

Facilitator's Discussion Questions

Session 1 – Professor Massimo Faggioli

Topic: *The State of the Catholic Communion Today*

Readings: Vincent Miller, “Ecclesiology, Cultural Change, and the Changing Nature of Culture,” in *A Church with Open Doors: Catholic Ecclesiology for the Third Millennium*, ed. Richard R. Gaillardetz and Edward P. Hahnenberg (Collegeville, MN: Liturgical Press, 2015)

Stephen Bevans, “Beyond the New Evangelization: Toward a Missionary Ecclesiology for the Twenty-First Century,” in *A Church with Open Doors: Ecclesiology for the Third Millennium*, ed. Richard R. Gaillardetz and Edward P. Hahnenberg (Collegeville, MN: Liturgical Press, 2015), 3–22

Question 1: How is this description of the Church offered in the lecture realistically describing the situation of your local Church (nationally, diocese, parish) today? What is different?

Question 2: What do you think is still necessary (besides or contrary to what the lecture says Francis is doing) to improve the state of the Church today?

Session 2 – Professor The Hon Bob Carr

Topic: *The Responsibility to Protect: Peace and Security in Challenging Times*

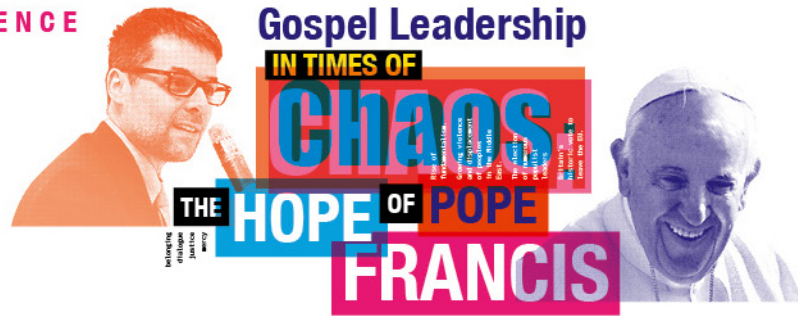
Readings: Bob Carr, [“Australia, China and the Lunacy of Trump’s talk of a trade war”](#), *The Guardian*, 12 November, 2016

David Sanger and Jane Perlez, [“Trump Hands the Chinese a Gift: The Chance for Global Leadership”](#), *The New York Times*, 1 June 2017

Paul Adams, [“Is Trump abandoning US global leadership”](#), *BBC News*, 1 June 2017

Question 1: Is there still a responsibility to protect that justifies intervention by the world community in a country’s internal affairs?

Question 2: Is China set to become the most dominant political force in the Asia-Pacific region?



Session 3 – Mr Paul Kelly

Topic: *The Crisis of the West: the Failure to unite Faith and Reason*

Readings: Speeches by Pope Francis to the US Congress, 24 September 2015, at the Treaty of Rome anniversary, 24 March 2017 and in Cairo, 28 April, 2017

Question 1: In our contemporary society how do you see the commitment to reason being compromised?

Question 2: In our contemporary society how do you see the commitment to faith being compromised?

Session 4 – Rev Dr Gerald Arbuckle SM

Topic: *Leading in Chaotic Times: The Example of Pope Francis*

Readings: *Fundamentalism at Home and Abroad: Analysis and Pastoral Responses* (Collegetown, MD: Liturgical Press, 2017) - Chapter 1, pages xi-xvii, 1-29, 162-184.

The Francis Factor and the People of God: New Life for the Church (Maryknoll, NY: Orbis Books) - Chapter 6, pages 161-98

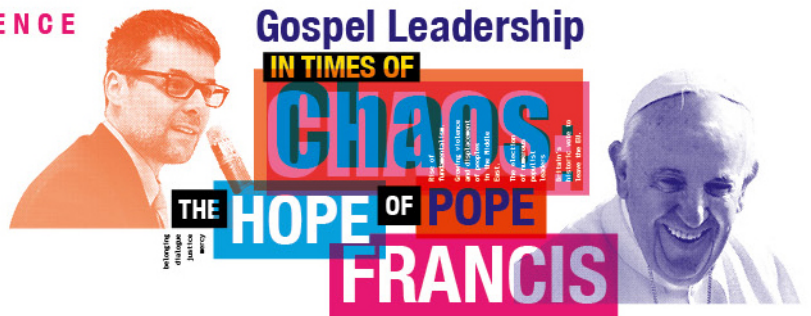
Question 1: As Pope Francis ponders the importance of the lessons of the Good Samaritan parable for today's chaotic world, he often says that concern for people who are poor and/or marginalised is at the heart of the Gospel. Why is this so?

Question 2: Pope Francis says that significant economic, political and social inequalities foster fundamentalist movements. Can you identify people in your parish, workplace, school or wider community who experience these inequalities? What can you do, however small it might be, to help these people?

Session 5 – Sr Clare Condon SGS

Topic: *The Simplicity of the Gospel cuts through the Rhetoric*

Readings: Gregory K. Hillis, ['Filled With Words of Love': Pope Francis on Dialogue as Spiritual Conversion](#), ABC Religion and Ethics, 16 March 2016



[Message of His Holiness Pope Francis on the occasion of the word meetings of popular movements in *modesto*](#) (California) [16–18 February 2017] (10 February 2017)

Question 1: From the beginning, Pope Francis has criticised the Church for being too self-concerned and preoccupied. He has asked us to return to being a Church with and for the poor, which was Jesus’ original message and so is much more attractive to people of today. How can we become more Gospel like in our care for the poor?

Question 2: Pope Francis is also a man of gestures. He visits the refugees in Lampedusa, washes the feet of a young Muslim female prisoner, lives in Santa Marta, travels in a simple FIAT. Have we forgotten the importance of gestures in proclaiming the Gospel and what gestures could you use to proclaim the Gospel?