

Attitudes for Fostering An Authentic Catholic School

Address to Sydney Catholic School Leaders

Sydney, Australia

5 August 2015

Reverend Fathers, Sisters and Brothers, Ladies and Gentlemen:

Introduction

Thank you for your generous and kind introduction and, above all, for the opportunity for me to return to Australia, which I last visited eight years ago, just prior to my appointment to Vancouver, which is a smaller, cooler and usually rainier place facing the Pacific Ocean than is your breathtakingly beautiful City. It was truly a real pleasure for me to accept the Archbishop's invitation and that of Anthony Cleary of the Catholic Education Office to address this group of principals, assistant principals, and religious education coordinators at this conference where you are exploring ways to implement the Archbishop's *Charter for Catholic Schools* published last December. It is a succinct but very comprehensive appeal to foster the vitality of the Catholic identity of the schools entrusted to your direction and supervision.

In my remarks this morning I will elaborate on many of the points in the Charter, though in a somewhat different manner and order. No doubt, however, you will recognize a common thread in my remarks and in the Charter.

I would like to address two primary questions, with more weight

given to the first than to the second question. First, what does it mean for the Catholic schools of the Archdiocese of Sydney to live their to be “authentically Catholic” at this moment in the Church’s life? And second, what can Catholic schools fairly ask and expect of their teachers as those professionally engaged in the Church’s mission of teaching? What is their vocation and mission?

I. Education in the Church’s Evangelizing Mission

Franciscan Revolution

I now want to begin by recalling the broader evangelizing mission of the Church within which Catholic schools play an irreplaceable role. This ecclesial evangelizing mission takes as its point of departure the challenge set out for the Church of our own day in the thrilling and demanding apostolic exhortation of Pope Francis. In *Evangelii Gaudium*, “The Joy of the Gospel,” he calls every person and every structure in the Church, including educational institutions and those who staff them, to assess their mission – to give an account of their fruitfulness or effectiveness before God and the community – by asking themselves this question: how well are they carrying out the Lord’s mandate to live, proclaim and share the Gospel of Jesus Christ.

This revolution that Pope Francis has ignited is putting us on course for a new chapter of evangelization in the Church’s life. And,

like Popes John Paul II and Benedict XVI before him,¹ he regards evangelization as her primary mission. The Holy Father has thrown down the gauntlet. He is inviting all Catholics to share his dream, that dream of what he calls “a ‘missionary option,’ that is, a missionary impulse capable of transforming everything, so that the Church’s customs, ways of doing things, times and schedules, language and structures can be suitably channeled for the evangelization of today’s world, rather than for her self-preservation.”² For the Pope, every person and every institution – that includes every Catholic school – is to be put into “a missionary key.”³ All our structures are being called to be more intentionally mission-oriented.⁴

Catholic Schools and their Present-day Mission of Evangelization

If we want to put our Catholic schools into this missionary key we will have to abandon the complacent attitude that says: “We have always done it this way.” Again Francis is to the point: “I invite everyone to be bold and creative in this task of rethinking the goals, structures, style and

¹ Benedict XVI, *Ubicumque et Semper*, introduction: “The Church has the duty to proclaim always and everywhere the Gospel of Jesus Christ. . . . the mission of evangelization, a continuation of the work desired by the Lord Jesus, is necessary for the Church: it cannot be overlooked; it is an expression of her very nature.”

² Francis, *Evangelii Gaudium*, 27.

³ Francis, *Evangelii Gaudium*, 34.

⁴ Cf. Francis, *Evangelii Gaudium*, 28.

methods of evangelization in their respective communities.”⁵

Catholic educators are no exception to this invitation. We are all being called to account and we are all being issued an urgent appeal to chart a new way forward for carrying out the evangelizing mission of our schools.

What are the practical ramifications of this Franciscan revolution for Catholic educators? How are we to respond to this challenge? What does it mean to put the fostering of evangelization – a term, I believe, to be preferred to “Catholic identity” – at the forefront of our educational endeavours in our families, parishes and, above all, in their schools?

Focus of School Evangelization: Jesus and the Kerygma

I would suggest to you that if Catholic schools are to be effective in their mission of evangelizing, then all those involved must understand what is central to the Gospel they are called to proclaim. Schools are not “Catholic” because students wear uniforms, are – perhaps – more disciplined, or because religious symbols decorate the walls. They are Catholic because they profess a Name, that Name which is above every

⁵ Francis, *Evangelii Gaudium*, 33; cf. Francis, Address to the Students, Alumni, Teachers and Parents of the Jesuit Schools of Italy and Albania (7 June 2013): “I also want to encourage you, educators, to seek new, unconventional forms of education, so as to comply with the needs of places, times and people. This is important; . . . always go a step “further” and never be satisfied with conventional things. Seek new forms in accordance with the places, times and people. I encourage you to do this.”

other name (cf. Phil 2:9). “At the heart of Catholic education there is always Jesus Christ: everything that happens in Catholic schools [and universities] should lead to an encounter with the living Christ.”⁶

Pope Francis is direct in getting to the core of the Gospel: “The Church’s mission of evangelization is essentially a proclamation of God’s love, mercy and forgiveness, revealed to us in the life, death and resurrection of Jesus Christ.”⁷ Therefore, “the first proclamation must ring out over and over again: ‘Jesus Christ loves you; he gave his life to save you; and now he is living at your side every day to enlighten, strengthen and free you’.”⁸ The Gospel’s kerygmatic core “is the beauty of the saving love of God made manifest in Jesus Christ who died and rose from the dead.”⁹

Once we accept that the Church’s primary mission is proclaiming Jesus and his Gospel, then it becomes self-evident that Catholic schools, which are themselves “from the heart of the Church,” likewise share in

⁶ Congregation for Catholic Education, *Instrumentum Laboris*: “Educating Today and Tomorrow – A Renewing Passion” (2014), III.

⁷ Francis, Homily (12 October 2014).

⁸ Francis, *Evangelii Gaudium*, 164.

⁹ Francis, *Evangelii Gaudium*, 36; cf. Francis, *Evangelii Gaudium*, 11: “The heart of its message will always be the same: the God who revealed his immense love in the crucified and risen Christ.”

that same mission.¹⁰ Indeed, in 2007 the Bishops of New South Wales and the ACT insisted in their pastoral letter that schools dedicate themselves to ensuring that they are “centres of ‘the new evangelization’.”¹¹

II. Indicators for Assessing a School’s Evangelizing Mission

Now I would like to propose four indicators that can be used as objective criteria to help in assessing how well a school is doing in living up to its evangelizing mission as envisioned by Pope Francis. First, is its educational philosophy grounded in a Christian understanding of the human person? Second, does the school community strive to imbue its pupils with a Catholic world view? Third, does it integrate a vision of faith throughout its whole curriculum, regardless of the particular subject taught? Fourth, does the school foster a spirituality of communion among its stakeholders, namely among its staff and students, as well as the families and parishes it serves?

¹⁰ Cf. Benedict XVI, Address to Catholic Educators at the Catholic University of America, Washington (17 April 2008).

¹¹ Bishops of New South Wales and the ACT, “Catholic Schools at a Crossroads” (Sydney: Catholic Education Office, 2007), 12-13.

1. Grounded in a Christian Understanding of the Person

First, we have to examine honestly the understanding of the human person which underlies a school's educational philosophy, whether that be either explicit or implicit. Is its anthropology grounded in the person of Jesus Christ?

In their commitment to the development of the whole person of their pupils, Catholic leaders must first look to Christ, the perfect man, since in him "all human values find their fulfilment and unity. Herein lies the specific philosophy of Catholic educators. Their duty to cultivate human values . . . has its origin in the figure of Christ."¹² As Vatican II's Pastoral Constitution on the Church in the Modern World *Gaudium et Spes*, whose 50th anniversary we are celebrating this year, states, and as St. John Paul II so frequently repeated: "it is only in the mystery of the Word made flesh that the mystery of the human person truly becomes clear."¹³

If our schools get it wrong about whom their students really *are*, that is, persons created in God's image and likeness and whose wonder and calling are only revealed in Jesus Christ through the Holy Spirit, then from the outset they will go off track.

¹² Sacred Congregation for Catholic Education, *The Catholic School*, 35.

¹³ Second Vatican Ecumenical Council, *Gaudium et Spes*, 22; cf. Congregation for Catholic Education, *The Catholic School on the Threshold of the Third Millennium*, 9.

When Catholic schools form their pupils, they do so as persons with a transcendent dignity. That young people have a supernatural destiny is a fundamental truth at the foundation of Catholic education. Students are taught how to live in this world, of course, but always with their eyes turned to the fullness of the Kingdom yet to come.¹⁴

Using blunt language, I think we can say that Catholic education's main – but not only or exclusive – aim is “to produce good Catholic human beings, human beings who love God and neighbor as themselves and thus get to Heaven.”¹⁵ Besides providing a well-rounded education of the whole person intellectually, physically and emotionally, Catholic schools, which recognize their evangelizing mission, “should help all [their] its students to become saints.”¹⁶ So said Benedict XVI. While these assertions might seem to lack nuance, think about the alternative. What school wants to produce bad or indifferent Catholics?

As Catholic educators, we have to take seriously the fostering in our students of a personal relationship with Jesus Christ. We cannot merely teach *about* him. We must teach him. Religious instruction without evangelization is just no longer sufficient, if ever it was. Unless

¹⁴ Cf. Sacred Congregation for Catholic Education, *The Catholic School*, 29.

¹⁵ Peter Redpath, “Foreword,” in Curtis L. Hancock, *Recovering a Catholic Philosophy of Elementary Education* (Mount Pocono: Newman House Press, 2005), 13.

¹⁶ Benedict XVI, Address to Pupils, London (17 September 2010).

the proclamation of Jesus and his Gospel is present at the heart of a school, it is, I believe, failing to accept the challenge of “The Joy of the Gospel.”

2. Imbued with a Catholic Worldview

A second area I would ask you to consider touches upon the kind of ethos or spirit promoted in your school. Does it foster a Catholic view of the world? This question is important because what students come to know and to accept as true is largely determined by the attitude, the stance toward life, which schools convey to them.¹⁷

G. K. Chesterton, the famous Catholic polemicist and apologist, got it right. In his essay “The New Case for Catholic Schools” written early in the twentieth century, he insisted “that every education teaches a philosophy if not by dogma then by suggestion, by implication, by atmosphere.” Chesterton believed that a *Catholic* atmosphere should therefore seep into every nook and cranny of a Church school. If it is not an ecclesial ethos that permeates its environment, then a secular one inevitably fills the void.

As a Church we are heirs of a two-thousand-year-old tradition, an enormous treasury which is moral, artistic, scientific, spiritual and

¹⁷ Cf. William Dygert, in *No Greater Work*, edited by James M. Frabutt, Anthony C. Holter and Ronald J. Nuzzi (Notre Dame: Alliance for Catholic Education Press, 2010), 4.

intellectual. A Catholic school's evangelizing mission includes immersing its pupils in this rich heritage: "to develop the sense of the true, the sense of the good and the sense of the beautiful,"¹⁸ as Pope Francis recently said to a group of students and teachers.

There *is* a Catholic "take" on the world, a uniquely Catholic way of seeing reality, a culture which has been shaped by reflection, action, service, doctrine and prayer – all grounded in the teachings of Jesus and the Church. This is the world view – the wider lens – that makes possible the passing on Catholic faith, life and culture.

In a visible way a school's physical environment should reflect this Catholic ethos. We are a sacramental people. Therefore, a Catholic school should be immediately recognizable because of its sacramentality: "From the first moment that a student sets foot in a Catholic school, he or she ought to have the impression of entering a new environment, one illumined by the light of faith, and having its own unique characteristics."¹⁹

Accordingly, the public use of the visible signs of Catholic culture – our images, symbols, icons, as well as the practices of popular piety – are all helpful in fostering this ethos. A chapel, classroom crucifixes and

¹⁸ Francis, Address to Italian Students and Teachers (10 May 2014).

¹⁹ Congregation for Catholic Education, *The Religious Dimension of Education in a Catholic School*, 25.

statues of Mary and the saints, liturgical celebrations and other visual reminders of Catholic life, including good art that is not explicitly religious in its subject matter, enhances the school's ecclesial ethos.

Everything, therefore, that happens in Catholic schools should contribute to expressing and handing on an organic Catholic vision of the world: the persons involved, the physical space, the allocation of time, the choice of activities, the kind of relationships fostered among the stakeholders, the quality of the teaching and learning, the curriculum offered. Each and every aspect of the school should reverberate with the life of faith.

3. Vision of Faith Integrated throughout the Curriculum

A third indicator for a school intent on taking its evangelizing mission seriously touches upon its curriculum. Does it strive to *integrate* a vision of faith into what is taught and learned? Through the curriculum, a school community concretely expresses its goals and objectives. Every curriculum “makes explicit what are the school’s reference values, subject priorities and practical choices.”²⁰

It is helpful to recall here that for Catholics all truth – scientific, mathematical, historical and so on – comes from the same divine source,

²⁰ Congregation for Catholic Education, *Educating to Intercultural Dialogue in Catholic Schools: Living in Harmony for a Civilization of Love*, 64.

God. Catholic schools recognize that faith and reason mutually illuminate the search for and discovery of truth. Their educators are not afraid to talk about and to teach the truth, despite the skepticism of finding or communicating it that colours our culture. For example, no truth of science can contradict faith, when each is properly understood. Remember that Catholic schools are not just “faith based”; they are “faith and reason based” schools.

We live in a knowledge-based society, and school curricula must take this fact into account. But education entails a lot more than just teaching pupils how to gather and collate information. Many agencies and governments – at least in North America – have a merely functional view of education, as if its primary purpose were to serve the market economy and the labour market. Catholic schools should not, however, yield to any rationale, even if there are societal pressures to view them in this way. I do not mean in any way to belittle the need to prepare students for future employment, but they first need to be helped to develop skills that enrich the human person, such as creativity, imagination, the ability to take on responsibilities, to love the world, to cherish justice and to offer compassion.²¹

²¹ Cf. Congregation for Catholic Education, *Instrumentum Laboris: Educating Today and Tomorrow – A Renewing Passion* (2014), III, 1, e.

The curriculum, therefore, should help the students reflect – and I am thinking here primarily of high school students – on the great problems of our time, including those of environmental degradation, injustice, poverty, and the denial of human rights – all of which are widespread.²² A solid and comprehensive teaching of the Church’s social doctrine – as well as its practical applications in direct service – is a *sine qua non* of a contemporary Catholic school curriculum, as your *Charter* so clearly affirms. Schools are “called to teach students to know, understand and act on Catholic teaching, in particular the ‘preferential option for the poor’, the obligation to be stewards of God’s creation, the recognition of universal human rights, and the responsibility to foster peaceful relations among peoples.” Needless to say, such teaching would certainly now include Pope Francis’ recent encyclical *Laudato Si’*, “which – as he wrote – is now added to the body of the Church’s social teaching.”²³

²² See, for example, Francis, Address to the Pontifical Catholic University of Ecuador, Quito (7 July 2015): “My question to you, as educators, is this: Do you watch over your students, helping them to develop a critical sense, an open mind capable of caring for today’s world? A spirit capable of seeking new answers to the varied challenges that society sets before us? Are you able to encourage them not to disregard the world around them?”

²³ Francis, *Laudato Si’*, 15.

Besides providing instruction in specific subject matter such as religious education, which is absolutely indispensable in every curriculum, and social teaching, all Catholic school teachers should make every effort to integrate faith with the different subjects they teach. This does certainly *not* mean explicitly teaching religion or raising directly religious questions in every class. Rather, the objective is to communicate a Catholic world view seamlessly by weaving it into whatever the students are learning. Admittedly, in some subject areas, this is much more easily done than in others. Language arts, social studies and history, and biological science offer more ready opportunities than chemistry or mathematics. The test question for a school is a simple one, though the answer is less so: How does what is taught and learned in the classroom of your school differ from what how that same material is communicated and understood in a non-Catholic setting?

In Catholic schools where the mission of the new evangelization is front and centre, the staff propose, by how they teach, the bigger picture that is over and above particular material and skills. As Pope Benedict reminded pupils in London: “The world needs good scientists, but a scientific outlook becomes dangerously narrow if it ignores the religious or ethical dimension of life, just as religion becomes narrow if it rejects the legitimate contribution of science to our understanding of the

world.”²⁴

4. Committed to a Spirituality of Communion

The last area I would like to touch upon which might help in assessing the evangelizing mission of our schools touches upon the way in which the various stakeholders – parents, priests, pupils and teachers – interact with one another.

St. John Paul II had a way of describing the kind of interaction that should mark such relations. He wrote that it should be based on “a spirituality of communion,” which should be “the guiding principle of education.”²⁵

Such a spirituality, which has its doctrinal foundation in the communion of the divine Persons within the Holy Trinity, furthers trust and openness in accord with the dignity and responsibility of every stakeholder. In a Catholic school, affirms a recent document from the Congregation for Catholic Education, the spirituality of communion “must become the living breath of the educational community, the criterion for the full ecclesial development of its members and the fundamental point of reference for the implementation of a truly shared mission.”²⁶

²⁴ Benedict XVI, Address to Pupils, London (17 September 2010).

²⁵ St. John Paul II, *Novo Millennio Ineunte*, 43.

²⁶ Congregation for Catholic Education, *Educating Together in Catholic Schools*,

For several years now, the Holy See's documents on education increasingly stress that the Catholic school is called to manifest this spirit of community and communion, a spirit opposed to values inspired by our individualistic and competitive society. Church schools are places not only of shared values and aspirations but also of a communion of life rooted in a common belonging to Christ through the bond of Baptism. This emphasis on creating a welcoming educational community is the fruit of the Church's growing self-awareness of being a "communion" and not merely an "institution."²⁷

Schools, therefore, "should try to create a community school climate that reproduces, as far as possible, the warm and intimate atmosphere of family life. Teachers should, therefore, do everything they can to promote a common spirit of trust and spontaneity."²⁸ Educators need to develop a real willingness to collaborate among themselves, working in a spirit of communion so as to form a similar

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²⁷ Cf. Congregation for Catholic Education, *The Religious Dimension of Education in a Catholic School*, 31.

²⁸ Congregation for Catholic Education, *The Religious Dimension of Education in a Catholic School*, 40; cf. Congregation for Catholic Education, *Consecrated Persons and their Mission in Schools: Reflections and Guidelines*, 41.

attitude in their pupils.²⁹ If they have a sense of the spirit of communion, then all parties will make choices that foster the common good instead of self-promotion, solidarity instead of ruthless competition, and responsible participation instead of indifference.³⁰

A school which evangelizes takes care to ensure that the quality of relationships fostered between teachers and pupils are likewise inspired by a spirituality of communion. Personal contact has always been a hallmark of schools imbued with a Catholic philosophy of education.

The authentic formation of young people requires the personalized accompaniment of a teacher. Consequently, a school's learning atmosphere should encourage the proper befriending of students by educators. Because the teacher is the primary witness of Christian faith and life, he or she can never forget that pupils need a companion and guide during their period of growth. Moreover, "rapport with the students ought to be a prudent combination of familiarity and distance; and this must be adapted to the need of each individual student.

²⁹ Cf. Sacred Congregation for Catholic Education, *The Catholic School*, 60-61; Sacred Congregation for Catholic Education, *Lay Catholics in Schools: Witnesses to Faith*, 78; Congregation for Catholic Education, *The Religious Dimension of Education in a Catholic School*, 39.

³⁰ Cf. Congregation for Catholic Education, *Consecrated Persons and their Mission in Schools: Reflections and Guidelines*, 46.

Familiarity will make a personal relationship easier, but a certain distance is also needed.”³¹

I like what Pope Benedict once said speaking about the personal relationship of teachers and students: “Especially today, when isolation and loneliness are a widespread condition to which noise and group conformity is no real remedy, personal guidance becomes essential, giving those who are growing up the assurance that they are loved, understood and listened to.”³²

III. Vocation and Mission of Teachers

Now I would like to turn to the second question I promised to address: what can we expect from teachers in our Catholic schools? What is their vocation and mission? I realize that what I propose is an ideal, and often difficult, as you well know, to implement in practice. But it is, I believe, worth proposing nonetheless.

Fifty years ago, the Fathers at the Second Vatican Council referred to the vocation of a teacher as “splendid” and “therefore and of the highest importance.”³³

³¹ Sacred Congregation for Catholic Education, *Lay Catholics in Schools: Witnesses to Faith*, 33; cf. Congregation for Catholic Education, *The Religious Dimension of Education in a Catholic School*, 110.

³² Benedict XVI, Address to the Ecclesial Convention of Rome (7 June 2007).

³³ Second Vatican Ecumenical Council, *Gravissimum Educationis*, 5.

What St. John Paul II said to teachers in Australia thirty years ago remains applicable today as a kind of charter of what to expect from Catholic educators. Listen to his words:

Your attitude towards Christ and your personal closeness to him are fundamental. Closely linked to this are your attitude towards the Church and your sense of having a special mission within her. You are not isolated agents in an impersonal bureaucracy. You are not merely professional educators. You are called to be faith-inspired collaborators in the heart of the Christian community.³⁴

I am convinced that the most important factor for a Catholic school which takes to heart its mission of proclaiming the Gospel is the commitment of its teachers – *all* of its teachers, not just its religion teachers – to that mission. “It depends chiefly on them whether the Catholic school achieves its purpose.”³⁵

The Church is called to preach the Good News; within the Church,

³⁴ St. John Paul II, Address to the Council, Staff and Students of the Institute of Catholic Education, Melbourne (28 November 1986), 3: *Insegnamenti*, 9/2 (1986), 1711.

³⁵ Second Vatican Ecumenical Council, *Gravissimum Educationis*, 8; cf. Congregation for Catholic Education, *The Religious Dimension of Education in a Catholic School*, 26; Congregation for Catholic Education, *The Catholic School on the Threshold of the Third Millennium*, 19.

the Catholic school shares in that mission; and those in the Catholic school who carry out the task are the teachers.

We often hesitate to expect from our teachers a witness based on a personal encounter with God's love manifested in Jesus Christ. But this cannot be considered irrelevant or not the school's concern.

Why is personal commitment to the Lord so important? Because "the central figure in the work of educating," asserted Pope Benedict XVI, "is specifically the form of witness."³⁶ The prophetic words of Blessed Paul VI ring as true today as they did more forty years ago: "Modern man listens more willingly to witnesses than to teachers, and if he does listen to teachers, it is because they are witnesses."³⁷ An important aspect of a teacher's mission in a Catholic school is their duty to demonstrate daily, in the turmoil of a troubled world, the joy of being Christian. We can't forget that educators primarily teach by *who* they are.

Let's look to the ideal. To fulfill their mission, teachers can be expected to be examples of Christian life, since their witness "is a vital part of the school's identity."³⁸ This is why the Church is justifiably

³⁶ Benedict XVI, Address to the Participants in the Ecclesial Diocesan Convention of Rome (6 June 2005): *L'Osservatore Romano*, English edition (15 June 2005), 7.

³⁷ Blessed Paul VI, *Evangelii Nuntiandi*, 41.

³⁸ Congregation for Catholic Education St. John Paul II, *Ad limina* Address to

concerned that all teachers be outstanding not only in their pedagogy, but also in their knowledge of Christian doctrine and in Christian living.³⁹

A teacher who convinced, enthusiastic, and in love with the Lord is the kind of educator we must look for to staff our schools. And if they are not yet “there” in terms of spiritual maturity, it’s up to the leaders in the school community to provide them with the helps necessary to accompany them on their journey.

A disgruntled or dissident teacher is a fish out of water and has no place in a Catholic school to which parents entrust their children for formation in the faith. Such a teacher cannot authentically give the witness expected. In fact, he or she is counter sign and can cause no small amount of confusion among students, even if this is unintended.

Moreover, I would suggest that the faculty and support staff of our schools be expected to meet and constantly update not only their professional qualifications but their formation in what makes their school Catholic and hence their ability to be effective witnesses to the

Bishops from Illinois, Indiana and Wisconsin (30 May 1998), 4: *Origins*, 28:5 (18 June 1998), 77; cf. Sacred Congregation for Catholic Education, *Lay Catholics in Schools: Witnesses to Faith*, 32, 40.

³⁹ Cf. St. John Paul II, *Ad Limina* Address to the Australian Bishops (13 October 1988), 6: *Insegnamenti*, 11/3 (1988), 1206.

faith.

“The intellectual life nourishes the spiritual life, but the spiritual also opens vistas of understanding, in accordance with the classical adage *credo ut intellegam*.”⁴⁰ Programs of doctrinal and religious formation are more necessary than ever if we are to ensure that our schools are spiritually and intellectually equipped to face the challenge of fostering evangelization in our Catholic schools today.

Conclusion

Thank you once again for your kind invitation to be with you. I hope my remarks have been helpful in proposing to you some factors that you might consider in fostering the mission of the Catholic schools of the Archdiocese of Sydney, thereby enabling them to take up the challenge of playing their distinctive role in the Church’s new evangelization.

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⁴⁰ USCCB, *Program of Priestly Formation*, 136.