

but leaves the path open to new developments in our understanding of secularity and their implications for people of faith.

STRUCTURE OF THE TEXT

This exploratory study is set out in five main parts.

Following this introduction, **Part A** explores aspects of contextualisation and recontextualisation within the Old and New Testament traditions. (Chapters 2 and 3).

In **Part B** we examine the Catholic experience of contextualisation in recent cross-cultural mission history (Chapter 4) and discuss key understandings about how people make meaning in the context of a changing culture, (Chapters 5, 6, 7, and 8). In addressing meaning-making we aim to secure two key terms – ‘culture’ and ‘worldview’.

In **Part C** (Chapters 9 and 10) we address the process of recontextualisation by considering:

- the processes by which people construct meaning from the perspective of *hermeneutics*
- the *worldview of faith* and the part it plays in meaning-making.

In **Part D** (Chapter 11) we focus on recontextualisation from a theological perspective.

In **Part E** (Chapters 12 and 14) we provide some reflections on recontextualisation from within the recent Australian educational experience, focusing particularly on the *Embracing Catholic Identity* (ECISI) project.

In the **Concluding Section** (Chapter 15) we draw together a selection of themes explored in the book, and examine the kind of community that might encourage and strengthen current attempts to recontextualise faith seen as a preaching, pastoral and missional imperative in today’s schools and parishes.

The writer of Matthew’s gospel provides us with a template for community leadership. In meeting the needs of his predominantly Jewish community, a recontextualised Christian faith in an utterly changed world, he brings out of his storeroom profoundly new understandings and perspectives, as well as the more familiar ones – ‘the old’ (Matt 13:52). In a creative synthesis, Matthew’s gospel moved the early Christian experience forward, authentically recontextualising traditions of meaning originating in the Jewish faith, in the light of the life, passion, death, and resurrection of Jesus of Nazareth, and of the destruction of Jerusalem and all that this meant in the Jewish religious world. In doing so, Matthew produced a gospel that has played a central role in Christian education in faith from the first century CE to the present day.