The New Evangelization and the Missions in Europe

The term *new evangelization* which, in a general sense, is the mission of the Church today, does not have, in fact, a univocal sense in the current ecclesial context, but is used with different meanings and emphases; rather, it is used more in the pronouncements of the Magisterium than in the popular language of ecclesial communities, and as the *Lineamenta* admits, it is difficult to grasp it both in the ecclesial context and, even more so, in the cultural context.[[1]](#footnote-1) Nevertheless, this expression, though general, open, and susceptible to different interpretations, leaves a glimpse, at least in the use of the Magisterium, a sufficiently delineated project, a certain orientation by the Papal Magisterium about the mission of the Church today. This applies to the pronouncements of both John Paul II and Benedict XVI. The latter, with the creation of the Pontifical Council for the Promotion of the New Evangelization and the choice of the question as theme of the 2012 Synod, shows not only the wish to return and re-launch the reflection of his predecessor but also wants to give consistency and body to the project. The impression is that the theme of the new evangelization expresses better the continuity between the pontificates of John Paul II and Benedict XVI, and that some attention of the current pontificate (in particular: the duties of the Church vis-a-vis the cultural relativism, the anthropological challenge, the need to promote the broadening of horizons of reason, the dialogue between faith and reason, and the importance of restating the question of God and of truth) can be thought out in the context of the new evangelization.

To capture the broad outlines of the new evangelization we must retrace, albeit quickly, the path taken by the Church in the recent decades: the gain, after the Council and especially with *Evangelii Nuntiandi*, in the understanding of the Church's mission in terms of evangelization; the introduction, by John Paul II, of the term *the new evangelization*, first in Poland (Nowa Huta, June 9, 1979), then in Haiti (Port-au-Prince, March 9, 1983); the growing and insistent use of the expression by the same pontiff in different European and extra-European contexts; the privileged use of the same expression in those countries which had a Christian tradition (they had a first evangelization) but which in recent times have strayed away from it (see e.g.. *Christifideles Laici* 34-35 and *Redemptoris Missio,* 33); the awareness that, although admitting its specific references to the Western context, the attention exhibited by new evangelization are required in all contexts, and therefore from this flows-and this is what characterizes the resumption of theme by Benedict XVI-the challenge of new evangelisation as the challenge for the whole Church.

The *Lineamenta* underlie, recall and re-launch this path. They take some background meanings of the new evangelisation and of the way of understanding the mission of the Church today. I will try to explain these meanings, aware that this is my interpretation, and that other interpretations are possible. The way is open: the publication of the Instrumentum Laboris, the various ecclesial initiatives in preparation for the Synod and, above all, the work of the Synod itself, give a clear view to the new evangelization.

a) New evangelization does not refer to one aspect, an attention, an area or a context of the Church's mission, but refers to the very mission itself of the Church. New evangelization is synonymous with “mission”; it is the new name of mission, the mission that is constitutive of being Christian and of being Church. Furthermore, it is the invitation to a new awareness of what makes the identity, the raison d'être, of the life of the Christian and of the Church, and therefore, of the mission of Jesus, in whom the Church lives. The expression *new evangelization* forms part of the call to return to the essentials, of what is Christian life, and of the wish to present the originality of Christianity in today's world.[[2]](#footnote-2) The expression, before referring to new challenges, does refer to a call to rediscover the essentials; to place oneself before new challenges from a renewed adherence to Christ and his mission.

b) One obviously speaks of *new evangelisation* from the point of view of the new realities that characterize the contemporary world. New scenarios are presented. The *Lineamenta* identify six that are intertwined and give an idea of the complexity of today's world: secularization (connected to the phenomena of religious awakening, but also to expressions of fundamentalism), the migration phenomenon, the challenge of social media, the new economic scenarios, the emphasis on scientific and technological research, the emergence on the global sphere of new political and economic subjects.[[3]](#footnote-3) It deals with knowing how to decipher these new scenarios, and being able to live in and transform them into places of witness.[[4]](#footnote-4) The emphasis is not placed on the challenges and the movement by the cultural challenges to a new understanding of new evangelization, but rather it starts from Christ and the movement from the witness of Christ to the living of Christians in the world. Rather than re-understanding the Gospel, it is to re-savor its enduring force. New evangelization cannot mean, then, a new Gospel. It does not mean lack of openness to a serious discernment, nor a negative judgment on culture. It requires, on the contrary, the attitude of hope and a careful search of what, as a church, we must offer, about what we can share and what we must resist. This is possible only if we stay connected to our roots. The *Lineamenta* allude to the necessity of a "self-criticism of modern Christianity, which must always learn to understand itself from its own roots."[[5]](#footnote-5) Linked to the roots, the discernment is true and deep; it is, in a certain way, in a sign of catching the gaze of Christ, to be in step with God revealing himself; it is a witness, a condition of true openness to the world.

c) This deep look into the world allows one to see the question of spirituality that is at the heart of every man.[[6]](#footnote-6) The new evangelization takes a stake on this; this implies the capacity (“boldness,” say the *Lineamenta*) to bring the question of God within the problems of life. It helps to see that the Christian perspective sheds a light on, able to interpret the great problems of life and history.[[7]](#footnote-7) New evangelization is, therefore, the boldness of encounter, of renewed missionary confidence, of renewed willingness to reach up to every man; it is the conversion of the ecclesial pastoral work in the missionary sense; the ability to inhabit new areopagi, the modern courtyards of the Gentiles, i.e. places of dialogue about God.[[8]](#footnote-8) There is a strong push to proclamation, overcoming the one-sidedness, and opening to the horizon of dialogue.

d) dialogue has as ground the question about God which is at the heart of every man and which re-emerges at the center of the cultural debate. The opening to God may be a ground for dialogue and condition for achieving true humanity. It may be asked, however, if one cannot follow the opposite and complementary movement (i.e., to seek dialogue on the human realm, of what is really worthy of man and truly human) and thus, think of true humanity as a condition for a true experience of God. Perhaps the decisive question for our time concerns the truth of the human; and perhaps, for us Christians, the main challenge is to point, express, and show signs of the truth of the human from the Christian revelation. The *Lineamenta* do not open new perspectives about this, which would be the radicalness of the anthropological question. It would, however, give a full sense of reciprocity to the dialogue to what is common ground for all. Dialogue, however, within the Church is often lived and searched on a realm that is already ours, from the concern of evangelization, which is not the starting point for all.

e) Nevertheless, the *Lineamenta* offer valuable indications relative to proclamation that falls into the logic of giving an account, of giving reasons.(cf. 1Pt 3.15). This gives to the ecclesial word a tone of meekness and of force, at the same time, that of fidelity to the Gospel and the link to life situations, of parresia (willingness to speak), and the approach of the other not only as a recipient but also as a dialogue partner.[[9]](#footnote-9) The new evangelization is certainly not only proclamation; identifed with the Church's mission, it implies all the dimensions of the life of the Church: witness, communion, service, celebration, etc. It is clear that the emphasis is placed on proclamation, or rather, on a proclamation that is rooted in witness, almost like the prolongation of the witness of the Gospel.

**Our Contribution to the New Evangelization in Europe as Consecrated Persons**

I am convinced that all our missions in Europe are at the heart of the Church that speaks and has need of the new evangelization. It is, therefore, not a question of seeking "where we have to be " present, but rather of" how we have to be” present, so that our presence becomes a new evangelization. We are persons consecrated to God for the service to the poor. How is consecrated life related to the new evangelization? In what way is it challenged? What contributions can it give? But, above all, how to interpret the new evangelization from the perspective of consecrated life? To open the discussion, I would like suggest three interpretative keys or three directions of research.

1. Starting from evangelization itself.

As first interpretative key, one can take the outlook of *Vita Consacrata* (VC), the Post-Synodal Apostolic Exhortation of John Paul II. At number 81, dedicated to “new evangelization,” it says, citing the Relatio ante disceptationem of the 9TH Assembly of the Synod of bishops, "Consecrated persons, because of their specific vocation, are called to manifest the unity between self-evangelization and witness, between interior renewal and apostolic fervour, between being and acting, showing that dynamism arises always from the first element of each of these pairs." We can re-express the idea in these terms: *Vita Consacrata* says evangelization start from oneself; evangelization of the other lies in a process of evangelization of oneself. It is not a question of separating the self from the other, nor of a chronological succession; there is an intimate connection between growing in the following of Christ and making a gift of the Gospel to others: as one gives faith, one grows in faith;[[10]](#footnote-10) and growth in faith implies immediately the giving of the Gospel to others. What is at stake and more deeply, is the truth or sincerity of evangelization: the person who evangelizes is involved in his own evangelization, lives the same Gospel that he gives to others. VC 25 reads “The first missionary duty of consecrated persons is to themselves, and they fulfill it by opening their hearts to the promptings of the Spirit of Christ.”

*Vita Consecrata* thus remains an essential reference for the understanding of our style of evangelization and of our contribution to the new evangelization,

Evangelization is rooted in witness as it moves from sanctity of life. As consecrated persons, we are particularly susceptible to this. The first contribution we can give is the witness of radical fidelity to God, keeping alive the sense of eschatology and the seeking of the kingdom, which are at the heart of consecrated life.

The new evangelization, for us consecrated, implies fidelity to the charism of our institutions. It is not resolved through a simple integration into church programs. A stronger collaboration between institutions would help.

From this point of view, there is something in evangelization that happens by contagion, almost spontaneously, without programming and beyond intentionality. True life produces true life. The signs of the Gospel are contagious by themselves. A life renewed by an encounter with Jesus Christ, is in itself evangelizing.[[11]](#footnote-11) This must not lead to the weakening of the missionary urgency or explicit proclamation of the Gospel, which should be kept alive and, indeed, deepened, because there is no evangelization without proclamation.[[12]](#footnote-12)And yet one must be on guard against an evangelization in which the preoccupation to lead others to the faith or the desire to let the Church grow takes over the concern of evangelization itself, over the necessity of self- transformation, and also over the dynamics of letting oneself reach the other, and of allowing oneself to be reached by Christ through the other.

In fact, Christ meets me in the other. The other that I evangelize is also the one who evangelizes me, even the one who is not a believer, who does not know the Gospel, one who is poor. Mysteriously, he evangelizes me, unbeknownst to him. If one keeps alive the sense of being evangelized, if one keeps alive a horizon of human relationships in a sign of reciprocity, and if also one keeps alive the centrality of grace in evangelization. After all, God comes first, and Christ, the first evangelizer.[[13]](#footnote-13) Much of actual evangelization is marked by unilateral relational processes, excessive focus on projects, of objectives that must be achieved. Quite often, underneath it, there is little concern for oneself, in the sense of the lack of availability of being evangelized. Furthermore, at times, there is a sort of escape from oneself. An excessive and anxious concern to bring the Gospel to others can hide the fatigue about one’s own conversion and from self-evangelization can transmit also, a judgement on others, an inability to recognize the gift that the other can give us; excessive one-sidedness of evangelization can remove the space for God's action; too much talk of God can sometimes impede the event of God himself who speaks.

There is, in fact, the need to give truth to evangelization. And, in this sense, consecrated life has a function to perform, one that is prophetic and critical at the same time. It may be the sign and reminder of the truth of the Gospel.

2. Consecrated life recognizes and dwells on the traces of the presence of God and of true humanity.

Another track of reflection refers to the attitude to be taken towards our time and culture. VC 81, reads: "The new evangelization demands that consecrated persons have *a thorough awareness of the theological significance of the challenges of our time*.”[[14]](#footnote-14) What does it mean that the challenges of our time have a theological sense? This refers to the fact that within events of life the presence of God is hidden. The history, the life of every person, bear within them the traces of the presence of God.[[15]](#footnote-15) It is not simply to interpret Christian events, to give them a Christian meaning. It deals, rather, with living the human contexts with depth, with radicalness, even to the point of giving expression to the face and traces of the presence of God.[[16]](#footnote-16) The presence of God, in fact, is not a superstructure of the human, but is its depth, its truth. Strictly speaking, it is not living the human, much less to get there, but never to stray from it; it is never to stray from the truth of oneself, of the relationship with others, of relationship with creation, etc.; it deals with taking into account of the following of Christ as making a space for the truth of the human.

The human has a structure of openness, of transcendence, of revelation, with a reference to the redemption of Christ. The reference to the Gospel, promoted in evangelization, is to the human realising itself in its truth. The drama of the rift between Gospel and culture, between faith and life, hides a more radical drama: closure of the human to the truth. Often it masquerades as human what it is not. Christian witness is played today on the ground of the truth of what is human. Evangelization, often, is found in the dynamics of reaching the human. But who should reach the human, and from where? New evangelization may be entangled in the dynamics of reaching, with the Gospel, a society in crisis, which has lost the sense of faith, of Christian values, of the sense of God. But ... from which signs of humanity is the true Gospel to be proposed? The structure of evangelization is, truly, in its radicalness, a narration from the signs of life, it is a giving an account of ...[[17]](#footnote-17) It takes account of the reason of the signs of new and true humanity that is possible in Christ.

Consecrated life therefore knows how to start from the human, recognized and welcomed in its traces of the presence of God. This is true in all forms of consecrated life, though it is particularly evident in the institutes of apostolic religious life. The apostolic mission in these institutes starts from human needs and from the signs of sharing with the person: with the sick, with the child, with the youth, etc. It is a mission that is characterized by the centrality of the person. This emerges particularly with regards to the pastoral initiated by the pastor, or by the Bishop, wherein the preoccupation of building the Christian community, of promoting the Christian initiation and the processes of becoming Christians, is central. The two attentions are, obviously, not alternatives. Parish pastoral is also challenged to put the person at the center, in the same way that the pastoral care of the consecrated persons announces the gospel and promotes the process of becoming Christians and of membership in the Christian community. But it is also true that the perspective is different. The apostolic mission of the consecrated expresses itself, if I may say so, more as a sign of the Kingdom and the Church, more like the gratuitous love of the person rather than as concern of ecclesial integration, more of attention to global growth than as a favor to Christian formation. In an era marked by the processes of secularization, relativism, by the turning of the person upon himself, by a profound anthropological crisis, the mission of the consecrated is of great importance, as it arises from the perspective of the centrality of the person. It helps to see all the wealth and truth of humanity which the encounter with Christ demands, and at the same time favors. It helps also to see that Church resources are important, not prejudicially, not by reason of authority, but precisely as real human resources.

So that this may really be so, the consecrated must live his vocation of special conformity to Christ, which humanity extends.[[18]](#footnote-18) Precisely because it is inspired and moved by the spirit of Christ, he knows how to recognize what is truly human, and knows how to start from the very human. Otherwise the action of the consecrated is reduced to social advancement, to a building of a just society, but secularized and closed to transcendence. The objectives of social promotion, which also are important, must fit in a horizon that keeps alive the sense of the witnessing to the Kingdom and the whole truth of the human, that is, not reduced to immanent perspectives. If it were not so, the mission of the consecrated would pay a high price to the processes of secularization, abandon its prophetic function and would be meaningless. The reaction to the risk of apostolic secularism is not to retreat to apostolic forms proper of the diocesan clergy. Reductionism is avoided by maintaining high the standards of the apostolate and holding high, above all, the standards of the human. The human is inhabited by God and redeemed by Christ. Its measure is given by the signs of the presence and call of God.

In an era marked by anthropological challenge, one has to keep alive the sense that life is a vocation. The truth of the human is more in terms of vocation rather than as project, more in accepting itself as a gift rather than in building it, more in being linked to the brothers rather than in being free to accept them or not. Consecrated persons, who feel themselves called and who, through the evangelical counsels, express together the response to the call of God and the true humanization,[[19]](#footnote-19) are specialists of a mission that starts from the traces of God in the human, of a proclamation of the Gospel that moves from signs of true humanity, and then of an evangelization which releases all its weight of true humanization.

There is a profound connection between evangelization and the need for real relationships. Our community life is challenged and called upon to make a contribution. Be people of communion or "bridge" of communion (*ad intra* and *ad extra*, with the poor, with those who are different, with those outside the Church, or those who belong to another religion ...), this is a grace of the consecrated life. We can give a contribution of co-responsibility, of dialogue, of networking. Our vocation leads us to a special collaboration with the laity, and also to be able to insert ourselves into the works initiated by others.

If the expression new evangelization were to be understood too much in the perspective of the proclamation, it would be too narrow a reference as the apostolate of the consecrated. If the new evangelization is another name for mission and thus expresses the challenges of our time, the consecrated contribute from instances that, among others, interpret profoundly the contemporary world. Our world is focused on the man rather than on God, on human rather than on faith. The challenge is to expand from within the same human horizons, to discern the traces of God. Consecrated persons, precisely because they are consecrated to God, because they are not *from* the world or *of* the world, can be a sign of truly human way of living *in* the world.

3. The apostolic contribution of consecrated life (in the organic set up of ecclesial mission)

This way of thinking about the ministry makes the consecrated closer, in some ways, to the laity than to the clerics. Like the laity, consecrated persons are called to transform the world by the work of God that is already in place in history; they are called to let the Kingdom grow. Compared to the clerics, they have less concern of the care of Christian community; they call the primacy of God's Kingdom to it, and certainly in it, the vocation of service to humanity and to the realm of the ecclesial community. But if the laity are called to animate temporal realities through a very concrete link to situations (of family, work, relationships and affections, of precise engagement in a field, etc.), the consecrated place the radical signs of the Kingdom, and render them particularly visible. Their full availability, the dimension of universality, their freedom, the dynamics of profound incarnation but also of detachment and separation, their ability to use advanced media and the ability to detach, the possibility of engaging themselves radically in relations but at the same time of retaining as the only essential the relationship with God – all these express the grandeur and the complementarity of the apostolate of the consecrated in relation to that of the laity and compared to that of the clergy. Collaboration with the laity is particularly important and must be a sign of shared responsibility and complementarity. The lay people contribute the rooting in the territory, of continuity; they help to keep alive the prospect of beginning with the human. They also help to narrow the apostolic field to that of an institution. The collaboration with the diocesan clergy must be also a sign of shared responsibility and complementarity, without being caught in intra-ecclesial horizons and witnessing a process of construction of the Church from the signs of the Kingdom.

The apostolic presence of the consecrated has, therefore, a frontier character. [[20]](#footnote-20)They are, in a certain sense, in the frontier, or in the tension between the Kingdom and the Church, at the intersection of traces of true humanity and the proclamation of the Gospel, the transformation of the world and the reference to the primacy of God. In this sense, the consecrated life opens new frontiers of apostolate and new paths to the Church's mission. As it has always been, so must it also be today, at a time of momentous changes. If the new evangelization is also the courage to confront new challenges and explore new routes, consecrated persons are at the forefront of the new evangelization.[[21]](#footnote-21) They may continue to open roads in many areas: culture, justice, migration, education, media, communication, peace, ecumenism, interreligious dialogue. [[22]](#footnote-22) Consecrated persons can make a big contribution to the emergence of demand for spirituality and the need for transcendence that every human person bears within him; they can contribute particularly to bring out the question about God from the situations and problems of life.[[23]](#footnote-23) This fits very well with one who witnesses to the primacy of God and, at the same time and for this very reason, knows how inhabit the human with the truth. Consecrated persons, then, can give answer to the need for accompaniment, to undertake discernment, to open themselves with truth to recognize the presence of God, to learn to recognize the true, the good and the beautiful. They are the needs and demands that mark the path of man of our time. Consecrated persons can make a great contribution to keep alive the sense for what is essential in a globalized, complex world that is full of resources, but which runs the risk of losing sight of what really matters.

A direction not to be overlooked is that of human relationships. The consecrated persons, who live in fraternity, should be a sign of the possibility of human relations characterized by hospitality, cooperation, dialogue and peace.[[24]](#footnote-24) The animation of a real fraternity, which we see as a great challenge within our institutions, is a condition and an empowerment to be animators of the truth of human relations in different apostolic areas. Apostolic experiences are significant in our time, more because of the quality and truth of relationships. The very idea of mission and apostolate or of pastoral work, if at first evoked more the works and activities, does evoke today, without removing anything from the other mentioned dimensions, the more relational horizon. Our world of communication but paradoxically also from what prevents communication, of easy relationship but at the same time the inability of real relationships, awaits a testimony on this regard. Apostolic achievements are true if mediated by fraternity and communion and if located in a witness in which the self is truly involved and, while it gives, receives also from others and from God. The apostolate becomes a real meeting place, of witnessing, of growth for all, the place where God is really at work.

The contribution of consecrated life goes to the heart of the mission of the Church, and is a contribution which implies the fidelity of consecrated life itself. Evangelization helps enable an experience of God. As consecrated persons, we are called to be touched by the strong need of spirituality that characterizes our time, to recognize, within those questions, the need for God, and to introduce the experience of faith. We must foster a deep emotional relationship with Christ. The methods and techniques must be valued in terms of them supporting this.

We can contribute to enhancing the way of the beautiful towards education in faith. This way, before that of truth and goodness, seems to be privileged today , especially with young people. In recent years the Church has concentrated on the truth and on the good (justice); even the prophetic voices of the religious life of the 70’s were focused on morality and truth. Today we must go further. We must focus on the epiphanic life, which manifests the beauty of the life of faith, hope, the more human ... and, from here, pass to justice and truth.

Consecrated life may take care of the presence of new forums, in the religious deserts of cities, in the popular quarters of the foreigners, in dialogue with the religious traditions. Their contribution is fundamental, paradoxically, precisely because they are not drawn from pastoral concerns. It is a strong reminder to all the other consecrated and all Christians.

The new evangelization, on the other hand, as mentioned above, is to give quality and meaning of the enduring mission of the Church. The challenges of our time take us back to the challenge of evangelization situated in witness and evangelization in itself. A challenge of our time and, together, a challenge of all times.

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1. Synod of Bishops. 13th Ordinary General Assembly, *The* *New Evangelization and the Transmission of Christian Faith*, *Lineamenta*, February 2, 2011, 5 [↑](#footnote-ref-1)
2. *Lineamenta* 10 [↑](#footnote-ref-2)
3. Ibid, 6 [↑](#footnote-ref-3)
4. Ibid, 6 [↑](#footnote-ref-4)
5. Ibid, 7 [↑](#footnote-ref-5)
6. Ibid, 8 [↑](#footnote-ref-6)
7. Ibid, 7 [↑](#footnote-ref-7)
8. Ibid, 5 [↑](#footnote-ref-8)
9. Ibid, 16 [↑](#footnote-ref-9)
10. cf *Redemptoris Missio*, 31 and *Vita Consacrata*, 78 [↑](#footnote-ref-10)
11. One reads in VC 20: ' first task of consecrated life is to make visible the wonders that God works in fragile humanity of those calls. More than words, they are such wonders with the eloquent language of a life transfigured, able to surprise the world. " See also no. 72 on the mission, which is inherent in all forms of consecrated life. This mission "before featuring external works, is expressed in making this the world Christ himself through the personal testimony. This is the challenge that the primary task of the consecrated life! […] You can then say that the consecrated person is "mission" in virtue of his own consecration, as witnessed by its project Institute ". [↑](#footnote-ref-11)
12. *Evangelii Nuntiandi*, 22 [↑](#footnote-ref-12)
13. ibid, 7 [↑](#footnote-ref-13)
14. See also VC 73. [↑](#footnote-ref-14)
15. The term ' traces of the presence of God ' is used in VC 79, in relation to the topic of inculturation. It is stated that many consecrated persons are able to approach different peoples and cultures and that even today many of them "seek and find, in the history of individuals and entire peoples, traces of the presence of God, who guides humanity to the discernment of the signs of his redemptive will.” [↑](#footnote-ref-15)
16. This is, in depth, the “prophetic witness” of which VC 85 speaks, situating it in a world "where, often, the traces of God seemed to have been lost.” [↑](#footnote-ref-16)
17. *Lineamenta* 16 [↑](#footnote-ref-17)
18. Consecrated persons "leaving him conquer [Christ] (cf. Fil 3, 12), you have to become, in some sense, a continuation of his humanity (VC 76). [↑](#footnote-ref-18)
19. VC 87 underlines the profound anthropological meaning of the evangelical counsels. " [↑](#footnote-ref-19)
20. “The consecrated go even to the furthest missionary outposts and facing the greatest dangers.” (VC 76). [↑](#footnote-ref-20)
21. The consecrated life must also “contribute to elaborating and putting into effect *new initiatives of evangelization* for present-day situations.” (VC 73). [↑](#footnote-ref-21)
22. Cf VC, 84 ff. [↑](#footnote-ref-22)
23. *Lineamenta* 8 [↑](#footnote-ref-23)
24. VC 45, highlights that the Church needs, for new evangelization, the witness of consecrated community, “in which solitude is overcome through concern for one another, in which communication inspires in everyone a sense of shared responsibility, and in which wounds are healed through forgiveness, and each person's commitment to communion is strengthened” […] “If the Church is to reveal her true face to today's world, she urgently needs such fraternal communities, which, by their very existence, contribute to the new evangelization, inasmuch as they disclose in a concrete way the fruitfulness of the "new commandment". See also no. 51 on the contribution of consecrated life to grow spirituality of communion. " [↑](#footnote-ref-24)