirded by a commitment and service to life, and (iii) oriented towards a threefold dialogue with Asian cultures, religions, and the poor as "active integral evangelization."

First, the FABC seeks to work within the diverse and pluralistic Asian world. While others may consider the diversity and plurality of postmodern Europe and North America as challenges that the Church has to confront and overcome, the FABC perceives pluralism as an innate and unique aspect of the Asian socio-religious landscape⁴ and has sought to discover how the Asian Church could be at home within such pluralism,⁵ For the FABC, pluralism is a source of richness and strength that enables different communities to live and work together beyond mere toleration.⁶

Second, the FABC's vision of a "new way of being church" is undergirded by a commitment and service to life that sees God's Spirit as active in the diverse and pluralistic Asian milieu.⁷ FABC VI uses the imagery of Jesus' foot-washing to root its call for commitment and service to life: "We join Jesus in serving life by washing the feet of our neighbours."⁸ FABC VII further develops this commitment and service to life in Asia when it calls for the Church to be "an embodiment of the Asian vision and values of life, especially interiority, harmony, a holistic and inclusive approach to every area of life."⁹ In turn, this entails a deep immersion and experiential participation in the lives of these peoples, not as outsiders who visit and leave, but as insiders who are bound in solidarity with them.¹⁰

Third, the new way of being Church in Asia entails a dialogue with the threefold reality of Asian religions, cultures and poverty.¹¹ For the FABC, dialogue is "an integral part of evangelisation,"¹² "intrinsic to the very life of the Church,"¹³ an "essential mode of all evangelisation,"¹⁴ and "a true

expression of the Church's evangelising action."¹⁵ More particularly, "dialogue is ecclesial: it is the very being and life of the Church as mission."¹⁶ While FABC V affirms that "the proclamation of Jesus Christ is the centre and primary element of evangelization,"¹⁷ nonetheless, it explains that this proclamation is realised through "dialogue and deeds,"¹⁸ and specifically in its threefold dialogue with Asian cultures, religions and the poor.¹⁹ FABC VII reasserted its preference for the "witness of life"²⁰ as the Asian way of proclaiming the Christian Gospel in Asia and coined the term "active integral evangelisation"²¹ to integrate commitment and service to life, life witness, and threefold dialogue.²²

In conclusion, the FABC realises that the Church would never dominate Asia in the manner Christendom dominated medieval Europe, and for the Church's survival it has to become truly rooted in the Asian milieu. Hence, the FABC has chosen to "immerse" the Asian Church in the diverse and pluralistic Asian milieu, sharing life in solidarity with the Asian peoples. The FABC recognises that diversity and pluralism lie at the heart of what it means to be Asian. As Asia is "marked by diversity and torn by conflicts," therefore "the Church must in a special way be a sacrament – a visible sign and instrument of unity and harmony."²³ Moreover, the Church "must live in *companionship*, as true *partners* with all Asians as they pray, work, struggle and suffer for a better human life, and as they search for the meaning of human life and progress," because "the human person created in Christ, redeemed by Christ and united by Christ to himself is the way for the Church, the Church must walk along with him/her in human solidarity."²⁴

ENDNOTES

¹ The FABC is a transnational body comprising fifteen Asian Catholic Bishops' Conferences as full members, viz., Bangladesh, India, Indonesia, Japan, Kazakhstan, Korea, Laos-Cambodia, Malaysia-Singapore-Brunei, Myanmar, Pakistan, Philippines, Sri Lanka, Taiwan, Thailand and Vietnam, as well as ten associate members, viz., Hong Kong, Kyrgyzstan, Macau, Mongolia, Nepal, Siberia, Tajikistan, Turkmenistan, Uzbekistan, and East Timor. The FABC convenes in Plenary Assembly, the highest body, with the participation of all presidents and delegates of member conferences once in every four years. To-date nine plenary assemblies have been held: FABC I: Evangelization in Modern Day Asia (Taipei, Taiwan, 1974), FABC II: Prayer – the Life of the Church in Asia (Calcutta, India, 1978), FABC III: The Church – A Community of Faith in Asia (Bangkok, Thailand, 1982), FABC IV: The Vocation and Mission of the Laity in the Church and in the World of Asia (Tokyo, Japan, 1986), FABC V: Journeying Together Toward The Third Millennium (Bandung, Indonesia, 1990), FABC VI: Christian Discipleship in Asia Today: Service to Life (Manila, Philippines, 1995), FABC VII: A Renewed Church in Asia on a Mission of Love and Service (Sampran, Thailand, 2000), FABC VIII: The Asian Family Towards a Culture of Integral Life (Daejeon, South Korea, 2004), and FABC IX: Living the Eucharist in Asia (Manila, 2009). The foundation for the FABC was laid at an historic meeting of 180 Asian Catholic Bishops in Manila during the visit of Pope Paul VI to the Philippines in November 1970. From its inception, the FABC has sought to make a significant contribution to the development and growth of the spiritual and theological life of the Asian local churches through its Plenary Assemblies, as well as congresses, consultations, colloquia, conferences, and symposia that are organized by its various offices. For an excellent overview of the FABC, its history and theological perspectives, see Edmund Chia, *Thirty Years of FABC: History, Foundation, Context and Theology*, FABC Papers No. 106 (Hong Kong: FABC, 2003). For a more popular presentation of the FABC's early beginnings and significant accomplishments, see Thomas C. Fox, *Pentecost in Asia: A New Way of Being Church* (Maryknoll, NY: Orbis Books, 2002).

² All of the important documents of the FABC have been collected and published in a convenient four-volume collection: *For All The Peoples of Asia: Federation of Asian Bishops' Conferences Documents*

From 1970-1991, eds. Gaudencio B. Rosales & C.G. Arévalo (Maryknoll: Orbis, 1992, hereinafter referred to as *FAPA Vol. I*); *For All The Peoples of Asia Volume 2: Federation of Asian Bishops' Conferences Documents from 1992 to 1996*, ed. Franz-Josef Eilers (Quezon City: Claretian, 1997, hereinafter referred to as *FAPA Vol. II*); *For All The Peoples of Asia Volume 3: Federation of Asian Bishops' Conferences Documents from 1997-2001*, ed. Franz-Josef Eilers (Quezon City: Claretian, 2002, hereinafter referred to as *FAPA Vol. III*); and *For All The Peoples of Asia Volume 4: Federation of Asian Bishops' Conferences Documents from 2002-2006*, ed. Franz-Josef Eilers (Quezon City: Claretian, 2007, hereinafter referred to as *FAPA Vol. IV*). Unless otherwise indicated, all references to the documents of the FABC are taken from this four-volume collection.

³ This forms the core thesis of Thomas Fox's thought-provoking book, *Pentecost in Asia: A New Way of Being Church* (Maryknoll, NY: Orbis Books, 2002). See also Peter C. Phan, "Christian Mission in Asia: A New Way of Being Church," in Peter C. Phan, *In Our Own Tongues: Perspectives from Asia on Mission and Inculturation* (Maryknoll, NY: Orbis, 2003) 13-31; Felix Wilfred, et al., "Document: What the Spirit Says to the Churches. A Vademecum on the Pastoral and Theological Orientations of the Federation of Asian Bishops' Conferences (FABC)," *Vidyajyoti* 62 (1998) 124-133; Jacob Kavunkal, "Local Church in the FABC Statements," *Jeevadhara* 27 (1997) 260-271; L. Stanislaus, "The Responses of the Church to Human Development: An Overview from FABC Documents," *East Asian Pastoral Review* 31 (1994) 95-118; Petrus Maria Handoko, *Lay Ministries in the Mission and Ministry of the Church in Asia: A Critical Study of the FABC 1970-1991* (Rome: Gregorian University Press, 1993); Jacques Dupuis, "FABC Focus on the Church's Evangelising Mission in Asia Today," *Vidyajyoti* 56 (1992) 449-468; FABC Theological Advisory Commission, *Theses on the Local Church: A Theological Reflection in the Asian Context*, FABC Papers No. 60 (Hong Kong: FABC, 1991); and Felix Wilfred, "Fifth Plenary Assembly of FABC: An Interpretation of its Theological Orientation," *Vidyajyoti* 54 (1990) 583-592.

⁴ As the final statement of the FABC's BISA II puts it:

"[P]luralism is a necessity once we work through the mediation of secular analysis and worldviews. This pluralism should not be a threat to our Christian unity, but on the contrary, a positive and creative sign that our unity is deeper than whatever the concrete technical analysis or viewpoints might show: a genuine value that emphasizes unity in diversity" (*BISA II*, art. 10, in *FAPA Vol. I*. 204).

⁵ The following statement from the FABC Theological Advisory Commission's *Theses on Interreligious Dialogue: An Essay in Pastoral Theological Reflection*, FABC Papers No. 48 (Hong Kong: FABC, 1987) summarizes the situation succinctly:

In the course of the last two thousand years the Church has encountered and dialogued with various peoples, cultures and religions, with varying levels of success. Today, however, especially in Asia, in the context of the Great Religions, which are in a process of revival and renewal, the Church is aware of a markedly different situation. We do not ask any longer about the relationship of the Church to other cultures and religions. We are rather searching for the place and role of the Church in a religiously and culturally pluralistic world (*Theses on Interreligious Dialogue*, art. 0.8).

See also the extended discussion in Lorenzo Fernando, "CBCI and FABC on Religious Pluralism," *Vidyajyoti* 64 (2000) 864-869.

⁶ BIRA IV/11 explains the importance of accepting diversity and plurality as follows:

peace and harmony in Asian societies, composed as they are of many cultural, ethnic and linguistic groups, would require recognition of legitimate pluralism and respect for all the groups. Unity, peace and harmony are to be realized in diversity. Diversity is not something to be regretted and abolished, but to be rejoiced over and promoted, since it represents richness and strength. Harmony is not simply the absence of strife, described as "life and let live". *The test of true harmony lies in the acceptance of diversity as richness* (*BIRA IV/11*, art. 15, emphasis added, in *FAPA Vol. I*, 321).

At the same time, the FABC is unequivocal in its rejection of all forms of religious exclusivism and triumphalism, stating: "When various religious groups lay absolute claim to truth, aggressive militancy and divisive proselytism follow and, in their wake, bitter religious divisions" (*BIRA IV/4*, art. 4, in *FAPA Vol. I*, 300). In response to critics of religious pluralism who often raise the spectre of unbridled relativism or subjectivism, the FABC Office of Theological Concerns explains in a recent document entitled *Methodology: Asian Christian Theology, Doing Theology in Asia Today* that, among other things, recognition of the pluralism *per se* does not necessarily lead to an acceptance of subjectivism or relativism:

Pluralism need not always entail a radical subjectivism or relativism, in the sense of claiming that all points of view are equally valid. However, it is also true that the dawn of pluralistic, democratic, modern societies has paved the way to excessive individualism and subjectivism, and a consequent relativising of all reality. Thus, today there are persons and groups who hold all reality to be relative. For such persons or groups, pluralism means relativism, in the sense that they claim all points of view are equally valid. *Such philosophical or theological positions are to be rejected; and, in fact, all the major Asian religions condemn such relativising of reality, especially the relativising of basic human values.* However, just because certain persons and groups are misled in their search for truth, and just because they tend to perceive pluralism as relativism, or just because they tend to relativise all reality, we cannot conclude that all pluralism leads to relativism (*FAPA Vol. III*, 334).

⁷ As the Sixth FABC Plenary Assembly explains:

Ours is a vision of *holistic life*... We envision a life *with integrity and dignity, a life of compassion* for the multitudes, especially for the poor and needy. It is a life of *solidarity* with every form of life and of *sensitive care* for the earth... At the heart of our vision of life is the *Asian reverential sense of mystery and of the sacred*, a spirituality that regards life as sacred and discovers the Transcendent and its gifts even in mundane affairs, in tragedy or victory, in brokenness or wholeness (*FABC VI*, art. 10, *emphasis in the original text*, in *FAPA Vol. II*, 5).

For an in-depth discussion of this point, see FABC Office of Theological Concerns, *The Spirit and Work in Asia Today*, FABC Papers No. 71 (Hong Kong: FABC, 1998).

⁸ *FABC VI*, art. 14.3, in *FAPA Vol. II*, 9. More specifically, the Sixth Plenary Assembly unpacks its vision of commitment and service to life as follows:

Our solidarity requires a *resolve to work with our Asian sisters and brothers in liberating our societies from whatever oppresses and degrades human life and creation, most especially from sin.* We offer the radical freedom of life in Christ. ... Serving life demands communion with every woman and man seeking and struggling for life in the way of Jesus' solidarity with humanity. With out Asian sisters and brothers, we will strive to foster communion among Asian peoples who are threatened by glaring economic, social and political imbalances. With them we will explore ways of utilizing the gifts of our diverse religions, cultures and languages to achieve a richer and deeper Asian unity. We build bridges of solidarity and reconciliation with peoples of other faiths and will join hands with everyone in Asia in forming a true community of creation (*FABC VI*, art. 14.2, *emphasis added*, in *FAPA Vol. II*, 8).

⁹ *FAPA Vol. III*, 8. The Final Statement of FABC VII unpacks this as follows:

We are also convinced that only by the "inner authority" of authentic lives founded on a deep spirituality will we become credible instruments of transformation. ... We are aware that this Asianness, founded on solid values, is a special gift the world is awaiting. For the whole world is in need of a holistic paradigm for meeting the challenges of life. In this task, together with all Asians, the Church, a tiny minority in this vast continent, has a singular contribution to make, and this contribution is the task of the whole Church in Asia (*FAPA Vol. III*, 8-9).

In making this statement, it cites with approval, art. 6 of *Ecclesia in Asia*:

[We believe in] the innate spiritual insight and moral wisdom in the Asian soul; and it is the core around which a growing sense of "being Asian" is built. This "being Asian" is best discovered and affirmed not in confrontation and opposition, but in the spirit of complementarity and harmony. In this framework of complementarity and harmony, the Church can communicate the Gospel in a way which is faithful both to her own Tradition and to the Asian Soul (*ibid.*).

¹⁰ As the First FABC Plenary Assembly puts it, this "dialogue of life ... demands working, not for them merely (in a paternalistic sense), but *with* them, to learn from them (for we have much to learn from them!) their real needs and aspirations" (*FABC I*, art 20, in *FAPA Vol. I*, 15).

¹¹ "[A] church in continuous, humble and loving dialogue with the living traditions, the cultures, the great religions - in brief, with all the life-realities of the people in whose midst it has sunk its roots deeply and whose history and life it gladly makes its own seeks to share in whatever truly belongs to that people: its meanings and its values, its aspirations, its thoughts and its language, its songs and its artistry. - Even its frailties and failings it assumes, so that they too may be healed. For so did God's Son assume the totality of our fallen human condition (save only for sin) so that He might make it truly His own, and redeem it in His paschal mystery (*FABC I*, art. 12)." *FAPA Vol. I*, 14.

¹² *BIMA II*, art. 14, in *FAPA Vol. I*, 100.

¹³ *BIRA I*, art. 9, in *FAPA Vol. I*, 111.

¹⁴ *Message of the 1979 International Congress on Mission*, art. 19, in *FAPA Vol. I*, 131.

¹⁵ *BIMA II*, art. 14, in *FAPA Vol. I*, 101.

¹⁶ *Theses on Interreligious Dialogue*, art. 3.3.

¹⁷ See the *Statement of the FABC All-Asia Conference on Evangelisation*, Suwon, South Korea, August 24-31, 1988. The relevant paragraphs state: "While we are aware and sensitive of the fact that evangelisation is a complex reality and has many essential aspects, ... we affirm that there can never be true evangelisation without the proclamation of Jesus Christ" (*BIMA IV*, art. 5, in *FAPA Vol. I*, 292). "The proclamation of Jesus Christ is the center and the primary element of evangelisation without which all other elements will lose their cohesion and validity. In the same way, evangelisation will gather together the believing community, the Church, through faith and baptism" (*BIMA IV*, art. 6, in *FAPA Vol. I*, 292)

¹⁸ In unequivocal terms, FABC V states: "[T]he proclamation of Jesus in Asia means, first of all, the witness of Christians and of Christian communities to the values of the Kingdom of God, a proclamation through Christlike deeds. For Christians in Asia, to proclaim Christ means above all to live like him, in the midst of our neighbours of other faiths and persuasions, and to do his deeds by the power of his grace. Proclamation through dialogue and deeds – this is the first call to the Churches in Asia." *FABC V*, art 4.1, *italics in the original*, in *FAPA Vol. I*, 281-282.

¹⁹ As FABC V puts it emphatically:

Mission includes: being with the people, responding to their needs, with sensitiveness to the presence of God in cultures and other religious traditions, and witnessing to the values of God's Kingdom through presence, solidarity, sharing and word. *Mission will mean a dialogue with Asian's poor, with its local cultures, and with other religious traditions* (*FABC V*, art. 3.1.2, *emphasis added*, in *FAPA Vol. I*, 280).

²⁰ According to FABC VII:

The most effective means of evangelization and service in the name of Christ has always been and continues to be the *witness of life*. The embodiment of our faith in sharing and compassion (sacrament) supports the credibility of our obedience to the Word (proclamation). This witnessing has to become the way of the Gospel for persons, institutions and the whole Church community. *Asian people will recognize the Gospel that we announce when they see in our life the transparency of the message of Jesus and the inspiring and healing figure of men and women immersed in God* (*FABC VII*, *emphasis added*, in *FAPA Vol. III*, 12-13).

²¹ *FAPA Vol. III*, 3.

²² FABC VII explains the rationale of "active integral evangelization" as follows:

For thirty years, as we have tried to reformulate our Christian identity in Asia, we have addressed different issues, one after another: evangelisation, inculturation, dialogue, the Asian-ness of the Church, justice, the option for the poor, etc. Today, after three decades, we no longer speak of such distinct issues. We are addressing present needs that are massive and increasingly complex. *These issues are not separate topics to be discussed, but aspects of an integrated approach to our Mission of Love and Service. We need to feel and act "integrally."* *As we face the needs of the 21st century, we do so with Asian hearts, in solidarity with the poor and the marginalised, in union with all our Christian brothers and sisters, and by joining hands with all men and women of Asia of many different faiths. Inculturation, dialogue, justice and the option for the poor are aspects of whatever we do* (*FABC VII*, *emphasis added*, in *FAPA Vol. III*, 8).

²³ *FABC V*, art. 4.2, in *FAPA Vol. I*, 282.

²⁴ *FABC V*, art. 6.2, in *FAPA Vol. I*, 283.

Bringing Forth Things Both Old and New

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Authentic Witness

Many Catholics, and the broader community, seek to hold the Church accountable to its own teachings, particularly in the area of justice. This is the work of the Spirit calling us to remember and live more authentically the Gospel values, both personally and corporately. Can we imagine what the belief that women and men are equal might look like within the Church? Do we have the will to honour the principle of subsidiarity in the life of the Church itself? What is not believed *and lived* cannot be transmitted (n 12).

Passing on Spiritual Traditions

Some religious orders are transmitting the 'old treasures' of their charisms in new ways, discerning in diminishing numbers not failure, but the movement of the Spirit. Charism based organisations which invite lay people into leadership 'bring out' for them distinctive spiritualities within the Catholic tradition. Lay people can in turn contribute professional knowledge and skills to ensuring congruence between core values and organisational structures and processes and to developing charism based models of leadership. They are also taking responsibility for formation in these charisms. Evangelizing by inviting an experiential sharing in the lived tradition of a charism has borne fruit in more credible organisational witness of life, and in the formation of evangelizers.

An Old Spiritual Practice

The ancient practice of pilgrimage is enjoying renewed popularity - think World Youth Day pilgrimages, pilgrimages to Saint Mary MacKillop sites, pilgrimages tracing the stories of the founders of orders which now auspice charism based organisations.

Pilgrimage gives us a way of entering the Christian story, often through the story of another 'pilgrim' who has gone before. We make a physical and spiritual journey that engages all of our senses. It is very tangible and incarnated, grounded in time and place yet connecting us with people from times and places not our own. It is a personal and experiential re-reading of the memory of faith and a participation in a living tradition.

Could this practice embrace those places in our country where difficult encounters or even great evil have taken place, such as massacre sites or the place of first contact? Can the third rite of reconciliation offered at such places engage the social dimension of sin, heal memory, and enliven our action in the world?

The Virtual World as New Territory

We need 'Courtyards of the Gentiles' (n 5), but also spaces for conversation within the Church. The new media are dialogical and interactive, not uni-directional, and this has become a cultural expectation. These are not just new means, but a whole new space for relationships, a new 'territory' for evangelization. Evangelizers must enter this space, learn its culture, and seek to be transformative within it (n 6). Spirituality projects are now emerging in social media. How can we bring out good things from our tradition in this new space to encourage depth, reflection and a stronger sense of social responsibility in the world? How might we develop projects that move beyond an individualistic approach to nurture a social spirituality?

Catholic Social Teaching in Cyberspace?

New media provide effective tools for organising social justice action, expressing solidarity and circulating information despite repressive regimes. Can they also foster the exploration of values, and remembering past experience in order to learn from and build on it? Can they democratise access to the insights of the Catholic justice tradition?

Catholic Social Teaching helps us to remember the past, to imagine a future more in harmony with the Reign of God, and encourages the will to act. It is not well known or deeply understood by many Catholics but could assist them to announce the Gospel in their concrete social reality. The new evangelization should provide formation in the social dimension of the mission of the Church. I dream of securing funding for a project incorporating a 'CST app', Facebook page, social spirituality blog and Twitter feed. It would present and invite interaction with a living tradition incarnated in the Asia Pacific region rather than just presenting documents, and would connect personal action on structural issues with reflection on the spiritual and ethical traditions which ground it.

THEME THREE: The Undertaking of New Responsibilities in the Proclamation of the Gospel

The Church's Mission is Multi-Dimensional

Patrick J McInerney

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A New Context

The extent and accelerating pace of change in recent decades mean that we are living in a *radically new situation* demanding a *radically new response*.

Towards a Definition?

A basic question is "What is 'The New Evangelisation'?"¹

- The expression was first introduced by Pope John Paul II in a non-specific way in his apostolic visit to Poland in 1979.
- He used it next in Latin America in 1983, specifying evangelisation that is *new* in its ardour, methods and expression.
- In 1988 he presented it as a response to the *new* stage of history.
- In 1990 he proposed it as a *new engagement* with those who have already heard Christ proclaimed.
- In the synodal assemblies for the Jubilee of the Year 2000 it became a spiritual *renewal* of the local churches.

Accordingly, the "New Evangelisation" is variously described as:²

- transmitting the Gospel of hope in a practical way (# 7)
- boldness in raising the God question in the problems of history (# 7)
- credible efforts at uniting Christians in common witness (# 7)
- "new ways of being church" (# 9)
- particularly addressed to post-Christian Western societies (# 9)
- the Church "undertaking anew her fundamental mission, her identity and her reason for existence" (# 10)
- "synonymous with mission" (# 10)

Too Narrowly Conceived as "Proclamation"

Given this creeping definition of "New Evangelisation"—it has now become "synonymous with mission"—my major concern is that it not be defined too narrowly.

¹ Various definitions in answer to this question are detailed in Paragraph 5.

² Various descriptions are detailed in Paragraphs 7-10.

In terms of breadth of vision, the Lineamenta does mention six vast areas towards which the New Evangelisation is addressed (# 6). These are:

1. Culture
2. The social sector
3. The means of social communications
4. The economy
5. Scientific and technological research
6. Civic and political life.

Also, the Lineamenta mentions repeatedly the importance of *listening* (# 2, 3, 4, 5, 8, 9, 12, 13).

However,

- the *name* of the document, *The New Evangelisation for the Transmission of the Christian Faith*: emphasising handing on a “package”;³
 - the *structure* of the document: chapters on New Evangelisation, Proclamation and Initiation sandwiched between an Introduction and a Conclusion; and
 - the overall *thrust* of the document: accentuating the church expanding into all the areas of human activity;
- give the overwhelming impression that New Evangelisation is narrowly identified with Proclamation.⁴

In fact, the terms are sometimes used interchangeably, for example:

Evangelization needs to be seen as the process through which the church, moved by the Spirit, *proclaims and spreads the Gospel* in the entire world (#12) (italics mine)

This strong emphasis on proclamation echoes Pope Paul VI's urgent plea: “The Church has something to say; the Church has a message to deliver; the Church has a communication to offer”. (*Ecclesiam Suam*, 65)

.... but is it truly prepared to listen; is it open to receive; is it able to learn?

Broad Concept of Evangelisation

Even *Redemptoris Missio* which affirms “the permanent priority of proclamation” and its “central and irreplaceable role” (*RM* 44), treats various Paths of Mission, including:

- Witness (# 42 - 43)
- Initial Proclamation (# 44 – 45)
- Conversion and Baptism (# 46 – 47)

³ The word “transmission” reminds me of the famous quip about education: “A lecture has been well described as the process whereby the notes of the teacher become the notes of the student without passing through the mind of either.” [Mortimer J. Adler, *How to Read a Book*](#)

⁴ The point is captured well in a remark I overheard: “‘New Evangelization’ is a complete misnomer; it should be called ‘Catechesis’.”

- Forming Local Churches (# 48 – 50)
- Ecclesial Basic Communities (# 51)
- Incarnating the Gospel in Cultures (# 52 – 54)
- Dialogue with our Brothers and Sisters of Other Religions (# 55 – 57)
- Promoting Development by Forming Consciences (# 58 – 59)
- Charity: Source and Criterion of Mission (# 60)⁵

Manner of Evangelisation

However, maintaining this broad vision of evangelization is not just a matter of ticking off the boxes. What also matters is the *manner* in which these various evangelising activities are carried out. In this new era the Church can no longer dominate nations, governments and peoples, but must take the same kenotic path of its Lord and Master. The humble, servant, foot-washing role must inform all her missionary/evangelizing activities. She can no longer act as an empire extending her reach, but must recover her original role as a servant of the Kingdom of God.

I will give only one example of the manner in which mission is to be exercised: “dialogue” and “proclamation” are often posed as incompatible. However:

.... true interreligious dialogue on the part of the Christian supposes the desire to make Jesus Christ better known, recognized and loved; proclaiming Jesus Christ is to be carried out in the Gospel spirit of dialogue. (DP, 77)⁶

That is, all dialogue involves proclamation of the truths and values to which one is committed; and all proclamation involves dialogue between the evangelizer and the catechumen. Always and at all times, there is acceptance, respect, equality and mutuality.

Conclusion

I conclude with one of my favourite quotes in theology:

In the last analysis truth is not a thing we possess, but a person by whom we must allow ourselves to be possessed. This is an unending process. (DP, 49)⁷

⁵ Similarly, in *Dialogue and Mission*, the 1984 document of the Secretariat for Non-Christians had identified the following elements of mission: “presence and witness, commitment to social development and human liberation; liturgical life, prayer and contemplation, interreligious dialogue, and finally, proclamation and catechesis.” Quoted by the Pontifical Council for Interreligious Dialogue and Congregation for Evangelization of Peoples, *Dialogue and Proclamation: Reflections and Orientations on Interreligious Dialogue and the Proclamation of the Gospel of Jesus Christ* (Strathfield, NSW: Columban Mission Institute, 2008), # 2.

⁶ Pontifical Council for Interreligious Dialogue and Congregation for Evangelization of Peoples, *Dialogue and Proclamation*, # 77.

⁷ The whole paragraph reads: “In the last analysis truth is not a thing we possess, but a person by whom we must allow ourselves to be possessed. This is an unending process. While keeping their identity intact, Christians must be prepared to learn and to receive from and through others the positive

Partners in Dialogue

Trish Madigan op

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An important element in the new evangelization is “witness”. The lineamenta (n 22) reminds us of Paul VI’s words: “Modern people listen more willingly to witnesses than to teachers, and if they do listen to teachers, it is because they are witnesses.” Is the church today a credible witness? What are the obstacles preventing more members of the church taking up their fundamental role to be witnesses?

No organization, whether of human or divine origin, can flourish if it ignores the contribution made by more than half its members. Can we imagine wanting to fly in an aeroplane with only half its engines functioning? When we look at the current position of women in church and society we see a similar situation.

Recent research into women’s status in society shows that much of the world’s prosperity is built upon the disadvantage of women. In the era of globalized economics, where a race to the bottom is critical for super profits, in assembly plants, export processing zones and garment sweatshops, it is women’s labour that allows and guarantees maximum profitability for the corporate elite, a tiny minority of the world’s inhabitants.⁸ UN studies and World Bank statistics show that at the turn of the twenty-first century women bear a disproportionate burden of the world’s poverty.⁹ Women make up 70% of the world’s poor. They are most at risk of hunger because of the systematic discrimination they face in education, in health care, employment and control of assets.¹⁰ Being poor can also mean they have little protection from violence and little input into decision-making.¹¹ How can the church proclaim the Kingdom in such a world?

The Report *Woman and Man; One in Christ Jesus*,¹² commissioned by the Bishops of the Catholic Church in Australia in 1999, similarly noted within a church context, the anguish and alienation of women resulting from a strong sense of “marginalization,” “disenfranchisement,” and the “heightened sense of frustration at the blockage of the much-needed gifts of women from service

values of their traditions. Through dialogue they may be moved to give up ingrained prejudices, to revise preconceived ideas, and even sometimes to allow the understanding of their faith to be purified.” (DP, 49)

⁸ UNIFEM: *Women, Poverty and Economics*

http://www.unifem.org/gender_issues/women_poverty_economics/ accessed 19 February 2010.

⁹ E.g. UNIFEM: *Progress of the World’s Women 2008/2009: Who Answers to Women?*

<http://www.unifem.org/progress/2008/> accessed 19 February 2010.

¹⁰ Delia D. Aguilar, “Introduction” in Delia D. Aguilar and Anne E. Lacsamana (eds), *Women and Globalization* (New York: Humanity Books, 2004), pp 11ff. and Jeff Haynes, *Third World Politics* (Oxford UK and Cambridge USA: Blackwell, 1996), pp 17, 150-1.

¹¹ Anglican Communion News Service, “Violence against women in Pacific undermines region, says aid agency”, 7 September 2011.

¹² Australian Catholic Bishops’ Conference, *Woman and Man: One in Christ Jesus* (Sydney: HarperCollins, 1999).

to the church" (p 375). An overwhelming number of submissions called for a greater participation of women in the church, especially through the involvement of women in decision-making at every level of church life (p 386). Yet a follow-up report 10 years later found that little had changed for women in the church in that period.¹³

The church cannot credibly proclaim "the Gospel of the coming of the Kingdom of God" in a pluralist democracy when its own witness falls far short of community standards of what is right and just. The church's voice in countries such as Australia risks becoming a "clashing cymbal" since our fellow citizens are more interested in our actions and structures for justice than our disembodied utterances.¹⁴ Is not this a major reason that the task of evangelization has become "more arduous" (n 20) today? If the new evangelization is the responsibility of all Christians "looking to the future with eyes full of hope and not tears of despair" (n 24) then the gifts of all Christians must be nurtured and released into the community with "attentiveness, education and concern" (n 22). In order to be a more effective witness to the Gospel the church needs to renew its anthropology and theology in ways which will acknowledge the full Christian identity and mission of each person, both male and female, baptized into the Body of Christ.

¹³ Sonia Wagner, "Woman and Man: One in Christ Jesus: A Retrospective", August 2009.

¹⁴ Frank Brennan, "Make friends, not foes of rights and religion," *Eureka Street*, 12 September 2011.

THEME FOUR: The Generation of New Energies which will Allow for the Joyous and Convincing Proclamation of the Gospel

Good News

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In the opening paragraphs of *The New Evangelisation for the Transmission of Christian Faith (Lineamenta, 2011)* we find the words of Jesus in commissioning of the disciples to proclaim the Good News:

Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age. (Mt 28:19-20)

In 2011 these words are as relevant as they were nearly two thousand years ago. They are the source for renewal, redirection and new energy in proclaiming the Gospel in the 21st century.

Go . . .

A new evangelization is synonymous with mission, requiring the capacity to set out anew, go beyond boundaries and broaden horizons (*Lineamenta*, #10, p. 23).

The document reminds us that to be a Christian and to be Church is being missionary – we are sent forth (as were the original disciples) to proclaim Jesus Christ to the world. A reassessment of our experience and attitudes concerning evangelisation will lead to an improvement of our practice and approach to proclamation, allowing us to “ascertain the calibre of our faith, to determine our sense of ‘feeling’ and ‘being’ Christians and disciples of Jesus and our being witnesses filled with the Holy Spirit” (*Lineamenta*, #2, p. 7). The ‘energy’ that comes from loving one’s faith “implies bearing witness to it, bringing it to others and allowing others to participate in it” (*Lineamenta*, #10, p. 22).

Such a reassessment involves placing at the centre of our local communities the Word of God, Eucharist and reading ‘the signs of the times’ (*Lineamenta*, #15-16, p. 32-34).

A particular question in this process would be: What does being a witness mean today?

This manner of acting ought to be all-encompassing, including our way of thinking and our deeds, individual conduct and public witness, the interior life of our communities and their efforts at being missionary, their attention to education and their concerned dedication for the poor, and the capacity of every Christian actively to take part in the conversations taking place within real-life situations and the workplace, so as to bring to these situations the Christian gift of hope. This manner of acting must reflect the zeal, trust and freedom in speaking out (*parresia*) as displayed in the preaching of the Apostles (cf. Acts 4:32; 9: 27, 28) (*Lineamenta*, #16, p. 34).

Imagining a 'Space' for New Evangelisation: "Courtyard of the Gentiles"

An important consideration in the generation of a new energy for evangelisation in the 21st century is the imagining of a space or place for all those involved to 'meet' – "in which people might in some way latch on to God, without knowing him and before gaining access to his mystery" (Benedict XVI, 2009). A real or virtual courtyard or marketplace that creates opportunities for dialogue (verbal and non-verbal) between evangelisers and educators as witnesses (*Lineamenta*, #22, pp. 44-46) and those of other Christian traditions, other faiths, those who are alienated from religion and those with no religion.

How has the idea of the "Courtyard of the Gentiles" been taken up and developed in our local Churches?

Make Disciples . . .

"To proclaim the Gospel is to proclaim a person: Jesus Christ, the definitive word of God . . . to create in every place and time the conditions for a personal encounter of individuals with Jesus Christ" (*Lineamenta*, #11, p. 25). 'Making disciples' is seen as the conclusion of initial proclamation and the beginning of ongoing (life-long) formation into as Christian life. A goal of such initiatory and ongoing catechesis is to prepare (and energise) members of the Christian community to proclaim the Gospel – to make discipleship intentional.

The *Lineamenta* describes the Christian initiation as an evangelising process (#18).

A new energy for proclamation of the Gospel may come from a renewed emphasis of *mystagogy* – that is – that our Baptism is part of our ongoing initiation into the Christian community and the ultimate goal is adult Christian faith – intentional discipleship.

Another challenge for the Church is her capacity to consider again the content and dynamic of mystagogy in re-planning the programme of initiation, without which an essential element in the process of engendering the faith would be lacking. (*Lineamenta*, #18, p. 40).

New Energies for Evangelisation

Daniel Ang

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In exploring practices that might foster new energies for evangelisation, it is necessary to appreciate the various 'doorways' through which people enter the path of discipleship now and are likely to do so into the future. This phenomenon ought to inform practice.

It has been noted that whereas once charitable work, meditation groups, study groups, and pilgrimages were 'optional extras' for those already entrenched in ordinary church life, now it is frequently the reverse: people are now first drawn to a pilgrimage, a World Youth Day, a meditation group or prayer circle; and then later, if they move along the appropriate course, can find themselves embedded in ordinary practice.

The dynamic has thus shifted from a traditional experience of the 'centre' which leads to more 'exceptional' experiences of faith, to a present day accent on the exceptional and occasional that may feed into the mainstay of Catholic life. This shift in trajectory is supported by, but also supports, the increasing appropriation of faith as a personal and intentional choice rather than a mere cultural inheritance.

If the new trajectory holds true, then pastoral initiatives will need to be diverse, evocative in presentation, accessible in language, perhaps, in a word, more 'niche,' and planned with attentiveness to the stepwise journey of faith. However, far from suggesting a sensationalist or populist approach to evangelisation, it further demands that each offer relate the exuberance of initial encounter and personal appeal with the flourishing that ongoing commitment and a challenging community enables.

This dynamic could be extended to the Catholic school as an evangelising community, where the off-site retreat is more typically the place of transformative experience than the classroom.

On this subject it must be asked if the 'spiritual capital' generated on retreats or in other forums flow back into the main body of the school or find active support in that environment? How well equipped are Catholic teachers to nourish the seeds of transformation that young people bring to their school life, from their families, from their parishes, from their very struggle toward identity? The ecclesial location of Catholic schools as a place of learning *in the service of faith* calls for clearer articulation before appropriate practices of evangelisation could be suggested.

While sometimes read as naive or else 'conservative,' I interpret the contemporary youth movements on our horizon – energetic, robust, and recently read as an 'evangelical' form of Catholicism – as a new centre of

vitality which must not be discounted or smothered as a passing or temporary anomaly.

While a developing reality by definition, many young Catholics are not at all 'plugged in' to the polarisation that has characterised the post-conciliar scene. These young, post-tribal Catholics – beyond a self-understanding as 'progressive' or 'conservative' – can, it is true, be historically naive and nostalgic but they are not necessarily so, and perhaps our smuggling in of divisions and animosities of secular political life into the Church is a classic case of Catholics being evangelised by culture, rather than the reverse. The prophetic may be speaking 'from below'.

In assuming responsibility for one's own life in faith, young evangelical Catholics may be witnessing to other generations an alternative shape of Catholic life and identity that is, we may hope, not historically naive but also not historically *bound*.

What of ecclesial movements, an emerging expression of the Spirit that cannot simply be aligned or contained within traditional diocesan structures? I believe the practical integration of these new communities and existing parish structures and culture offers mutual enrichment and challenge for each. While Vatican II acknowledged the guidance of the Spirit by "different hierarchic and charismatic gifts," it did not further develop the relationship between the two. This forms our project: to imagine new forms of communion for a new evangelisation.

Can we envisage points of contact and exchange between movements and parishes without the absolutisation of either, forms of fellowship that allow the institutional and charismatic to 'cohere' without confusion, to exchange their gifts while retaining their distinctive contribution to ecclesial life? Can parishes stand open to the vitality and challenge of a range of charisms in their midst, and ecclesial movements recognise and be challenged by the greater body in which they share a common mission?

So to conclude, a few tentative observations for new energies: the recognition of an 'outward-in' trajectory for many God-seeking generations, the school as a place of learning in the service of faith, the rise of a post-tribal Catholicism led by the young (historically naive or prophetic in orientation?), ecclesial movements and parishes as vital realities, calling for an exchange of gifts that affirms evangelisation as exceeding a single missionary form or practice.

RECOMMENDATIONS AND ADDITIONAL COMMENTS

Authentic Christian living is the basis of all Christian witness. For the New Evangelization to be effective, this authenticity must be reflected in all the structures, organizations and activities of the Church as well as in the lives of individual Christians.

Explanatory Note: The texts in capital letters are the four themes proposed by the bishops. The texts in bold italics are the titles of the eight papers that were presented. The text in bold bullet points are edited versions of the original Recommendations proposed by the speakers which were formally accepted in principle by the participants in a show of hands in the plenary. The *Additional Comments* are taken from the feedback given by participants in table discussions and subsequently written up by an editorial committee.

THEME ONE: A DISCERNMENT OF THE CHANGES IN VARIOUS CULTURAL AND SOCIAL SETTINGS AND THEIR IMPACT ON CHRISTIAN LIFE.

Church and Cultures in Transition

- **That the phenomenon of globalisation be clearly articulated and named as the mega-context from which evangelisation must engage.**
- **That the attitude of listening as the first step in the process of evangelisation in this context be affirmed as the correct starting point.**

Additional Comments

- Respond to and challenge the increasing inequality and exploitation that results from globalisation.
- Prioritise a co-ordinated response to the ecological crisis.
- Develop structures for dialogue, listening and reflection in church and society.

Our Australian Story

- **That the Church reflect on those qualities which characterise Australians and channel them to build a Church fearless in defending human rights, particularly in the local region.**

Additional Comments

- Recognise that many of the qualities Australians prize are also Gospel values e.g. a "fair go" and egalitarianism.
- Affirm that our Australian experience of secular society is positive as it liberates the Church to be Church and enables a multi-religious contribution to the society.

THEME TWO: A RE-READING OF THE MEMORY OF FAITH

A New Way of Being Church in Today's World

- **That the emerging experience of diversity and plurality in cultures, ethnicities, languages and religions in Australian church and society would benefit from learning from the Asian experience.**
- **That the Church collaborate and work together with others against the very real common enemies of all forms of evil, exploitation, and selfishness.**
- **That a prophetic witness by “dialogue and deeds” is needed to proclaim the Gospel of Jesus Christ to others so that their hearts may be touched by Christian love, humble service, as well as empathy and solidarity.**

Additional Comments

- Recommend that the Church become less institutionalised and more immersed in the realities of all life.
- Recommend that Church documents be simpler and more accessible.
- Find new and creative ways to express the Christian tradition.

Bringing Forth Things Old and New

- **That local churches allocate skilled staff and significant resources to develop and maintain an engaging and dialogical social media presence.**

Additional Comments

- Recognise that:
 - in the Australian context, evangelisation demands transparency, fairness of internal processes and authenticity of witness.
 - in Australia's wide geographical context, the formation of lay people for leadership is crucial.
 - the particular nature of Australian spirituality is connected to the vastness of the landscape.
 - the contribution of the indigenous people needs to be better recognised.
 - the handing on of prophetic charisms of religious congregations must be done in new and creative ways.

THEME THREE: THE UNDERTAKING OF NEW RESPONSIBILITIES IN THE PROCLAMATION OF THE GOSPEL

The Church's Mission is Multi-Dimensional

- That the Church maintain a broad approach to evangelization/mission which includes presence and witness, development and liberation, liturgy, interreligious dialogue, inculturation (cf *EN 1975, DM 1984, RM 1990, DP 1991*).
- That the Church foster and develop attitudes that are open, sensitive and receptive to the presence and activity of the Spirit and the Word in the societies, cultures, and religions of people and the whole of creation.

Partners in Dialogue

- That the church renew its anthropology and theology in ways which will acknowledge the full Christian identity and mission of each person baptized into the Body of Christ, whether male or female so as to be more effective witness to the values of the Gospel in contemporary society.

Additional Comments

- Ensure the inclusion of women in all decision making bodies of the Church
- Collaborate on common values for the common good

THEME FOUR: THE GENERATION OF NEW ENERGIES WHICH WILL ALLOW FOR THE JOYOUS AND CONVINCING PROCLAMATION OF THE GOSPEL

Good News

- That a renewal of pastoral life in local communities be based on a mystagogy that draws its inspiration from the Word of God and liturgical celebration, in particular the Eucharist.

Additional Comments

- Accept and share the gifts and diversity of all groups of people in parish and dioceses,
- Work for reconciliation and healing for those who have been alienated from the Church due to past hurts.
- Form the Church at all levels to be open and welcoming.

New Energies for Evangelisation

- **That an array of entry points into discipleship, occasional events, programs and stepwise initiatives that invite commitment over the longer term be developed.**
- **That there be renewed reflection on the role and identity of Catholic schools within the Church's evangelising mission.**
- **That the Church show appreciation and support of younger generations in their particularity.**
- **That structures of dialogue and exchange between new ecclesial movements and people in parish communities be developed.**

Additional Comments

- Emphasise the importance of mentoring and accompaniment e.g. godparents and sponsors.
- View significant life transitions (birth, death, marriage) and other events (bushfire, flood and moments of human crisis) as opportunities for the Church to be present.
- Recognise that people are drawn to the Church through a variety of experiences e.g. work for justice, ecology, inter-faith dialogue, and that these in turn can re-vitalise the Church.