

# The Interdiocesan Network New Lifestyles

## Planning Document 2017-2018 on four Pastoral Tracks

### Introduction

This document is the outcome of the work realized at the conference-workshop held in Bologna (June 2017): we started from the 4 pastoral tracks of the conference- workshop held in Assisi (June 2015) and we tried to update, integrate and modify them, both with regard to the theological-pastoral motivations (Why), and to the concrete paths (How) in the light of the apostolic exhortation *Evangelii Gaudium* and of the encyclical *Laudato si'* written by Pope Francis.

### Pastoral Track 1

*To welcome and develop "small Christian communities", which can joyfully listen to the Word, can open themselves to the world and to daily life and can be the leaven of the local Church and of society in a spirit of motherhood, fatherhood and fraternity.*

#### Why

1. The sense of community is founded on the Trinitarian love and on the Word incarnated in Jesus Christ the Lord, who summon it, establishes it and guides it.
2. The small community let us in see the human being as a person, giving value to their specific features and offering joy, hope and trust. This community is necessary to live the Gospel responsibly in a fraternal relationship (see Acts 2,42-48; 4, 32-35; 5,12-16).
3. The small community copes with difficulties, crises and solitudes that affect many people and families today.

#### How

1. By rethinking the concepts of community as a humanity loved by the Lord and of the parish as a tent open to everyone; by embodying the Gospel, that is, by giving space to Providence through an authentic encounter and the caring of others.
2. By bringing the contents and the spirit of the *Laudato si'* in the dynamics of the local Church and in the paths of the society on the territory.
3. By contributing to the formation of small Christian communities, which are linked to the parish and sustained by it in a subsidiary manner and are open to the territory and capable of living universal fraternity (*Laudato si'* 10). We hope that these Christian communities, by trying to recognize the goodness that is already present and by sharing it, will give importance to the poor by involving them in their path (EG 197-201).

## Pastoral Track 2

*Promote experiences that help rediscover the idea of donation and gratuitousness for a new economy of relationships, overcoming the current consumerist vision (CiV 36). As disciples of Jesus we propose a path of liberation that requires the revision of consumerism and the sharing of experiences.*

### Why

The theological-pastoral motivations of this track have been declined in the three terms: new, knowledge, relationship.

1. The donation logic establish its roots in Christ, new man, who adds love and relationship to himself, according to an idea of acceptance and inclusion of all people, especially the last ones.
2. Overcoming the consumerist logic is aroused by a new awareness of one's role as a consumer and the recognition of the need-induced, so that the economy might become an instrument to improve the entire society.
3. The renewal of society can be achieved by promoting fair trade and best practices, knowable by sharing experiences.

### How

How should be declined through three areas: personal commitments, practices and community commitments:

1. Personal commitments: spending time creating relationships, looking for a more accurate and aware information, implementing small concrete gestures through the exchange of knowledge, experiences, goods and services.
2. Practices: enhancing companies that implement good practices, local production, saving energy, self-production, reducing, reusing, repairing and recycling, creative and fair handicraft, recovery and exchange of knowledge.
3. Community commitments:
  - a. educational-experiential workshops. For instance, it might be important to promote workshops focused on human relationships, the use of money and employment according to the Gospel, educating and forming people, especially youth, to the gratuitousness through real experiences.
  - b. enhancing and sharing networks of local experiences (ethical purchasing groups, supportive houses and neighborhoods, sharing economy, ethical finance, etc ...).

## Pastoral Track 3

***Start listen to the Earth and to the poor people's shouts, by sharing the path of the churches in the World, in order to have a deeper knowledge about structural injustices from which stems the crisis with his victims. crisis generates poverty, the lack of job, clashes, isolation, migration flows, inequalities.***

### Why?

1. We believe in a God who is Trinity, embodied word, love community, who created everything relating to every other creature to make it happy!
2. We want to live a chain that becomes a concrete sharing with our poor brothers and sisters and that lets us be the guardians of the common house.
3. We feel responsible for everything created as a gift for everyone, for the good and the realization of every living being, according to the need of the universal destination of goods and values of equity.

### How

1. By reading reality from a theological, sociological as well as ecclesial perspective, in order to realize new lifestyles: active participation, dialogue, constructive denunciation, alternative templates of sobriety, custody of the Creation, critical information, conscious consumption, GAS, Km0, fair trade, ethical finance, food sovereignty, justice, renewable and sustainable energy sources, recycling, self-production, struggle against food wasting, sustainable labour policies.
2. By telling, giving new value and supporting missionary experiences, volunteer work, solidarity projects, cooperation in sustainable development in the world's most destitutes areas (both near and far), through direct witnesses, printing, social media and expressive art.
3. By creating new chances for weak and frail people to meet each other, making use of different tools that promote listening, communication as well as mutual exchanges of knowledge and services (promotion and knowledge of histories and cultures, artisanal workshops, language classes, multi-ethnic cuisine, festivals, accompanying measures) in order to enhance participation in the community's life.
4. Realizing educational paths, competitions, projects, expositions and summer camps focused on issues such as globalization and constructive encounter with families, youths, ecclesial communities and a wider network of associations

## Pastoral Track 4

***Reporting the " holy market" (Lc 19, 45-46) and asking an economic and fair, transparent and shared Church management in order to be humble and free. Our pastors and our communities should be the first to surrender unnecessary goods and properties. Communities are invited to open themselves outwards and to share with poor and weak people the wealth of Catholic Church.***

## Why

There is urgent demand for justice, according with biblical perspective and with the Fathers' and Mothers' of Church thought. It doesn't mean to divide common goods in equal parts, but to recognize everyone's right to fulfill their own needs. This entails following criteria based on need and right, not meritocratic ones. In this way, it is possible to demolish the capitalistic and mercantilist logic that has spread even in the Church.

The Bible tells us that donation is founded on sharing. God offered us all goods and resources of the Creation and He called us to use them responsibly, in order to take care of every creature. Recognizing that everything is a gift makes ourselves a gift for others and opens us to recognize relation as the main way to look after the universe.

The Gospel encourages us to trust in God that is Father and Mother and looks after each one of his sons and daughters (Providence dimension). This allows us to live with courage the Gospel of sobriety (Mt 6,25-34), to become free and humble people.

## How

How should be declined in the following three areas: discernment, sharing and transparency.

### 1. Discernment:

- identifying the assets owned by the diocesan realities, confraternities, foundations and religious institutes;
- helping to become aware of those assets, to take care of them and keep them usable, with the active and courageous participation of faithful (laic people, priests, religious women and men);
- choosing their right use through comparison with the fragility of the territory and the poverty of the people.

### 2. Sharing:

- proposing sharing funds for the unemployed and solidarity funds for the different community needs;
- helping families to live the sacraments with sobriety (gifts, lunches, clothes, money, celebrations ...);
- organizing specific meetings on new lifestyles for seminarists, teachers, educators, that help them to understand and reject the profit economy;
- recommending a common fund among the presbyters for the poorest parishes' needs; setting up a common episcopal fund to support the dioceses in difficulty; a common fund among religious men and women for the poorest congregation needs.

### 3. Transparency:

- rate-freeing the sacred (sacraments, sacramentals, intentions for the masses, blessings, funeral, Easter blessings, various certificates) according to the exhortation of Pope Francis;
- demanding integrally transparent budgets to the dioceses and parishes, from which emerges in which banks and in which ways investments are made; avoiding speculations; giving preference to ethical finance (Popular Ethical Bank, Cooperative Credit ...).