

Archbishop Mark Coleridge

Let me begin by praising God for the gift of all of you here in this enormous church. Because, by coming here tonight, you have walked through the door of faith, of which we heard in the reading that Sister Anne provided for us. For in Acts Chapter 14 we are told the Gentiles [the non-Jews], God has opened for them a door of faith. Now as I look around this gathering, I would have to say that very few of you look as if you were born Jewish. In other words, every one of you, I suspect, like me, is a son or daughter of the 'gentile mission.' Therefore, the sons and daughters for those of whom God, way back then opened the door of faith, and like our forbearers, those non-Jews, we too by coming here tonight have walked through the door of faith that God has opened for us. We can't open the door ourselves. It's like that unforgettable episode (which is the story of our life too) that we hear at the end of John's gospel, where the disciples are gathered in the upper room which is locked. Why? Because they are afraid of the Jews. They've seen Jesus get the chop and they are next cab off the rank. They had every reason to be terrified. And they locked the doors. And then Jesus suddenly appears! Locked doors don't mean much to Him. And then we are told he breathes into them the Holy Spirit and at that point the doors of that room are simply blasted open. That's what the Holy Spirit does. It's power to blast open the doors of fear; and those same disciples go out into the same world. The world is still threatening, and it will cost them their lives. They will all die Martyrs, but they go out beyond fear into the world; to the highways of the world to preach the good news. They will undertake what we call the word 'mission', which is a journey to death most certainly, by walking through the door of faith, you sign your own death warrant. There is no other way to be a Christian than to be a martyr; you know that. So, by walking through the door of faith, you walk to death, but you go beyond. So I praise God before all else, simply for your presence here tonight.

Now in recent years in the church we have heard a good deal about new Evangelisation. We'd never heard the phrase, certainly when I was growing up in Adelaide as a GCB. You know what a GCB is? [Good Catholic Boy]. When I was growing up in Adelaide as a GCB, back in the 1950s, that's a long time ago, I never heard the word Evangelisation. I'd probably heard of the odd protestant, insofar as I ever listened to them. I probably heard the odd protestant speak about the word evangelism, but evangelisation was a word that we really hadn't heard until the years after the second Vatican council, and that document, which Fr Tim referred to [Evangelii Nuntandi] as the letter of Pope Paul 6th was fundamentally important. It has the Latin title about the gospel and its proclamation. The duty we have to proclaim the Gospel. It was then that we started to hear this word Evangelisation. That was in 1971, but it wasn't until 1979 that we had (who would have imagined it) a Polish Pope, whose name we couldn't pronounce. He then spoke not just of evangelisation, as Pope Paul the 6th had; he spoke of a new evangelisation. He did it for the first time when he went to Poland; that unforgettable and world-changing visit not long after he was elected Pope. In a speech there, almost in passing, he used the phrase new evangelisation, but he didn't really explain what he meant. Some

people read it and thought 'what is that all about?' Well, not long afterwards, he went to Latin America for the first time as Pope. He went to a place called Santo Domingo, where Columbus had landed and planted the first cross and he spoke there to all the Bishops of Latin America. Hundreds of them. And there again he used this phrase 'New Evangelisation'. But he there explained what he meant by it. And what he said is we need (and here I'm paraphrasing) we need a kind of new proclamation of the good news; we need a surge of new Gospel energy. And here I quote his words "New in Ardour, in method, and expression". Now, this is a supposedly conservative Pope. What he meant was that we need a new kind of proclamation of the good news which is new in that it's fire in the belly, new in structure, and new in strategies. In other words, the last thing we could afford to do (according to the pope way back in 1979) was put up a great big sign saying "Business as usual". Structures and strategies that might have worked well once upon a time aren't working anymore. And there's no good saying that they are working well when, in fact, they are not. So, it might be time to say goodbye to structures and strategies which did work well but are no longer what the preaching of the good news requires. Now, that was 1979. In the meantime the phrase has become a bit of a slogan; a bit of a cliché I fear. It was kind of fresh and exciting when we first heard it, but it seems less so now all these years later (30 something years later), and at times I fear it's become something like a vapid mantra, in other words, say it often enough and in the right way, and you know what's going to happen? It will happen magically. There will be a new evangelisation if you just keep saying the phrase. Like a kind of magic formula. Well it is no magic formula. It may have become a cliché, and if it has then we set the phrase aside, because the Pope (was going back to the very heart of what the Spirit was saying to the church in the second Vatican council) the phrase "New Evangelisation" is not found anywhere in the Vatican II documents. And yet, what it means, what it's getting at; what it's summoning us to was in fact the whole purpose of the second Vatican Council. The second Vatican council wasn't just about rearranging the deck chairs on the Titanic, it wasn't just about sort of Ecclesiastical interior decorating. It wasn't some sort of reinforcement of the Ecclesiastical Glee Club. The second Vatican council was a work of God, a gift of God and a summons to the Church, to a new season of mission, and equipping the church for the long haul that the journey of mission entails. Now, if much of what has happened since the second Vatican council has in fact not quite borne the fruit that we've expected, I suspect one of the main reasons, perhaps the main reason is that we've been too 'churchy'; too inward looking. We've forgotten really what the spirit was first saying to the church through the council. Pope Francis, who has been a remarkable breath of fresh air; I've just been trying to follow him around Rio De Janeiro; he left us all in his wake. He has sworn the whole church (and this is one of the things that is refreshing) of the danger of being what he calls 'self referential'. In other words, a church that only looks at itself; a church where Catholic people only talk to each other. And it's all very cosy. It's what I've called circling the wagons. An inward-looking, introspective self-referential church that doesn't dare look outwards because what we see we don't like. So, we're again, I fear at times, like those in the locked upper room. Pope John 23rd said he hoped that the second Vatican Council would be a new Pentecost; a new blasting of the doors open so that we who are baptised would head out on the highways of the world, embarking upon this new season of mission. Now, new evangelisation, new proclamation of the good news, new surge of Gospel energy, doesn't mean an abandonment of the past, that's not the way the church ever works. It's not the deeper dynamics of Christianity itself, let alone biblical religion. For us it's always back to the future. So I talk about 'new' – I'm not saying we turn our backs on the past, we retrieve the past in brilliant, imaginative creative ways, but in ways that are appropriate and powerful now. In that sense, I'm only a servant of memory here tonight.

But, therefore a servant of the future, because we can't just sit back and await the future to fall into our laps; it won't happen. It will come as a gift from God but we must in the meantime work hard to plan for, and in a sense, create the future. St Ignatius said we've got to praise as if everything depended on God and work as if everything were dependent on ourselves. And that's absolutely right at the moment. We can't just sit back passively and await the turn of some wheel. So here tonight, we are about planning for creating the future that God has in mind. It's not a human concoction, it can't be; it would be a disaster if you tried that one. So, planning for the future is crucial. It's right at the heart of what I'm called to do as the Archbishop, and what it means to be pastoral. Pastoral doesn't just mean patting hands, it does mean planning for the future in ways that are realistic, imaginative and deeply faithful to God's plans for us. Sometimes when I hear talk about planning in the Church, it sounds to me like a none too well disguised form of palliative care. Well, that's not what I'm talking about. This is not a session about palliative care. It is about another kind of thinking and feeling and dreaming and planning that is deeply, deeply attuned to what the Spirit is saying to us at this time. So, new evangelisation, before I turn to 'new' because a lot of people ask this question, and it's a fair question, 'Well what's so new about it?' Good question. I'll come back to that in a moment.

I just want to focus for a moment upon what it means to be talking about 'evangelisation', given that it is a word that we've only heard about in recent times. Now, it comes from the Greek word 'Evangelion' - good news. In Greek it's ordinary sort of language, but Christianity took it by the scruff of the neck and indeed, Jesus Himself seems to have done it in His preaching and teaching; and made that ordinary Greek word into something that went right to the heart (not just of what Jesus said and taught), but what Jesus was and is. Because, if I could start in the negative, the good news is not just a message you could write on a piece of paper or put up on a powerpoint. The good news is not just a set of values, or a moral code, or an ideological package, or a political program. The good news, in fact is Jesus Christ Himself. And I'm not talking about a Jesus Christ who was once upon a time an outstanding role model; whom we have to strive heroically and unsuccessfully to emulate. That's not the Christian life. It's not a matter of us imitating someone else who lived a long time ago and gave us very good example. If that's all Christianity is, then it becomes what one Australian writer has called and 'entrenched moralism,' of which people have got thoroughly weary. The Australian author to whom I refer is James Cowan, a Queenslander it turns out, though I didn't know it when I read his book. He wrote a remarkable little book on one of the great and haunting figures of Christian History. St Antony of Egypt; the founder of Christian monasticism. At the very end of the book, Cowan writes what to me was an unforgettable sentence, because it was so utterly true it seemed to me, and still is, you see people have grown weary; fed up with Christianity understood and experienced as an entrenched moralism, devoid of poetry, and extreme life. Now, what does he mean by an entrenched moralism? Where Christianity is just a matter of trying harder; Jesus is just a role model who lived 2000 years ago. And a kind of endlessly frustrating affair that I know the harder I try the worse it gets. Try harder to be better. Try to be a good boy, a good girl to earn God's love. That's not Christianity. It's some demonic skewing of Christianity. So, Jesus isn't that. It can't be the good news if that's all He is. If he's only a role model, a wise teacher, a miracle; if he's only that stuff, he cannot be the good news that God has given the world. So what am I talking about when I say He is the good news? I'm talking about the Jesus who was Crucified and risen. Because if He wasn't crucified, and if he wasn't risen, then go home now. Christianity is not worth the effort. It's a malicious joke, played by a God who is asking us to do something we can't do. We need an

experience of empowerment. And that's what God provides in Jesus Christ crucified and risen. Don't forget that he was a teacher; he was all those other things, but that's not enough; but see, in the death he goes to the very bedrock of human destitution; the very heart of our poverty. Our powerlessness, our hopelessness; literally. That's what Calvary is all about. And then God reaches down to that down, down, down depth and raises Him on high, here I echo the great hint of Philippians. That's what the resurrection is. That out of our hopelessness, God draws hope- that's Easter. Out of the weakness comes the strength; from the wounded side comes the fountain. The passage from John's gospel from which I take my motto. John says there He is dead on the cross we think he's dead but we're not sure, so the soldier comes up and sticks his spear in Jesus' side to make sure; they wanted to get rid of the quickly. And then we're told in that unforgettable verse; one of the great images, I think of the bible, one of the soldiers pierced His side with a spear, and immediately there flowed forth blood and water. The death wound becomes the cosmic fountain. This looks back to the prophet Ezekiel Chapter 47 where we are told Ezekiel is taken to Jerusalem; to the temple by a heavenly messenger; an angel, and there the angel shows him trickling from the eastern side of the temple a little stream; just a trickle of water flowing in fact from the holy of holies, which is the epicentre of the divine presence, of glory. From that holy of holies there comes a tickling stream that becomes a river, and then a mighty torrent, flowing down from the side of the temple; the wound in the side of the temple down through the Judean desert and it hits the sea on the eastern side of the temple and that's not the Mediterranean, it's the Dead Sea. And we're told wherever the River went the desert was turned to a garden and when the river finally hits the Dead Sea, the Dead Sea teems with life. Flowers and trees and fishermen all around. But if you've seen the Dead Sea, you'll know that's not the way it is, it's a moonscape. Death land. So, death is turned to life by the stream that comes from the side of the temple, which is water. Now, the new temple is the body of an executed criminal, have a look at it; the body of an executed criminal. Ultimate shame becomes the temple. The epicentre of the Divine presence. The glory. And from the side of this temple, there flows another river, not just water but blood; His life. And wherever that river goes; flowing out now not just to the Judeans, but to the cosmic desert of the world; the cosmos. The cosmic wound of death becomes the cosmic fountain in an endless life. That's the good news. Because it is your life, it's the life of the world. The wound becomes a fountain. Paul puts it differently. He says the weakness becomes strength. Who would have thought of it, but God. When I am weak, then I am strong. So here, we run away from, deny and conceal our weakness and our wound, but that's precisely where the river breaks forth, and where the true strength comes from. Again, who would have thought of it even, but God. So in a world that he drowns in bad news, think of Syria. You know, the wound and the weakness seem to be everywhere we look, and even when we look into our own hearts; what else do we see and feel? And yet, precisely, the promise is; the good news is; to which the door of faith gives access, that weakness becomes strength, or at least can become if we walk through the door, and the wound becomes a fountain. You see, in other words, once that happens, it makes sense to use words like hope, and peace and joy and love, otherwise they can be words that die on our lips, or sit like ash in our mouth. But these words have got to be brought to life. I mean, everyone out there, I don't care who they are and everyone in here is looking for that stuff; the real thing, not something cosmetic. Peace and hope and joy and love and life and you can go on and on. But you're not after just empty words, or vapid mantras. You're after the real thing because you're a human being and you were created to find those things. It's the kind of nostalgia for God that's wired into the human being. And you were created to look for and find those things in the right place, Augustine's unforgettable definition of sin, looking for the right thing

in the wrong place. And that's happening all around us, and perhaps within us as well. We're looking for the right thing, but in the wrong place, and when you do that, you find the exact opposite of what you're looking for. When the younger prodigal son bursts forth with his money kick, what's he looking for? Freedom! What does he find? Slavery in a pig sty. The exact opposite of the logic of the drug addict. Looking to the needle to provide ecstasy, what do you find? The exact opposite. Or the alcoholic with the bottle, same logic, the logic is invariable and cast iron.

And if we use the word 'Evangelisation' – Big, word, awkward word, what we're meaning is 'the process', including the structures and strategies, that allow us, enable us even to empower us to pass on that good news to others, who, even without knowing are hungering precisely for that good news in a world where they seem to drown in bad news. Now this presumes of course that we have heard and made our own 'the good news', so here tonight, and this is not just Mark who speaks; I'm just an echo of the Divine. All of us, including me are summoned by God to a new depth of experiencing and making our own that good news that comes to us in the crucified and risen Christ who is not just once upon a time; He's here and now. And he wants to meet you and be good news for you in deeper and deeper ways so that you can become empowered, all of us can become empowered to pass on that good news to others. Whoever they are, in the recognition that they were created for the same good news, they've got a right to hear it. If they have a right to hear it, there's a corresponding duty that falls to us; we have a duty to pass it on. Now, that's evangelisation in some kind of nutshell. So what's new? Well, Jesus isn't new. Although, in one sense Jesus is always thrillingly new. Once you think Jesus is somehow old or old hat, you've lost Him. Jesus is always thrillingly new. But in a sense that's not the new thing. The good news is Jesus Christ yesterday today and forever. Hebrews. But what is distinctively new now are the circumstances in which we find ourselves. And therefore, the structures and strategies that we have to devise, imagine, and enact in order to pass on the good news in these circumstances to the people of our time. You only have to teach for 5 minutes, and I've taught for a lot longer than 5 minutes to know that you have to speak in the way; find words and images or strategies that meet your students where they are. Not where you are, where they are. You have to communicate. And we're exactly the same in passing on the good news. And one of the reasons why a lot of people out there don't hear, or it doesn't seem good news what they hear from the Catholic Church, is perhaps the words, the images, the ways in which we have chosen to communicate are not the ones we need at this time; at least that's a question we have to ask. I first of all.

Now when I speak about 'new' circumstances, what am I talking about? You can talk on the macro scale (Big picture) or you can talk on the micro scale. Let me just quickly sketch what I mean by the macro scale. Things have changed. Throughout Christian history there have been these threshold moments where we have seen great new surges and often very unexpected surges of gospel energy. If you like, new evangelisation of a kind that was very different from anything we'd seen before and that unleashed all kinds of energies we didn't see coming. I think of St Benedict in the chaos that followed the fall of the Roman empire and the west. It's hard for us to imagine how chaotic that world was. What does Benedict do? He goes to a cave. And that cave, which I myself have sat in quite often, is really the womb of Europe. Because what Benedict does in bringing to birth monasticism is he creates a new way of being Christian; we hadn't ever seen it before in the west. But he does more than that, he creates a new form of human consciousness and in the end a new

civilisation when you think of what the Benedictine Monks did, they made Europe. They certainly educated Europe. So that becomes; Benedict in his cave gives birth to this whole new surge of gospel energy; a new evangelisation that was new in ardour, method and expression. You see the same kind of thing in Francis of Assisi. Like Benedict; young. But does something we've never seen before. We'd seen the monks in their monasteries but we hadn't seen the Friars. And we hadn't seen someone like him take off his clothes in the public square. They all thought he was mad. His father certainly did, because he was going to inherit the business. But what Francis brings to birth again is a whole new way of being Christian in a new form of human consciousness and in the end, a new kind of civilisation. And you see it in Western art. We couldn't have had the art of Giotto for instance if we hadn't have had Francis. And so on it goes. You can trace these moments down through our history. When JP II talked about a new evangelisation on this macro scale what he was saying is, we are now at those new threshold moments. What he said was after WWI and WWII, which were two parts of a single apocalypse, nothing could be the same. The last thing the church could do is put up a sign saying 'business as usual' after Auschwitz and Hiroshima. From the ash heaps, was there any future, that was one of the real questions; some of you may be old enough to remember it. So what JP II and what the Vatican council does before him (and he was a product of the council in all kinds of ways) was say the only way to find real hope beyond the ashes; to find a future, was in fact to go back to Jesus Christ crucified and risen. Only He could make sense of the apocalypse, and provide a hope for the future that wasn't just cosmetic. So here are we after two world wars, still drowning in war, at a point where, for the worlds sake, God wants what we might call a new evangelisation. A new surge of gospel energy, because there's no other answer. God hasn't provided any other way forward. So the stakes, in that sense are reasonably high. And without the power of the good news, the power of Jesus Christ crucified and risen will continue to go round and around a brutally dark and destructive kind of dance, because, what else can happen without the way forth that God has provided. That's the macro scale. Now, one of the new things about this particular moment is the way which God is calling lay people to exercise leadership in this whole process. With a lot of these other surges of gospel energy, these threshold moments as I've been describing them where we have had monks and friars and priests after the reformation and the Jesuits going up over the falls in Equador and so on; lay people are taking roles of leadership in a way that we've never seen before. And that's one of the reasons why you're here tonight. Not just to listen to me in some passive way, but to rise up as those in some way called to the leadership; as people who by virtue of your baptism have received gifts from God; gifts not just for your sake but for the building up of the body of Christ; the church for the sake of mission.

On the micro scale, to make it all more local. Things have changed in all kind of ways. To make the call to mission an imperative let me just suggest a couple of things. The fact is that many of those who are baptised Catholics have never in fact come to the church; they have never left anything, they just never came. They never walked through the door of the church. They're not bad people, but they are baptised pagans. I don't think there's any way of glossing this one. They are often good people; or the usual mix of good and bad, like the rest of us. But, they're baptised pagans, and there's a lot of them out there. Another group of people are those who are not baptised pagans, who are believers in some genuine sense, but they have turned away or walked away from the church; sometimes even just drifted. And there's a lot of them too. Some of them are aggrieved, some of them angry for whatever reason. But a lot of Catholics who once came and who are no

longer with us. But then there is the huge mob out there who have no idea who Jesus is – they might have heard the name. They've got no, no experience of Christianity- they might think they know what the church is but they haven't got a clue. But they haven't been helped to have a clue. See, they say that only 13% of baptised Catholics come to mass of a Sunday [or more or less regularly]. Okay, that's where we are.

What about the 87% and what about the 'others', millions of them out there who are part of the 87%? We can just sit back and wring our hands and say 'oh, isn't that terrible? We wish they'd come...' You know, just hand wringing and lamentation, well that's surely not enough. If they won't come to us, and all the indications are they will not come to us, we can't just sit back and wring our hands. We have to go to them, and this is a huge part of what I mean by new evangelisation. The question, therefore is how might we go to them? I don't know the answer. Don't expect the bishop or the pope to have all the answers, by the way. That's another reason why you're here tonight. One of the questions I leave with you tonight with a certain sense of urgency is that question, how might we contact those who won't come to us? We have to go to them. So, how might that happen? This will take lateral thinking, imagination. Don't be afraid of thinking what might seem to be crazy things. This is where, again, you engage in method and expression, structure and strategy. People might come to our schools, as they do. Our schools are full. And we have the parents of those children at schools, who are often not opposed to the church, they wouldn't send their kids to that school if they did. But how can we touch the lives of those parents in new, deeper and richer ways, that's the major question. Because they are a crucial group; and we're not touching them deeply and powerfully enough. So that's a very practical question. Not just in general; the faceless mob, but the parents of those kids who are in our schools, who are often either baptised pagans or non-practicing Catholics who have gone elsewhere or, they don't fall into either of those categories, they're just the great mob out there, but they are not antagonistic; they're not our enemies in any way at all. And they again have a right to hear the good news. And if we can touch those parents with the good news, Jesus Christ, His power, and the beauty of who He is, then there's every chance we might touch their children more deeply and powerfully.

We might say this is not the right time to be talking of reaching out; we're under pressure; the Royal Commission makes that abundantly clear. I deal with all of that stuff from day to day. But so what? I don't say so what about the Royal Commission, I take that very seriously. But we're under pressure; we're swimming against the tide in all kinds of ways. But historically, many of these great unexpected surges of energy have come precisely when they were not expected; against the tide. Why shouldn't it happen now? So, it's never going to be the right time; we can sit back and wait for everything to be lovely in the church and knowing now that we're all set, we're right for mission; we'll wait forever. Look, the church has always been a mess, take it from me. I've studied the scripture inside out and upside down. I've taught the stuff, and you only have to read the new testament texts, the earliest of them, the Pauline letters to see that there was blood on the floor from day one, and if you expect the church (and some people seem to expect) the church to be a community of the perfect, well, you're going to be brutally disappointed. So, we are under pressure, but the only way I think we will ever resolve some of the running sores internal to the church is by becoming more missionary. Insofar as we become more introverted, more self-referential, looking inwards instead of outwards, and being imprisoned by fear, all the running sores will continue to run and we'll bleed to death.

Now, to speak of new evangelisation, in a context such as I have evoked means that no element in the church is exempt from the question 'how might we or how must we do this thing in a new way?' For instance, the Archdiocese of Brisbane; I as the archbishop have to be asking this question all the time. Take down the sign saying 'business as usual'; keep faith with the past, but take the sign down. How might we or how must we do the Archdiocese differently. I've mentioned schools. Our schools are going well by and large. But how might we; how must we do the schools differently? Or more particularly, with yourselves, the parish; that venerable institution. It's no question of abolishing the parish, for God's sake, but how might we or how must we do the parish differently? That's a key question tonight. We can't again keep putting up a sign saying 'business as usual'. See, I think one of the things we've got to do is change our way of thinking; the model we have of parish, and move from thinking of the parish as a kind of supermarket where you come once a week, get your trolley, and you fill your trolley with all of those good things and you pay your money and you take the stuff home and eat up. You consume it through the week and then you come back next Sunday and get another. It's like a spiritual supermarket. To go from that to thinking of the parish more as a wholesale distributor; where I come to the wholesale distributor to get stuff, yeah! But why? To pass it on. Not to consume it myself; but to pass it on to others. That's what a wholesale distributor has to do. So what might it mean in practice, not in theory. In practice, for us to go from thinking of the parish as a kind of spiritual supermarket to thinking of the parish more as a spiritual wholesale distributor; where we are looking not just to ourselves but to all of those out there, our 'clients' our 'market', if you like.

If we can take on board that kind of Copernican revolution; you know what I mean by a Copernican revolution? Copernicus was the Polish priest, who showed once and for all that the sun didn't revolve around the earth, folks. Sorry. It looks like that, but the truth is, the earth revolves around the sun. What a shock! See, the world doesn't revolve around the church, if anything, it's the other way around. That needs to be carefully understood. But God so loved the world, that he sent His only Son. God so loves the world that he sends his chosen people. In a sense, it's the same statement. In such a view of things, a criterion of it is not (if you'll excuse the expression) 'bums on seats'. It's not necessarily, though I don't say it's not unimportant, but it's not the ultimate criterion; how many people we get to church. I mean, I would love to see this church overflowing from week to week and indeed day to day. But, the further criterion, and I think the more important one at this time is what is the quality of the missionary zeal? And how effective are the missionary efforts of those who come? It's a different criterion, and the two are not unrelated. I mean, we would be in trouble if we only had twenty people coming on a Sunday to sit in this church. But the real criterion is, what is the quality of the missionary's zeal or the effectiveness of the missionary efforts of those who come here? Of the wholesale distributor that we call Sacred Heart Church. In the end, the church doesn't just have a mission, the church is a mission. It's as simple as that. And here I focus upon what the sinner gave us here in the Archdiocese some years ago, where the wonderful trinity of themes was given to us; Jesus, communion, and mission. The experience of Jesus was something that was very close to the heart of [my predecessor] Archbishop Bathurst. In one sense, it's no less close to my own heart. The experience of communion is fundamental, and we can never learn too much on that theme in the life of the church, where disunity is as much death in the life of the church as it is politics. But mission. I have to say if I feel called to anything in my years, however few or many they may be as Archbishop of Brisbane, it is at this point; not because it is a particular interest of mine or it's been a passion of mine since teenage years; it's not like that. It is simply

something that has come to me as a kind of call with a particular kind of urgency that gathers up the experience of encounter with Jesus, crucified and risen in the communion of the church but then looks to the world, which God still loves and which we are called to love to the point where we share with anyone, no matter how unpleasant or unwelcoming they may be, we share with everyone, particularly the most needy, the good news that has been entrusted to us.