

To the Superiors General
 To their Delegates for Sedos
 To the members of all Sedos Groups

Rome, March 14, 1969

Enclosed please find:

1. Working Group for Development	
- Report on meeting	page 232
- Decision from Misereor	" 236
- Report on Misereor Seminar	" 238
- Report on Consultation on Promocion Humana	" 242
- Memo to Archbishop E. Sales	" 244
2. Theological Symposium	
- Report on the meeting of the Steering Committee	" 245
- The Church and the Third World	
Background paper from Fr G. Arevalo sj	" 246
- Religion in Taiwan	" 259
3. Working Group for Social Communications	
- announcement of meeting	" 277

Please note:

- a - the grant of DM 170,000 from Misereor to Sedos as per letter on page 236;
- b - the Steering Committee's mind on how to present our problems to the Theologians;
- c - the English translation of Fr O. Semmelroth's and Fr J. Frisque's texts for the Symposium accompanied the present issue of Sedos Documentation;
- d - the meeting of the Working Group for Social Communications on Friday, March 21, 1969.

Sincerely yours,

Benjamin Tonna

Fr. Benjamin Tonna
 Executive Secretary

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Report of the meeting of 7 March 1969.

Present: Frs J. Maertens cicm, P.J. Schotte cicm, A. McCormack mhm,
R. Haramburu omi, B. Tonna
Brs Climacus cfx, V.J. Gottwald fsc,
Sr M. Panevska scmm-m, Miss Joan Overboss

I. Credit Union Seminar

In a letter of 26 February, Rev. van den Dries stated that he and Mr. Bailey of Cuna International will be in Rome on the 1st of June and can meet Sedos then. The WG agreed to have a meeting on 2 June at 4 p.m. if agreeable with them. After this preliminary discussion, another meeting could be arranged with the other parties concerned, namely: representatives of CRS and Promocion Humana, and Msgr. L. Ligutti.

II. Promocion Humana

A brief report of the consultation of March 3-5 was read and will be circulated in the Sedos documentation. It seems that this new committee of Justice and Peace has much the same purpose as the Sedos WG for Development but with more attention to the inspirational role. It is hoped that this new committee will not involve into a duplication of the Sedos endeavor, and it was suggested that the possibility should be considered of having some combined meetings of the two groups.

Fr. A. McCormack said he felt that the ideas which came forth at the consultation were valuable and should be made available to everyone in the form of a complete report of the meeting. He proposed that if the organizers of the meeting cannot be persuaded to produce such a report, then he and Fr Tonna would do the job.

III. Sedos-Misereor Project

Br V. Gottwald reported on his meeting at Misereor and said that they have the following things in mind in relation to our scholarship proposal:

- 1) Specialists - Misereor holds that we cannot move in the mission unless we work with the Bishops' conferences, who are the decision making bodies, but the bishops need expert advisors for their planning. Misereor sees having advisory bodies of experts to help the

bishops' conferences in their planning of policy, projects, etc. These experts would be highly qualified specialists in their own field of development work and in addition have a good background in sociology, knowledge of the region, and experience in mission work.

IT IS FOR THIS PURPOSE, namely: PROVIDING HIGHLY QUALIFIED SPECIALISTS TO SERVE IN AN ADVISORY CAPACITY TO THE BISHOPS' CONFERENCES, THAT MISEREOR HAS SET UP A SCHOLARSHIP FUND of DM 170,000, to be disbursed upon order of Sedos and for the following areas: Congo Kinshasa, East Africa, Indonesia.

The official papers concerning conditions, etc. of this grant have been received now from Misereor, and the WG for Development recommends that the Sedos Executive Committee accept this proposal.

The major points of the proposal are:

- 1 - the candidates to be highly qualified, and put at the disposal of the bishop 's conference
- 2 - the project limited to Indonesia, East Africa, Congo Kinshasa
- 3 - the payments from the fund will only come when Sedos asks for it (and are to cover tuition, cost of living, books, travel to school, etc.)

(It was noted by the WG for Development that this interpretation by Misereor of the scholarship program is a change from the previous understanding of it, which included the training of generalists and willingness of Misereor to support local development seminars. However, these points do have Misereor's support, but outside the scholarship grant, as indicated below).

- 2) Generalists - Sedos feels that priority should be given to the training of generalists. Misereor does not include the generalists in the Sedos scholarship grant, but asks that applications for scholarships to train generalists be made by each area as a special project, for example: in setting up a project for agricultural development, include scholarship for the generalists needed to carry out the project.

The WG feels that the Sedos institutes should apply directly to Misereor for all their candidates for generalist training, since Misereor does have scholarship funds for such training, and we want to convince them of the urgency of supporting generalist training.

- 3) Local Development Seminars - Misereor wants to stimulate local development seminars and will support them, but applications should be made individually for these. (It was noted that Misereor would like to have one of their own representatives present at such seminars).

Regarding the Indonesia seminar, this project had been previously rejected by Misereor on the misunderstanding that it was intended as a scholarship application; however, Misereor has now approved this seminar for assistance.

Misereor is also promoting these local development seminars through other agencies, but it is nevertheless important that Sedos make every effort to promote them, and to this end the following will be done:

- 1 - the letter to the bishops will now be mailed (see Sedos 69/104 & 106);
- 2 - whenever possible, Sedos members who are traveling should make contacts for promoting such seminars and participating in them. Opportunities for this are:

East Africa: Br V. Gottwald will be visiting in May and will discuss plans: there will be a seminar in Dar Es Salaam in mid July and a Sedos person should be present if possible.

Indonesia: Fr van Roessel cicm will be asked to get in contact with the present seminar.

Congo: Frs J. Maertens and J. Schotte cicm will be visiting there in April.

Fr A. McCormack is attending a bishops' meeting in Africa soon.

Involvement in the development seminars will also enable Sedos to see ways for getting the specialist training program (no. 1 above) into action.

- 4) Regarding administrative expenses, Misereor would consider helping with these if requested as a separate item by Sedos. The WGD felt that such a request should be made only after we have a few more achievements to show for our efforts.

IV. Latin America - In relation to the training of development specialists, Archbishop Eugenio Sales requested an information memorandum which he could present to the episcopal conferences of Latin America. The WGD reviewed a draft memorandum and asked that item 2b be reworded so that it does not say that "Sedos proposes a list of candidates to the Bishops" but that "Sedos will strive through its member institutes in the area to find candidate etc."

V. Misereor Colloquy - A report was presented by Fr J. Schotte cicm and is attached. He also left with the Secretariat a complete set of the documentation received at the meeting.

VI. Promotion of Sedos objectives at local levels - Br V. Gottwald proposed that whenever possible, when Sedos members travel in the developing countries, they call informal meetings of representatives of the Sedos institutes of that area to discuss the goals of Sedos, the possibilities of collaboration in the field, etc. as well as to discover the expectations of those at the local levels.

A letter of introduction from Sedos would be necessary. The group agreed.

Next meeting of the WGD for Development: after Easter, date to be determined later.

Sr Maryann Panevska scmm-m

D/10/69

WORKING GROUP FOR DEVELOPMENT

SEDOS 69/ 236

Misereor send the following letter and appendix in answer to the Sedos/Misereor Proposal.

Decision on Project N° 603-9/1

Fund for the training of highly qualified development experts for specific developing countries in which Member Institutes of Sedos are active, granted to Sedos, Rome, named by Misereor as the project holder.

Very Reverend Father Mondé,

As instructed by His Eminence Joseph Cardinal Frings, President of the Bishops' Committee for Misereor, I have the pleasure of informing you that your application has been considered. The Commission has put at your disposal the sum of

DM 170,000.- grant

for realizing the above mentioned project.

Please, confer the annexed "Payment Form" for the details on the allotment of the grant voted.

With cordial greetings,

for: Mgr G. Dossing

Secretary of the Bishops' Committee

signed: H. Merz

Appendix

General Conditions for the payment by Misereor out of the Lenten Action Fund.

Purpose of the grant:

1. The voted sum of DM 170.000.- is exclusively set aside as a scholarship fund for the training of highly qualified development experts for specific development countries, in which Member Institutes of Sedos are active.

These highly qualified experts should be seconded to central advisory and coordination bodies and devote themselves to the analysis of the problems, the planning of a strategical concept of the Church and the coordination of programmes.

2. For the time being, the project should be limited to the following areas: Indonesia, Eastern Africa, Congo.

3. Payment out of this fund will be made only on the basis of concrete applications by Sedos, which must indicate the study and the deployment. Both Sedos and Misereor must agree on the importance of the application.
4. The following costs can be covered:
Living allowances, matriculation, books, travel expenses to the place of study.
Administrative costs cannot be covered out of this fund.
5. Sedos commits itself to regularly forward to Misereor a report on the trainees. The address and the occupation of the individual trainees must be forwarded to Misereor half a year after conclusion of the training.

Report of the International Misereor Colloquy - Bensberg (near Cologne) 19-23 February 1969.

International Colloquy on Problems of Church Development Aid on the Occasion of the Tenth Anniversary of Misereor.

The following papers are available at the Sedos Secretariat:

- | | |
|------------------|---|
| Th. van Asten pa | Church Sponsored Development Aid and Evangelization.
L'aide de l'Eglise au développement et l'évangélisation.
Kirchliche Entwicklungshilfe und Glaubensverbreitung. |
| J. Schütte svd | Evangelization and Church Development Aid according* to the Decree on the Missionary Activity of the Church (Ad Gentes).
Evangelisation et aide de l'Eglise au développement.
d'après le Décret sur les Missions "Ad Gentes".
Evangelisation und kirchliche Entwicklungshilfe nach dem Missionsdekret "Ad Gentes". |
| A. Gregory | Die Kirchenhilfe und der Entwicklungsprozess |
| S. Santiago | Church-sponsored Aid and Development.
Aide de l'Eglise et Développement. |
| J. Zoa, Mgr. | Aide de l'Eglise et ses problèmes. |
| A. Vanistendael | Ergebnisse der 21 Febr. Diskussion. Zeithorizonte, Folgekosten und Personalprobleme. |
| R. Vekemans sj | Church, Peace and Development.
L'Eglise, la paix et le développement. |
| Th. Dams | Nahrungsmittelhilfe - Ein Beitrag zur Beseitigung des Hungers in der Welt. |
| F. Ivern sj | New understanding leading to new structures. |

The purpose of the Colloquy as stated at the beginning was to bring Misereor in touch with all the problems and views of donor agencies and recipients, so that the Misereor Staff can afterwards continue the discussion of priorities, criteria and new plans.

No resolutions were adopted nor was any formal consensus formulated. A documentary report will be published within the next four months.

The discussion on the Theology of Development, introduced by Fathers van Asten and Schütte, did not produce any new insights, but centered mainly on a practical question: the function and authority of the Episcopal Conferences in the receiving countries. From the discussions in the General Assembly and in small groups, the following ideas emerged:

1. On the role and function of the Episcopal Conferences.

The Episcopal Conferences in the receiving countries must promote and/or decide the establishing of a National Council for Development with representatives from all sectors and disciplines. This body would act as the catalyser for development action in the country and advise the Episcopal Conference on related matters.

The implementation of decisions must be entrusted to an executive body or institute which will take care of the preparatory research, the organization, the technicality and evaluation of the development projects and Church-sponsored action, the dialogue between recipients and donor agencies.

National Development Councils and Executive Development Institutes must have an operational autonomy.

2. A strong plea was made for a better formation of Church-personnel in the developing countries. The basic formation of seminarians, religious, etc. must include courses on social justice and development. An effort must be made to make the faculties aware of the need to adapt the programs. In-field training in development projects must be a part of a regular formation curriculum.

The basic formation must be continuously complemented a.o. through special and periodical sessions, through travelling teams of specialists. At the level of the Episcopal Conferences one or more experts should be available to study and organise this formation.

3. There was a general agreement that the responsibilities of church-sponsored development must be entrusted to local experts and managers as soon as possible, consecrated personnel as well as laypeople. Specialized training should be initiated immediately. In selecting the trainees preference must be accorded to the candidates who emerge from the base and have had some practical experience in development action.

4. In regard to the duration of the outside commitment, it was the opinion of the group that it is impossible to set a fixed time-limit because the local situations and the nature of the projects are so different. Outside financial help must be available until the project is either finished or has found the means for auto-financement of financing from local sources.

An attempt was made to catalogue the projects according to the duration of outside help:

- a - projection projects with a short cycle (e.g. projects of intermediate technology) will require short-term support
- b - medium-term support (5 to 10 years) should be given to projects with capital investment (e.g. technical or agricultural schools that are combined with production projects and community development action)
- c - long-term support is required for projects which aim at creating new social structures and for human investment projects (such as: training institutes, formation activities...).

5. The decisions concerning the duration of outside help must be based on a thorough knowledge of the local circumstances and possibilities. It is therefore necessary to carry out preliminary research and continuous evaluation. Medium and long-term support must be justified on the basis of an evaluation of the project after its initial stage. The purpose of this evaluation is to verify the value of the project, the management and the possibilities for auto-financement.
6. In organizing development projects, one should be careful not to perpetuate a situation of financial dependence from outside sources. Such a situation would inevitably paralyse the initiatives towards auto-financing or financing from local sources. It must be avoided to let development structures, institutes and projects become an end in themselves, and create capital gain for the local Churches or institutions. All development effort is subsidiary.
7. The need was felt for a new look at some of the sectors of development activities of the Church. Such sectors are: the catholic school-system in all fields and at all levels; catholic hospitals and health care in general; the catholic press and mass-media especially in regard with adult education.
An important question is the situation of catholic institutions in these different fields. The Church authorities in each country should examine whether it is feasible to maintain, expand or create church institutions or to integrate them into the existing secular organizations. It was stressed in a general way that catholic institutions have a subsidiary and auxiliary character and that the efforts of all christians should be integrated in the national programmes. National Development Councils must examine the local situations and endeavour not to perpetuate a duality in the developing societies.

88. Several categories of development projects emerged as priority projects:

- projects that aim at rising the standard of living
- projects that create organisms of self-help which enable the people to benefit from their contribution in labor and/or finances
- training facilities for development animators
- pilot projects that will induce governments and private organizations to start similar forms of self-help or community development.

9. High priority should be given to all projects that aim at creating the intellectual infra-structure necessary to let the local people carry out the development projects. Outside technicians will be needed for some time, but a planning should be developed to make them dispensable as soon as possible. Invest in people rather than in bricks.

10. An effort must be made in both the donor and receiving countries to establish contact-points for dialogue. Regional Seminars, Colloquies, Workshops should be organized on national, regional or local levels: to bring together the decisionmakers of donor agencies and the people responsible for development activities in the receiving countries.

In order to make this dialogue more efficient, a greater coordination should be created between all donor-agencies (e.g. Cidse) on one side and all agencies active in development work in the receiving countries (e.g. hierarchy, missionary societies, lay-organizations, institutes of socio-economic research, emergency-aid organizations, etc...).

The above are only a few of the ideas that have been offered by the participants. The final report will contain more detailed suggestions and insights.

John P. Schotte cicm

Consultation concerning Promocion Humana, March 3-5, 1969 - Rome
Report

A consultation was called by the Pontifical Commission Justitia et Pax to spell out the terms of reference of its new Committee on Human Development. This was a new and important initiative in the Roman Curia - where the normal procedure is to announce Committees and their terms of reference only after all the details have been hammered out. Present at the consultation were:

Msgr. A. Castelli, Vice-President, Justitia et Pax, Mgr J. Gremillion, Msgr. E. de Araujo Sales, President PI Committee, Fr J. Schütte svd, Ch. H. Bodet, Fr J.E. Blewett sj, Miss M. de Cllene, Fr J.A. Coimbra, Mr M. de Habicht, Fr J. Herpels cicm, Fr F. J. Ivern sj, Sr Anna Maria de Moraes crsa, M.M. M. Morawska osu, Miss G. Parentelli from Uruguay Mr E. Quérin, Misereor, Br L. Ryan C.S.V., Fr B. Tonna Sedos, Fr R. Wiltgen svd, Fr Ph. Land sj, Fr A. McCoranck mhm, Miss Marie-Ange Besson.

There was general consensus on the following points:

1. The Committee for Human Development (Promocion Humana) of the Pontifical Commission for Justice and Peace is being established to foster the balanced development of man. In a spirit of service directed toward leading each and every man to an awareness of those values and rights which are his as a person and as a member of his communities, it respects the cultural and religious values inherent in every society and implicit in its expanding common good.
2. Its work will consist in helping men to become the agents of their development by striving to promote, inspire and coordinate the action of the People of God and its collaboration in the fields of
 - a) Basic education
 - physical and mental health
 - literacy
 - family life
 - social relations
 - civic formation
 - economic productivity (basic skills in agriculture etc.)
 - use of leisure
 - aesthetics
 - spiritual and/or religious values

- b) Leadership formation
- c) Stimulation of the interest of persons in key position
- d) Education through the mass media
- e) Community development

3. During the first phase, the Committee would

- promote i) the case for Human Development in the world in general
ii) its own work in this respect
- inspire, after listing, the men in key positions as regards such human development
- coordinate, by catalyzing their efforts (and, again, after listing) the Catholic agencies already active in the field
- collaborate, with other agencies, especially with UNESCO and with its Literacy Campaign (1970)
- in full freedom, stressing the meaning of literacy and other initiatives.

The Consultation stressed the importance of the crucial "middle man". In this regard: the missionary at the grass roots, if equipped with guidelines and instruments for action, could offer precious service.

- 4. The Committee would be formed of 18 representatives of the 6 continents and of the various categories of the People of God. The majority would be laymen but priests, brothers, sisters and missionaries would be represented. There would be an inner Steering group within the Committee.
- 5. The Committee would be flanked by a panel of experts and underpinned by an executive staff of at least 8, 4 of whom would be executives (promotion, organization, study). Its funds would be provided by the Holy See. The first full time Assistant Secretary (to Fr J. Schütte) could be a layman from the Third World.
- 6. The Committee would not undertake operations in the field but it would have its own projects to ensure such operations through others. It would thus systematically develop communication with these "others", whether they are organizations or individuals. To this end, the Committee would publish a Bulletin and send envoys to the field.
- 7. Among its first priorities would be a) the provision to these "others" of guidelines for action on each of the specific objectives listed under 2 - and, through them (and other projects) b) "conscientization" of the higher echelons in the Church to the case for human development.

Fr. Benjamin Tonna
Executive Secretary

During a special session, Archbishop Eugenio Sales, Head of the Social Action Commission of CELAM, was informed by Sr Anna Maria de Moraes crsa, and Fr B. Tonna, on March 5, 1969, of the Sedos-Misereor Formation Programme. The Archbishop, at the end, asked for a memorandum which he could present personally to each Episcopal Conference of Latin America. A draft was proposed to the Working Group and amended by it as follows:

1. As the Church becomes involved in social action, she will need more experts. Should a particular Church decide to supplement its resources, she could consider the Sedos Misereor Programme, which consists of a pooling of personnel (Sedos) and funds (Misereor) in order to train such experts and ultimately to offer their services to the Bishops' Conferences.
2. The procedure could take the following lines:
 - a) The interested Bishops' Conference indicates its specific needs - in expert personnel, in the fields of social science, communications, cooperatives, trade unions, medicine, agriculture and technology, to Sedos or to Misereor.
 - b) Sedos will strive, through its member Institutes in the area, to find candidates who could be trained to respond to the needs indicated. They would come from the Institutes (Men and Women) and would belong to two levels - Specialists (3-4 year course, highly specialized in one of the above sectors) - Generalists (6-18 month course, in one or more of the same fields). The Generalists would already have had considerable experience in the field and would ultimately act as intermediaries between the Specialists and the grass root workers.
 - c) The Bishops' Conference will select the candidate and, with Sedos and Misereor, determine where and how the candidate would be trained.
 - d) A contract will then be signed by the Episcopal Conference and the Institute of the selected candidate to formalize such agreement and to spell out the conditions of service with the Bishops' Conference after training.
3. To meet immediate needs in the indicated fields, Sedos is compiling a list of experts already deployed by the Sedos Institutes. A list of training facilities, is also being compiled jointly by Sedos and Misereor. Both lists could be made available to CELAM and to its Episcopal Conferences.

MISSION THEOLOGY SYMPOSIUM

A meeting of the Steering Committee of the Mission Theology Symposium was held at the Secretariat on March 10, 1969 at 4 p.m.

Present were: Frs V. Fecher svd, V. Mertens sj, A. Sacchi pime,
H. Mondé sma, R. Haramburu omi, F. Sackett omi,
B. Tonna, Miss J. Overboss, Mr A. Masala

1. The problem of translating the theologians papers into English was discussed. To cut down on the translation expenses Fr F. Sackett will ensure the translations of the papers of Fr Lyonnet and Fr Frisque while Fr V. Fecher will do the same for Fr Schütte's paper.
2. The crucial issue was now to focus the attention of the theologians to the real problems which the Institutes are currently facing. It was agreed that each main paper would be studied by a Sedos Generalate in view of asking its writer to develop the points which really matter and to fill in what a missionary would consider as gaps. The work was divided as follows:

Fr V. Fecher	:	O. Semmelroth
Fr A. Sacchi	:	J. Schütte
Fr R. Haramburu	:	J. Frisque
Fr Th. van Asten	:	A. Fiolet
Fr Hardy sma	:	Th. Tshibangu
Fr Hardy sma	:	A. Camps
3. Fr Th. van Asten would be approached by Fr H. Mondé to guide the discussion on Fr Fiolet's paper. Fr Mondé would also approach Fr Lecuyer, Superior General of the CSSp and Fr van Callewaert cism to invite them to be discussion leaders. These discussion leaders will guide the debate according to the conclusions of point 2 above. A note on such conclusions will also be distributed to the theologians.
4. Fr Sacchi, Fr Haramburu and Br Laube will act as rapporteurs. The discussions will be put on tape for future reference.
5. It was agreed to invite the Rector and a few members of the Philosophical, Theological and St Peter's Colleges of PF.
6. Fr V. Mertens sj would approach Fr de la Potterie sj and ask for his reactions on the paper. Fr B. Tonna would write to the participants who have not yet reacted.

MISSION THEOLOGY SYMPOSIUM FOR OUR TIMES

Rome, 27-31 march 1969

Document 9

G. AREVALO sj, Manila

Fr G. Arevalo's paper will be a short commentary on the following paper from Fr J. da Veiga Coutinho, an Indian Priest from Nagpur Diocese, India and at present a trustee for the Center for the Study of International Development in Boston, Mass.

THE CHURCH AND THE THIRD WORLD

by Fr J. da Veiga Coutinho

Can the Church cope with the consciousness of the Third World? In the "dialogue" between rich and poor which some believe must come in the wake of decolonization, is the body of Christians able to play any significant role? The question is asked about the "Church" not about individual Christians. It is occasioned by the efforts of the hierarchy to play a role and involve the laity in the increasingly turbulent confrontation. The Church is visibly trying to adjust its behavior to the new mood of the poor. Taking its cue from secular agencies it is shifting its policies away from service to self-help in its programs for the underprivileged. Simultaneously, an intellectual change seems to be occurring among some theorists who are beginning to invoke justice rather than charity as the basis of the Church's commitment. This new attitude, it is suggested, is more consonant not only with changed relationships but with the Gospel itself.

At this point one begins to suspect that there has been some mystification. One becomes uneasy, that at hearing that, in the name of the Gospel, charity is being shelved and justice put in its place. One asks: has not something happened to the notion of charity? And if it has, is not the same fate likely to overtake the notion of justice?

By "Church" I mean Christian people of any denomination organized in a variety of institutional forms, all of them issued from an historical experience of the Gospel. My main concern is with the Western Church: the Catholic Church, its Protestant offshoots and the many evangelical groupings. The Western Church, as here referred to, is a complex of institutions which are by no means homogeneous but have a certain affinity. All of them adhere to certain values and claim to promote them; all frame questions in recognizably similar ways, all share in varying

degrees in a certain tradition and experience of what is known as the First World. It is this experience, more than anything else, which gives the "Church" its unity and suggests the questions with which I began.

The "Third World" is no more homogeneous than the Church. At first glance, it comprises that part of the planet which is not included in the North Atlantic region or in the Eastern European region of the Soviet Union and its socialist allies. It would include therefore not only the remainder of what some persist in calling the "free world" but also, for example, China and Cuba.

This, however, is an unsatisfactory way of describing the Third World. For one thing, Australia and New Zealand, which are clearly a part or extension of the First World, would not fit in this scheme. Nor would Spain or Portugal or certain regions and groups of Western Europe and North America and Asia, (e.g. Japan) which, although located in the First World, should more properly be classified with the Second or Third.

Just as the "Church" is given whatever unity it has by a common historical experience, so is the Third World, in spite of its bewildering diversity, given unity by a world wide disturbance. The Third World is made up of those parts and peoples of the earth who are farthest behind others in catching up with this phenomenon, which is planetary in extent and total in scope. It cannot be described exclusively in economic, political, social, cultural or psychological terms, for it includes all these. It has sometimes been called an ecological disturbance resulting from a technical revolution, a disturbance in the age-old equilibrium of man's relation to his environment, which has brought about not only a greater mastery of man over the environment but a consequent alteration both of the environment and of man's consciousness of himself.

In studying this occurrence at least two sets of data must be distinguished: the processes by which the mastery of the environment and certain patterns of control over human beings, which accompanied and facilitated the mastery, were achieved.

The first set includes the vastly increased access to and utilization of resources; the greatly refined methods of detection, analysis and processing of these resources; the expansion of the horizon of human investigation and endeavor; the internalization of time, by which I mean the perception that time is not a sacred and immutable succession of seasons but a process which can be understood, utilized, controlled and predicted. This internalization of time has enabled man not only to rediscover history but to seize an evolutionary move-

ment in nature; to arrive at a new understanding of society as a gradual accumulation of man-made artifacts, and of the human psyche itself as the product of a lived personal-historical experience. This first set of data is therefore made up of mental and manual or mechanical techniques. Their application has resulted in an enormous increase of wealth, power, the well-known phenomena of industrialization, urbanization, and large-scale mobilization and organization of men. These in turn have upset the old arrangement of norms and modes of family and community living.

The other set of data is the particular structures of wealth, power and ideas within which the above mentioned processes have taken and are taking place. This set gives the answer to questions dealing not with how wealth is expanded but by whom it is controlled; not how human power is increased but who wields it and in whose behalf; and what ideas are shaped not only to understand the whole process but to legitimize it.

Now the occurrence we are talking about took several centuries to mature in a certain part of the world and then to spread to the whole planet. As it spread, already existing states tried to take advantage of the technical innovations, and to protect themselves from the mechanisms of control.

The First World is where the process originated. It has contributed most decisively to its development, is at present profiting most from it, and is therefore most interested in maintaining existing patterns of thought and control. It is in power. The Second World comprises those (few) countries, e.g. the Soviet Union and Japan, which, at somewhat different times, were able to take advantage of the techniques while escaping the mental, political or economic control of the First World. Japan and the Soviet Union have this in common, that they both succeeded in utilizing the new techniques and in obtaining a share of the resulting wealth and power while escaping the political control and rejecting or significantly modifying the ideas prevalent in the First World.

The Third World consists of those which have so far been unable to achieve mastery of the techniques or any significant share in the power and wealth deriving from them. The chief reason for this is that the Third World was under the domination of the First, which controlled the techniques themselves and dictated the conditions and ideas within which they could be employed. What is known as decolonization is the relinquishing by the First World of the more overt and blatant forms of control over the Third. This makes it

somewhat easier for the Third World to assimilate the knowledge and techniques but does not enable it to modify the patterns of control. It is in the realm of ideas, therefore, that a seething fermentation seems to be occurring. The Third World, while struggling to acquire the skills needed to derive some benefit from the stranglehold of the power and wealth of the other two, appears to be readying itself to change its ideas. Hence the notion of "dialogue" which is so common in current vocabulary. Hence the eagerness in the Church to "listen" to the Third World. Hence the importance of attending to their respective consciousnesses.

THE "EMERGENCE" OF THE THIRD WORLD

The Church, as I have described it, has had its institutions and its consciousness, its understanding of itself, shaped by the experience of the First World. The Church has itself shaped that experience and helped in part to articulate it. Institutions are structures not only of roles and functions but of regulative symbols which give meaning both to the life of the body as a whole and to large numbers of members.

The Church's consciousness of itself was shaped largely in opposition to what constitutes the major part of the Third World - the Islamic world and the world of the "Pagans". The question therefore is: how well is the Church prepared to meet that world's self-understanding? There is nothing in the mere fact of its historical connection with the First World which would incapacitate the Church in understanding the other, for the Church, at least in the eyes of the faithful, is no mere projection of that world. There are, nevertheless, certain aspects of that fact which justify one in raising the question.

Thus initiated, the reflection on this theme promises to be long and arduous. Two things follow from this: that the pretensions of this particular effort should be modest, and that a clear starting point be selected for it.

The starting point I have chosen is the notion of emergence. The term itself is value-neutral, but when applied to the Third World it carries a certain emotional connotation. Emergence in terms of the Third World has something of the awesomeness of a large-scale natural occurrence, as when a land mass surfaces from the sea or when a ridge begins to loom above the horizon. But unlike these natural phenomena, the emergence of the Third World does not allow the onlookers to be mere curious, though impressed, spectators. The

more alert feel that they are involved. In fact, the immediate reaction is frequently panic. One perceives the **emergence** as a threat, or, to say the least, as a problem.

Why a threat? The Third World is said to be emerging into history as such and into a particular history - into Western Christian history, which according to some is the only history there is. The Third World was non-historical, which does not necessarily mean that it was unwilling or unable to pay much attention to it or to them for purposes of self-understanding. It was a world without reflective self-awareness. What is new today, what the phenomenon of emergence is all about, is that this unselfconscious world is becoming self-conscious. Having been "discovered" by the First World which also gave it its own sense of history the Third World now demands to be "recognized" by it. Its emergence into history is, therefore, tantamount to a challenge to that very history. Hence the threatening character of the phenomenon.

The threat is often understood in military terms. The vanguard or advance units of the Third World-which according to context and circumstances are placed in China, in Latin America or in the ghettos of U.S. cities - are thought to be planning an armed expedition against the ramparts of the privileged First World*is to take part. This thought is no mere hallucination, for the emergence we are talking about is accompanied by a widespread, usually muted but often quite audible growl. Moreover, the image itself has been utilized by China to give meaning and shape to the phenomenon. Nevertheless, the fear is older and more deeply rooted than the image itself. The leaders of the privileged world are accordingly preoccupied with the threatened ramparts. The Church is no stranger to this fear. For centuries it had to live with it and to be alert to such expeditions and to organize counter-expeditions of its own. In fact, its very existence and self-image have, as already suggested, been largely conditioned by such opposition to an enemy, whom it has usually characterized, to its own satisfaction, as the enemy of Christ.

Again, the Third World is perceived as a potential rival and competitor for the limited resources of the planet, a good portion of which are located in the Third World itself. The struggle for the control of these resources is but another aspect of the military conception of the phenomenon of emergence. This economic aspect of the problems has till recently been masked from the Church, which has seen it only as a matter of better distribution of the product

* an expedition in which eventually the whole Third World

and not enough as a matter of self-direction and autonomy, not only in the ownership of the resources but in the process of their utilization.

There is a third aspect to the threat. Although absolute technical superiority ensures for the foreseeable future the domination of the First World, the demographic exuberance of the Third is feared and the conclusion drawn that it must be substantially reduced or at least contained. For large numbers are imagined to be mobs, and mobs are notoriously irrational. When mobs are spearheaded by a hard nose packed with sophisticated weapons-say nuclear missiles-then the prospect is not to be taken lightly. This military threat is further heightened by the fact that it is fraught with ideological implications.

The Third World does not hold a uniform ideology though it tends to have a common consciousness. Dominated not only by the power and wealth of the First World but also by that world's intellectual products, it manages to speak in the language of its former masters but is essentially motivated by a passion of its own. Its over-riding passion is nationalism or an acute consciousness that it is made up of human groups possessing distinctive historical and cultural characteristics neglected, despised or destroyed by the First World. Together with this awareness there is a moral indignation at thus being ignored, despised and injured. This passion drives the Third World to restlessly search for its past and goads it into a ceaseless questioning of the norms, ideas and institutions of the First, and of its rendering of history, in the process of which its own self-image or identity is to re-emerge from its ruins. In this task of demolition, the Third World is so far equipped principally with tools fashioned by the First World itself and then largely rejected by it. The first of these is Marxism. Marxism is for the Third World not a complete philosophy of life or explanation of history, but primarily an analytical tool for understanding the recent historical process and the present structure of power and ideas.

A second instrument might be named the "Christian conscience", if it were added at once that it has no clear institutional subject. It is not the conscience of the First World nor of the Third nor of the institutional Church. None of them lives by it, but all find themselves somehow exposed to its judgment. It is through this paradoxical reality that the Church is inextricably implicated, quite apart from any decision on its part, in the quarrel between the Third and the First Worlds.

The Church, it must be remembered, was the cradle of the First World. And although this world, or the West, is defined by historians as that world which was born of the break-up of what is known as the Medieval Church or Christendom, one must not for that reason believe that either the contemporary Church or the First World have altogether outgrown the presiding image of that period: the image of a unified and expanding "Christian" commonwealth. The First World has rejected much that was considered "Christian" in the Medieval Church, but has retained under many guises the notion of a Christian civilization as an existing historical reality of which it is the guardian and the prototype. The Western Church and the First World still rest, therefore, on the same foundations laid in Medieval times, however modified and travestied these have been in subsequent centuries. This is why the Church has tried and continues to try to come to some understanding of and with the First World; it can never deny a substantial identity with it. It supports and draws support from First World institutions even while often displaying but little insight into its problems.

My concern is, however, with the Third World, where the role of the Church seems most problematic. Here, for the first time, something not born of a Christian experience—a "pagan" consciousness and an anti-Christian memory—combined with an heretical Christian tool and vaguely invoking a Christian "conscience" never quite operative in the "Christian" world, faces a Church which is itself struggling to define its identity in contemporary history.

The Church has been active in the Third World for many centuries. It went there in a double capacity: as an institution of the Western World and as an independent force entrusted with the task of making the gospel of Christ heard by the nations and the charity of Christ visible to all men. Mission meant evangelization and service. The missionary Church was at one and the same time an instrument of Christ and an instrument of the West.

In its encounter with the Third World the mission of evangelization found an unexpected difficulty: an alien consciousness. The moment had come for the Western Church to put itself to the test of criticism by another self. The moment, however, was brief. The other self was not yet conscious enough to oppose its own self-image to the intruding one. It was defeated in military combat. Henceforth its consciousness, now turned totally inward, no longer had to be taken into account. The evangelization of the "nations", initiated by the

First World and which would have involved dialogue with the culture and traditions of these nations, that is, with the instruments of their self-consciousness, never took place. What did take place in its stead was the "Christianization" of groups or pockets of the Third World, torn from their traditional consciousness and assimilated into the alien one or left without any; and later, a relentless criticism of the refractory consciousness in the name of a "conscience" which was nowhere quite visible in the institutional world. It is this ceaselessly invoked but structurally inoperative "conscience" which was eventually to be turned by the Third World against the First, and is now about to be turned against the Church.

The defeated "nations" having withdrawn from or been uninvited to the dialogue, there remained the mission of charity or service. Very soon the call to "preach to all nations" was understood as the duty "to evangelize the poor" as "service".

This idea of service has of late also come into disrepute. There is a widespread feeling that service, as so far rendered, implies and perpetuates a situation of inferiority and dependence, an asymmetry which the served are no longer willing to tolerate. Therefore in place of service (from others), self-help (from oneself) is advocated. The Church accordingly shows much eagerness to promote self-help. Is the Church, however, equipped to promote self-help? The reason the question is raised is that a Church which never quite understood service is not likely to understand self-help. There is no self-help without self-awareness, and the Church today is in danger of not understanding the conditions for self-help any better than it grasped the conditions for true service.

A symptom of this danger is the equivalence which is supposed to exist between service and charity, on the one hand, and self-help and justice on the other. Just as self-help is now preferred to service, so justice seems to be preferred to charity. This is a sign that mystification has occurred in the very notion of charity.

This change in the attitude of the Church to the Third World is most evident in writers and speakers of Christian inspiration who deal with what is known as aid or assistance to the "underdeveloped". These men and women want to convince their well-meaning publics that relations between rich and poor have changed (how or why is never made quite clear), that henceforth these relations should be governed by justice and not charity. They go on to say that help should not be given to the poor, but that the poor should be helped to help themselves. This, the speakers declare, is an advance over previous atti-

tudes as well as more in keeping with a new relationship. There is nothing to indicate that the speakers know that charity means love.

How did the idea of charity, which means love, become in the Western world so mystified that it had eventually to be rejected and replaced with something quite different? An inquiry into this would take us a long way. An examination of the vicissitudes of the notion of charity would be as interesting as the study of the notion of authority has been. The two notions are not unrelated, at least in Christian history. I surmise that the problem began when the Church took over the civilizing task of the Roman Empire and was entrusted with the education of masses of barbarians. The Church was doubtless not unmindful of the fact that charity was meant to be the new, specifically Christian norm of ordinary behavior toward people, just any people. But the Romans had an idea about the humanizing power of law, so the Church set about codifying Christian Behavior into law. Before the elaboration of the natural law, the law most readily available to Christians in the Biblical tradition was the Law of Moses, the Ten Commandments. The commandments thus became the basis of a supposedly "Christian" code of morality. Wherever the law was not specific, the norm was to be mercy. Mercy would intervene where law failed to prescribe. So, alongside the Ten Commandments, there were to be Fourteen Works of Mercy. On these two sets of norms was Christian civilization built.

Mercy has indeed been an extremely fruitful source of works. It has given rise to all our "charities" and welfare services, but in the process it has come to define charity itself. It is a norm which seems eminently suited to situations in which one deals with the sick, the ignorant, the erring, in short, to all cases in which the relationship is not and is not expected to be mutual, to cases in which there is a donor and a receiver, one of whom is above the other. It seems therefore a norm perfectly suited to the relationship between the rich and poor. The inability or unwillingness to assume equality has a series of predictable effects. The donor gives, not because the recipient "deserves" anything, but for other reasons of his own. The receiver is a mere object of mercy. Indeed, the gesture of the giver is not really addressed to him at all. The real transaction takes place between the donor and God. The deed is, as it is said, done for God. The receiver is mere occasion. Thus the receiver is there for the sake of the giver and of his standing before God. The receiver is in this way effectively obliterated as consciousness, that is to say, as person.

Charity, regarded as something other than justice, ends up by creating or maintaining a relationship and a mentality which render justice itself impossible. The history of the welfare systems of the Western world, all of them authentic products and the legitimate pride of Christian civilization, would provide ample material for testing this hypothesis. Justice at least requires that the other be regarded as other, as a person, different from but similar to oneself and in his own right.

Incidentally, there is another way of understanding charity which avoids these embarrassing results. Charity then would not be something other than Justice but that which makes Justice possible, the "soul" of Justice, that which inspires Justice and undertakes to achieve it. Charity understands that justice does not come from law, but is a work of love. Again, Charity does not place itself above the receiver, claiming to do things for God and not for men. In a certain way it acts like God, that is, it acts, it loves because God has first loved men. But it knows that giver and receiver are equally in need of the love and mercy of God (that is, are equally under His judgment) and have both equally received it. That is why they are able to love each other. They are equal.

The Church tends to approach the problem of Justice to the world of the poor without adequate criticism of her historical understanding of Charity. Hence, it seems, the alacrity, with which Charity is abandoned in favor of Justice. Hence the absence of shock and scandal at such alacrity. Hence also the almost inevitable repetition of the process of mystification. For in this apparently new approach, the Church talks of Justice but thinks of "Charity" in the old way. Justice itself is conceived as a gift, unconcerned with the person, that is, with the consciousness of the receiver. Justice is talked of as aid, as assistance, as help. It is conceived of not as something due, as justice ought to be, but as the fruit of the actor's generosity. It is something he does for his own sake, not for the other's. No more than the rich, therefore, does the Church seem able to confront the consciousness of the poor.

These apparently theoretical remarks have immediate political implications. For all kinds of evasion are likely to ensue from the new attitude of justice. From many possible examples three should be singled out for purposes of illustration. In dealing with the plight of the poor in general and the poor nations in particular, care is being taken not to offend the rich. The rich are not to be told how, by their past and current actions, they may be responsible

for that plight and for the inability of the poor to break out of it. The book of history is not to be reopened, nor is the past to be raked up. The idea of reparation for a wrong done if ever mentioned is quickly buried under apologies for the benefits of the old order, an order which is said to be passing and therefore need not be spoken of. The wrongs of colonialism, for example - or of slavery - are attributed to the imperfection of human action, all human action, rather than to any particular attitudes or structures. These attitudes and structures, when spoken of, are conceived of as incidental, not decisive. The rich, in this way, are called up on to do their duty without the meaning of that duty ever being specified. All delicacy is employed to encourage them to do that indeterminate duty while preserving their riches, their dignity and their self-respect, to the extent of being told, as by Pope Paul VI in Bogota, (if one is to believe the press) that thy are the vanguard of the poor.

In the same spirit, the poor are exhorted not to judge the rich but to learn their ways, that is to say, to acquire their skills and to adopt their values. This seems to be the problem facing the Latin American Church summoned to pronounce itself on the subject of "conscientizacao". The word, and the thing, which has to do with the process by which the poor acquire a self-consciousness, raises the problem of the meaning of the education of the masses. The masses are to be made to understand the contemporary world and their part in it. Are they to be taught only the norms and skills of the dominant minority or are they also to be given an insight into the odds stacked against them, to be brought face to face with such issues as class structure, exploitation, conflict, resistance, revolution? The Church has not so far found it in itself to give a clear answer.

Besides the question of reparation for a wrong, justice demands attention to the dealings currently going on between classes and nations. These are usually included under the rubric "international trade patterns". As already mentioned, the Church has tended to think of these problems in terms of the regulation of prices and the distribution of wages and profits, and not enough in terms of ownership of the resources and self-direction in their utilization. Although its performance in this matter has been somewhat better than in any other area of our subject, the Church has usually contented itself with general principles illustrated with second-rate information. It has been unwilling to undertake an independent inquiry into facts and has indulged in gestures and pronouncements the chief merit of which was their propaganda value. The problems of the Middle East and those of Black Power, for example, if studied together under a common perspective, might enable the Church at least to sharpen its vision.

My third example is the question of violence. The poor are exhorted to shun violence, not because it is futile, dangerous or inopportune, but because it is un-Christian. Probably for the first time in about seventeen centuries of Christian history, violence in the pursuit of social, economic or political goals is authoritatively declared to be un-Christian. And it is the poor, not the rich, who are reminded of that. Whether there can be a "theory" or "theology" of organized violence in keeping with the total message of the Gospel is a question I need not enter into at this point. But the fact remains, and needs to be emphasized, that the Church has not only condoned but preached the use of violence. It has condoned the violence of the State and has aroused the violence of the "people of God". The only known "theories" of violence produced by the Church (theories which, incidentally, have never been repudiated but are often combined into a single theory), are the "theories" of the "just war" and the "holy war". The just war theory, whatever its original intentions, has, with the connivance of the Church, served the ends of the established and the powerful. The holy war theory was intended - and is still used - to mobilize the energies of the "Christian" people against the "enemies of God" or of Christ. The poor alone are not to be allowed any such theological support for their aggressiveness. It is, however, just possible that, faced with the demand for a "theology of revolution", the Church may finally rethink its previous theories, that is to say, it may re-examine its whole relationship with the State, with the keepers of the established power and wealth and the guardians of the prevalent symbolic system; and it may revise its own self-image as a quasi-political "people".

This brings us to our final remarks. The Church faces the Third World, the world of the poor, burdened with an outworn legacy of many centuries. Left to itself, the Church would probably not be able to shake off or even to criticize that legacy clear-sightedly. Challenged by the poor, the Church is forced to rethink itself. The dependence of the Church on the established order is a hangover from the times when the Church thought itself to be and was in fact an order of some kind, not merely the inspirer but the actual manifestation of that order. That order was embodied in the idea of Christendom, of a fully organized Christian Body, which, after its break-up, left behind the idea of a Christian civilization. The new idea was equally understood in political terms and had therefore to be defended against enemies and expanded into the darkened regions of the world. This was the Christian man's burden, the precursor of the white man's burden, for "Christianity" so understood is nothing but the ideology of the white man. The Church is

the originator of both and bears in its mind as in its body the scars of their expeditions.

If this is true, then the Church is to be seen as having understood charity and justice not only in terms of the dichotomy of law and mercy but even more, as a political body, in terms of its own survival or well-being. A church which thinks of itself in political terms is unlikely to see justice in what threatens its existence and is prone to identify charity with what helps its own expansion. A disturbing thought follows from this: that as long as the Church maintains its present self-image and organization, it is likely to be the accomplice of the enemies of justice and charity. Therefore the tentative answer to my initial question seems to be that the Church will be able to cope with the consciousness of the Third World only to the extent that it can disengage itself from its present outmoded institutional settings and adopts the shape of what many have called a "prophetic community", judging itself and history in terms of an eschatological promise and hope. It can also be expected that nothing better than an intimate contact with the world of the poor and the powerless will enable it to achieve this necessary transmutation.

RELIGIONS IN TAIWAN

I. Religion in General

I. The answer of the Church of today to the present situation and tendencies of the religions in Taiwan.

The present situation of the Religions in Taiwan can be gathered or known somehow through the number of believers. Although there are no official figures for religious affiliation, or the number of temples and other places of worship of the popular religion, the actual figure of buddhists is around 3,000,000; next come the protestants: 303,380 (in 1964) and catholics 293,449 (June 1966); moslems: 40,000 and members in taoist organizations: 21,000. In all there are about 9,000,000 who, at one time or another, practice the popular religion.

According to a survey made in 1960, there are in Taiwan 838 buddhist temples and 2,947 other places of worship of the popular religion. There are about 2,000 protestant and 1,075 catholic places of worship. But, religious conviction, nevertheless, does not seem to be quite as strong as the number of temples and religious observances would lead one to believe. Therefore, surveys made among the mass of believers are badly needed. (Report, p.2) In particular, the history and tradition of Taiwan are needed studies to understand many aspects of the present religious situation; the survey should cover the industrial areas of Taipei, Kaohsiung and big factories situated elsewhere; extensive contact with students is needed (e.g., Taipei has a student population of 50,000 in approximately 30 colleges and universities; only 631 were interviewed: this is not enough to draw objective conclusions). (Comments, below)

In order to complement the picture obtained through the statistics, attention is directed to the religious attitudes in different classes and to the ideological and institutional influences. (Comments, below).

The different classes of people are the higher and local officials, upper rich class, intellectuals, teachers, university students, middle-school students, military, and workers. To be noted is the great difference between middle-aged people and the generation under 30: this last group is far less religious and only externally observers religious practices. The religious attitudes in different social classes show an extensive and spreading unbelief. Belief is not a prevailing common attitude, and has to face strong apathy and even opposition in social relations.

The ideological influence may be considered under the following headings: Tripledemism is composed of political principles and has little to do

with religion. It can be reconciled with Christianity, but it accommodates itself as well to an atheistic system. In military circles and in propaganda, it seems to be a substitute for religion, e.g., political commissioners are said to take the place of military chaplains. (Report, p. 3) Chinese traditional culture seems to be in an embarrassing situation. Confucianism does not put much accent on religion, since it concentrates its teaching on the "human" being rather self-sufficient. Taoism and Buddhism have more religious character and elements, but can by no means compete with modern western philosophies and religion. Materialism or practical atheism is all-invading in the sense of a loss of religious sense and of the lack of the eschatological sense, which has been negligible in the whole Chinese tradition. Science and technology are new religions, because they promote progress and the enjoyment of life. Finally secularization understood in the way of the western Christian world since D. Bonhoeffer, J.A.T. Robinson, etc., is not at all here in process, since a Christian world can be secularized, in a good or bad sense, but not so a pagan world, which is in itself secular, i.e., non-Christian. But secularization viewed as a Weltanschauung, a christian way of looking at the material world, as Teilhard de Chardin had, will doubtless influence the course of Christianization. All the positive aspects of the secularization of the western Christian world will definitely have their repercussions in the contact with the non-Christian world.

The institutional influence is circumscribed: by the national religious policy: freedom of religion is guaranteed by the Constitution and religious and counter-religious activity have parity (Report, p. 2-3) in the family, which still has religious functions, especially in rural areas, - but this family religion is more social than properly religious; by the temple associations, which determine most of the phases of life in communities, especially in rural areas, where there is no clergy; by education, which is unfavourable to religion, e.g., school text-books are positively areligious, if not anti-religious; it is worthwhile to make studies about problems like: is the public education systematically closed to religion in its structure? what is the professed position on the value of religion? Do the majority of teachers consider religion as an essential value to promote, or -- on the contrary -- as non-essential? Mass-media foster an areligious atmosphere. As a whole, the ideological and institutional influence at work are determining factors in the trend towards unbelief and religious indifference. (Comments, below).

The Church's answer to this situation and its tendencies admits no ambiguities, because it is based on God's revelation. But the whole problem is how to give this answer in order not to condemn man, but

to save him. First of all, the Church declares through Vatican II that the human person has a right to religious freedom (Dignitatis Humanae, 2); religious freedom means immunity from coercion in matters religious (D.H., 4) and has its foundation in the dignity of the person and, further, has its roots in divine revelation (D.H., 9); under these aspects of the content and foundation of religious freedom, this is the same both for the Catholic Church and for other religious bodies. But the Catholic Church claims religious freedom further on grounds of the divine mandate laid upon her by Christ Himself. It is Catholic faith that no other Church or Community may claim to possess this mandate in all its fullness. (W. M. Abbott: The Documents of Vatican II, p. 682, note of J.C. Murray)

Government is to assume the role of safeguard of the religious freedom of all its citizens (D.H., 6); on their part, all men are bound to seek the true religion. (D.H., 1) Men are learning more and more every day to respect the opinions and religious beliefs of others (Gaudium et Spes, 73); the Church exhorts her future priests to better understand the elements of goodness and truth which other religions possess through God's Providence (Optatam Totius, 16) as the Church herself rejects nothing which is true and holy in non-Christian religions (Nostra Aetate, 2); the Church excludes no one from dialogue, but includes those who cultivate the beautiful qualities of the human spirit, but do not yet acknowledge the source of these qualities. (G.S., 92) Before the government and in a pagan society it is important to present the social value of religion, i.e., to make clear that society itself may profit by the moral qualities of justice and peace which have their origin in man's faithfulness to God and to His holy will. (D.H., 6) Nevertheless, the eschatological nature of the pilgrim Church (Lumen Gentium, 48-49) has still to be preached, since the Church has a saving and eschatological purpose which can be fully attained only in the future world (G.S., 40) and the missionary activity tends toward the fulfillment which will come at the end of time. (Ad Gentes, 9) There are serious errors undermining the foundations of religion; catholic laymen are earnestly exhorted by Vatican II to explain and defend Christian principles, and to apply them rightly to the problems of our era. (Apostolicam Actuositatem, 6)

II. The types of action imposed on the Church by the influential factors in the situation and by her own nature and mission.

The difference in administrative circles, within the general context of world secularization, is sure to increase. Elements undermining religion in the teaching bodies, especially among secondary

teachers, have not changed. Undue emphasis put by mass-media (novels, magazines, theatre, cinema, radio, TV, newspapers) on material prosperity and on the pursuit of comfort may nullify many religious values. (Report and Comments below).

The reflections of the missionaries on the lack of interest in Christianity show a keen awareness of this areligious atmosphere. They feel, first of all, the need of different studies on such matters as: Inner elements of religion that render religion weaker and less attractive in contrast to other aspects of life in Taiwan; research on the meaning of positivistic, scientist, areligious and naturalistic renewal of culture; the relation of religion to social or mass psychology; a clearer picture of just what the people think of us; the image of the Church, its religious, priests and faithful among the different segments of the people; factors within religion itself that make religion unnecessary (so to speak) for people; what are they? Are the means of propagating religion, perhaps, either improper or completely wanting?

Beside reflections and questions, the missionaries also offer their opinions and proposals: the truth of Christ is something reasonable, but men for the main part follow sentiment. The person of Christ is a stumbling block; He is seen as a foreigner; country people feel the Catholic Church is too distant from them; the life of the missionary, the buildings, the expenses for our support, even our religious feast--sive the impression that we have money and live a comfortable life, even when we try to help people and use the money for the greater glory of God and for the improvement of their socially low condition; many illiterates think that they cannot believe in our religion; to overcome the powerful and numerous obstacles to catholicism in Taiwan there is need of faith in divine love, and of a deeper Christian education for neophytes, the catechumens, -- particularly the young people. We need to utilize the liturgy to satisfy the needs of people transferring from the popular religion, and as a substitute for putting the Christian religion into their daily life, v.g., the wedding ceremony; It is only through a very personal and humanistic witness approach of Christian community to Chinese as community, that we will make religion relevant to them.

Vatican II admits that the new conditions of humanity have their impact on religion. On the one hand, a more critical ability to distinguish religion from ammagical view of the world and from the superstitions..... purifies religion..... on the other hand, growing numbers of people are abandoning religion in practice (G.S., 7), i.e., falling into indifferentism. Now the Church also holds that man is constantly

worked upon by God's Spirit, and hence can never be altogether indifferent to the problems of religion. (G.S., 41) Indifferentism stems from ignorance; therefore, the way to fight against indifferentism is to fight against ignorance, i.e., to preach the Gospel in an appropriate way: the good tidings. Who is indifferent about this own happiness? This appropriate way includes not only the communication of a message, but the witness of a living and loving Christian community, which radiates Christ's light and love through social works, mass-media, cultural activities. (cf. Decrees of the Archdiocesan Synod of Taipei 1967, chapt. 1, ~~1~~ 1)

Secularism is rejected by the Church (L.G., 36) as far as it is the exclusion of all religions, including the revealed religion. However this is not the case in China, since here the true religion is not yet widespread. Secularism (the exclusion of religions), not necessarily a bad thing, can be a transition to the true religion; just as atheism can be the reaction against false religions, so also secularism. Secularization can be still more positive, if it does not lead to extremism, because it may be viewed as an extension of the Incarnation and constituting a just corrective to the too great eschatological accent of other times and to the unjustified dualistic interpretation of Christianity and of revelation. The constitution *Gaudium et Spes* of Vatican II is a clear assertion of the value of the "secular, temporal, worldly" from a Christian point of view. This applies to the Chinese culture and tradition as a typical secular world-view.

Although materialism is not a necessary result of the culture of today (G.S., 57), yet, many are infected with a practical materialism and are blinded by it. (G.S., 10) Especially the laity should provide the witness of an evangelical life in contrast to all forms of materialism (AA, 31), precisely because a secular quality is proper and special to laymen (L.G., 31), so that each individual layman may stand before the world as a witness to the resurrection and life of the Lord Jesus and as a sign that God lives. (L.G., 38; cf. Decrees of Taipei Synod, chapt. 5-~~1~~ 1) Atheism is a regrettable evil, since the denial of God or of religion are presented today as requirements of scientific progress or of a certain new humanism. (G.S., 7) The denial of God..... has reached many men..... even whole peoples. In certain nations, atheism is, systematically propagated by the government, to the detriment of man's right to the free investigation of the truth and the practice of religion. The denial of God and indifference to religion run through the whole of cultural and social life. However the Church is most attentive to the numerous forms and causes of atheism (G.S., 19-20); none the less, she repudiates as firmly as

possible systematic atheism and teaches that a hope related to the end of time does not diminish the importance of intervening duties, but rather undergirds the accomplishment of them with fresh incentives. (G.S., 21) Believers often have more than a little to do with the birth of atheism (G.S., 19) and the remedy to atheism is to be sought in a proper presentation of the Church's teaching as well as in the integral life of the Church and her members. (G.S., 21) Further since difficulties often arise "from a demand for a purer presentation of religious truth, and from an objection to forms of language and worship which fall short of the ideal" "Ecclesia Suam, 104), a purified image of God and a truly personal adhesion of faith should be promoted. Finally, from the point of view of the chief causes of atheism, stress should be placed on the social apostolate and the apostolate in the universities.

III. The Pressing Choices of the Church to Achieve her Mission.

These choices concern not only ministries to be undertaken, but also mentality, attitudes and process of undertaking those ministries, since the way of performing a task is as important as the task itself. So e.g., Prof. Yin Hai-kuang of Taita in a short article "Religion and Dogmatism" (Universitas monthly, V (1968) p. 145 ff.) sees (through Pope John XXIII and Pope Paul VI) the Catholic Church coming from a "closed Society" to an "open Society", sees religious freedom as the cornerstone of human freedom and finally sees dialogue and discussion as the only way to discover truth and to embrace religion. This means that whatever we preach, the different attitudes provoke different reactions, the main factor of success or failure of evangelization. Another important point is to be aware of what the Chinese usually lack. Chinese used to be skeptical towards anything foreign, as far as they did not see and touch its positive value. Against this skepticism it is necessary to concretize the faith in order to foster the life of faith. The best way of doing this is perhaps to follow God's plan of salvation and revelation through the whole Old Testament, i.e., the history of the chosen people. God's pedagogy is seemingly as important for Chinese people as for Israel in order to make them comprehend the sublime doctrine of Jesus Christ. Chinese tradition lacks the sense of eschatology; this appears in the classical way of speaking: there is no such expression as "novissima". (cf. Hong Kong Jesuit Conference, 13) The Chinese phrase of the Confucian Analects chap. 1 which literally means "be careful of the end and search for what is far, then the virtue of the people will be solid" seems at first glance to be comparable to Sirach (Vulgate ed.) "memento novissima tua et in aeternum non peccabis", but according to all the inter-

preters, the Chinese phrase refers to filial piety, that is, to the past and not to the future. What the temple-goers are asking is not about the eschata but about health, wealth, enterprise, marriage, etc. (cf. Chai Wen-hui: "A study of divination in some temples in Taiwan", Thought and Word Bimonthly Magazine 6 (1968 July) 19-22) Finally, what the Chinese need is the knowledge of a personal God, not of a God of philosophy or human speculation. To achieve these two goals--inspire the sense of eschatology and make a concrete-personal God known--the Scripture is again the best pedagogus leading to Christ and through Christ to the Holy Trinity.

As far as concrete tasks are concerned, the following seem to be the most pressing: 1. A center of information and diffusion about the whole Catholic world in order to get out of isolation and to compile the basic Christian works, essential for the establishing of Christianity, the Bible, Church Fathers, the authentic Tradition of the Church..... If all these works are not available to the Chinese people in an accessible way, how can we expect them to become God's people? (cf. Taipei Synod 203, 204) This can be seen as an inner-Church work, indispensable for a true growth of a Chinese Christianity. The following two are the outside-Church works so that we will really do 3/10 inside the Church and 7/10 outside the Church:

2. In administrative circles we can hardly do more than to encourage catholic laymen to participate in political and party life (cf. G. S., 75); missionaries should always seek to have good relations with higher and local officials, and given the importance and functions of the school, do as much as possible in public schools. (Gravissimum Educationis, 5) The Church is aware of her responsibility to children not in catholic schools (G.E. 7), and here in China, because of the areligious mentality and formation of most of the school teachers, we should counter-balance them in their own field. Putting aside many aspects of this subject for the paper on education, suffice it to say here: let every parish priest look for possibilities to come to good terms with the school authorities and teacher of his locality, and if possible, to have some classes in the school. Church and school are two places which complement each other.

3. An extensive use of mass communication media should be launched through the missionary cooperation of all (AG, 36), and notwithstanding technical difficulties and enormous expenses. (Inter Mirifica, 17) The Synod of the Archdioces of Taipei, 1967, was quite aware of the

importance of using mass-media for the indirect apostolate, through the improvement of morals (209) and encouraged laymen to write for catholic adnon-catholic newspapers and magazines (202, cf. IM, 15), to compose theatre-pieces and to open cinemas and film-producing companies. (210, cf. IM, 14) The same Synod had the intention of asking Fu Jen University to open a mass-media department in order to form people to influence universities and colleges, news-agencies and information centers, radio-TV stations and film compaines. (211, cf. IM, 15) In one point both Vatican II and Taipei Synod were quite explicit: The establishment of a national office for affairs of the press, motion pictures, radio and television (IM, 21); to establish a catholic information Center with experts to answer all kinds of questions and solve problems. (Taipei Syn., 216) In the present writer's mind such a center should be furnished withall kinds of publications in order to make an analysis of them (something like what Fr Ladany is doing in the China New Analysis) and in this way to have the eyes and ears open to every issue in public affairs and to intervene in due time, in as fitting way and as often as possible. The catholic publishing houses, Tsengtsiang Press of Taipei, Kuang Chi Press of Taichung and Wentao Press of Tainan, together with Catholic Truth Society of Hong Kong could work out a way to achieve the unity of planning and effort. (IM., 21)

IV. Renewal of the Church in its internal organization.

It is said that the Church does not like to be criticized and that Chinese do not know how to accept criticism. If it is so, what will be the attitude of the Chinese Church in the face of criticism? In fact the Church in China is very peaceful, too peaceful with the quiet of a tomb, according to a theology professor. The absence of **criticism** comes either from a lack of instruction and knowledge or from the lack of interest in the Church. A healthy and constructive criticism is indispensable for the further developing of the Church, because it is the basis for the needed dialogue. So the first renewal is to get well instructed and really involved Christians, who are independent in their thinking, and judgment and able to take responsibility not only for family, nation and society, but also for their Church. This was the predominant tone of the third international congress of the lay apostolate, Rome, October 1967: let the lay apostles go their own way, surely in cooperation with the hierarchy, but not necessarily always under the tutelage of clerics; we must form them into adults, treat them as adults, and respect them as being guided by the Holy Spirit. The Christians are the natural bridge between the Church and the non-Christian or secularized world. (A.A., 1, 2, 3, 5,

6, 7, 9,; Taipei Synod, 217) In order to keep in balance the tension between the laity and the hierarchy there is needed an institutionalized cooperation or dialogue between laymen and clergy (Congar); laymen and the hierarchy together should solve the problems of the Church and of the world.

Second, let the priests have a true dialogue first among themselves and then with Christians. Let them little by little be supported either by their Christians or by their own activities. In perpetuating the process of financing the Church with foreign money there will never be a Chinese Christianity. The Chinese Catholics must build up their own Church, and, to do that, they must see and experience that the Church needs their help---not alms from the outside. Let the Bishops establish a clear policy and cooperate closely among themselves in dividing the work of evangelization among the Taiwanese and the Mainlanders, and in undertaking different types of evangelization.

Mark Fang Che-Yong sj

RELIGIONS IN TAIWAN

- II. Religion of Particular Segments of the People
- III. Popular Religions and Taoism
- IV. Buddhism
- V. Islamism

The Church in Relation to non-Christian Religions on Taiwan
(A tentative definition of an attitude at once theoretical and practical).

Regarding non-Christian religions, the second Vatican council has affirmed two principles. The first is that the Catholic Church does not reject any truth or holiness that these religions possess. The second is that Church nevertheless, proclaims and must proclaim unceasingly, that Christ is the "the Way, the Truth and the Life", in whom men must find the fullness of religious life..." (Nostra Aetate, 2). This second principle is stated in another way in the decree, Ad Gentes. In the actual order of things, in which the human race finds itself facing new conditions, the Church, the salt of the earth and the light of the world, is called upon in a most urgent manner, to save and renew the whole of creation, in order that all be restored in Christ, and that in Him men will form one single family and one single people of God. (Ad Gentes, 1).

The data given in the report of December 1967 drawn up by the Survey team and entitled: RELIGIONS IN TAIWAN, Present Situation and Tendencies permits me to outline some guidelines for action.

I. The answer of the Church today to the present situation and tendencies of religions in Taiwan.

1. Social diversity. In face of the diverse background, the Church has reacted up to now by many and varied types of action. Through various works she has attempted to reach all levels of society. Even if one were to decide that the general direction of our action must be brought to bear on some more important areas, still this more general concern for all must not be lost sight of. It is one of the characteristics of the Church. On this point, wishing to imitate too slavishly what is being done in other countries, can be harmful. Besides the Church must concern herself with all men in every situation.
2. Rapid transformation. After the war, the first period of evangelization in which notable progress was made, and which lasted up to

1961-1962, has now come to an end. During this period, the Church just received those who came to her doors. For the future, the Church faces a double task regarding the non-Christians: to make contacts with them by use of all means possible and to develop ways and means to dispose them to accept Christianity. The actual tendency of many is to transfer religious activity to the profane, especially to social activity. By such an orientation the Church will engage herself with an action that is very useful and that will make her known, but it runs the risk of turning aside from the prime objective of her activity. Thought is always more important than action and this holds even for apostolic action: a transformation of society involves the transformation of religious thought. All reports on religions in Taiwan show this to be the case.

It is necessary, then, for the Church to study what takes place in the religious mentality of a people, under which influences she changes, what she was, what she is moving toward, and what she will become. This study concerns the farmers who go to the city to work, those who remain in their villages, the students who go to the universities, etc..

In the Constitution (Gaudium et Spes) the Church shows herself as having the answer to all the aspirations of the human heart and presents Christ as the ultimate answer. The Church must seek, prepare and offer this answer to all. Publishing a common catechism, is only part of the answer. The vital answer will be the priests, religious, every Christian who has part in this movement of transformation.

3. The phenomenon of secularization, of rationalization, the loss of the religious sense.

Folk religion remains the religion of the ordinary people for it is bound up with social life. It loses its hold over a more sophisticated milieu, especially among the students. Students willingly adhere to a more respectable religion such as Christianity (Catholicism or Protestantism, or orthodox Buddhism). These religious groups have an essential importance for the future of religion. It is necessary to encourage, to strengthen and to give to their adherents a strong spiritual nourishment.

Moreover, the Church must spread a teaching which is broad and open, firmly based and attractive to the spirit of man, free of definite religious practices, and this in order to give the "sense" of Christianity to many who wish very much to believe in God, but who do not wish to belong to any one religious group and do not want to have a definite religious practice.

In this pre-evangelization of thought, the Church must avoid showing herself as a power structure along traditional and conservative lines. As a matter of fact, there is question of being open to a movement which is truly revolutionary.

4. Presence of a real religious sense among large segments of the population. This religious sense exists among the simple folk who practice the traditional religion. For them religious acts are an integral part of their lives. Here, the Church must distinguish. She offers something much better as her teaching, and at the same time she must reject superstition. But evidence shows that it is those practices, to which the ordinary people are attached in their religious life, that are incompatible with Christianity.

The Church must bring out the true religious sense, allowing it full development within Christianity while rejecting superstitious practices.

Even though we cannot rightly call the filial affection manifested toward ancestors a religious feeling, still the principle here is the same. The Church has separated this profound human feeling from the superstitions which accompany the manifestation of this feeling.

This religious sense is more pure and more strong among many Buddhists. In according with the spirit of Vatican II, the Church should strive to discover the beauty in this religious sense, but she ought, on the other hand, to show forth the teaching and Person of Christ as being far superior, for after all, He is the sole savior and master.

II. What type of action seems to be imposed on the Church?

The preceeding section has drawn a few simple outlines of a theory and action related to a situation. Now we must speak of what the Church must do in the line of action.

1. We must undertake such activities as to be able to influence the religious attitude of large segments of the population now undergoing radical change.

In fact it is in a society in change that the Church is able to have the greatest influence... on condition that she makes the effort to reflect.

What is sought for here is the insertion of the Church into the social, educational, and intellectual effort on Taiwan. This is not simply a question of just doing anything, or creating works as far reaching as possible; the concrete situation must also be known and accepted by those in authority. This is the most effective means for influencing a world undergoing radical change.

There is need, too, of increasing those works which manifest the true spirit of Christianity, especially in the social domain, but avoiding the atmosphere of proselytizing.

2. The Church must enter into the field of mass education in those areas which touch especially human and spiritual formation.

This is already being done by radio and television. The greater part of the programs must of set purpose avoid touching upon aspects more openly religious, but should emphasize human and moral problems. This supposes that the Church has a position that can be accepted in the concrete, for example, -- its teaching on the matter of birth control. She must insist, in as far as she can, on simplifying her religious teaching to bare essentials: belief in God, immortality of the soul, and other such like points. One cannot ask more of the majority of the listeners. We are here at the very beginning of pre-evangelization.

3. Through the radio, books and periodicals to present Christianity in such a way that it will be favorably received by those who no longer believe in the superstitious practices of their parents.

What is necessary here is to make known the Christian teaching which goes beyond just multiplying practices, e.g., pilgrimages, novenas and devotions which for the most part are only forms of superstition which seem much more important than the liturgy. Effort must be made to present Christianity as being in complete accord with the sensibility of the country, its culture, and especially with those elements which can attract people undergoing a radical interior revolution and who are entering the modern world of thought.

4. To continue the effort of clarifying those customs of the country which the Church can accept, -- for example, respect shown for the dead.

Some progress has been made on this point. But it seems that in a society undergoing a radical transformation, it will not be advisable to keep many of these practices. The situation is different now than in the time of Ricci when the Chinese mentality was truly static. Indigenization does not require attachment to cultural forms that are in the process of disappearing, nor is there reason to preserve the life of such customs.

5. An effort must be made to enter into contact with influential persons in the organized religions, such as orthodox Buddhism.

These contacts can be made on different levels: on the somewhat official level in order to promote agreement for common tasks; on the

social level; and on the doctrinal level to promote a reciprocal understanding which will permit a better presentation of Christianity in a Buddhist milieu.

6. To see how it will be possible for the Church and Christians to take part in the popular feast days which have more of a social and community character, than religious.

This is a delicate question, but it seems that the Church can do something along these lines. Why cannot the local missionary bless these feasts,--for example, the pigs (which are used)... at least for his faithful... This will keep the Christians from becoming a group apart from the natural community during these feasts.....

7. The Church should make the Christian sensitive to these problems.

It is most important to train various groups at all degrees and levels of society. These groups should be well instructed in the Church's teaching regarding the non-Christian religions (Cf. the beginning of this paper), and go out to make contacts with non-Christians. Such contacts must be made in all the circumstances one meets with in daily life. In the concrete then, this work of training is the most important. These groups will animate the Christian community and will thus give realization to that which is proposed in the decree Ad Gentes, numbers 10 and following.

8. While working to make contacts on all levels of pre-evangelization the Church should instruct those non-Christians who desire it, in as far as this is possible.

The quickest and best possible way will be to present them with the essentials of the Christian faith leading to baptism in such a way as to form Christian communities. (Ad Gentes, 13 and the following).

III. The pressing choices of the Church to achieve her goal in her apostolate.

The Church has much ground to cover on all levels, but in the concrete she cannot do everything at once. There is need to proceed step by step. (Cf. Ad Gentes, No. 6 par 2) The Church "knows what it means to make beginnings and to advance step by step in the work by which she strives to make God's plan a reality....."

Given the religious situation on Taiwan, it seems to me that the Church should proceed in the following manner:

1. She should present herself as the religion of the present age, for

- a) she offers a belief in God which is free of the superstitions found in the folk religions;
- b) she gives a vision of the world that respects the field of science;
- c) she urges her faithful to commit themselves totally to the world of men, through social and charitable action, and community development;
- d) she presents a coherent teaching well able to explain the entire universe and all the great problems which men ask (cf. Gaudium et Spes);
- e) she has a spiritual teaching that insists on interior rectitude, and not just on exterior practices;
- f) she has a deeper feeling for man than Confucianism has;
- g) she is the religion of love among men.....

This is of prime importance, for what strikes men is the image the Church gives of herself. This is the first task of the Church, a task which should at the same time be followed up by practical and effective planning. Moreover this type of presentation of which I am speaking cannot be forced, but will show itself implicitly through its effects.

2. To study and put into effect a presentation of the Christian message.

To draw up a detailed pastoral plan for Taiwan, directing it, on the one hand, to a direct evangelization; on the other, to a desired pre-evangelization; and finally, to those works which tend to better human conditions, without the direct intention of* Taiwan must create our own pastoral plan, and not import one from outside. It will be this pastoral plan applied to the actual times and to Taiwan that will show, for example, how much effort should be expended on social works, on plans for community development, etc.

3. Multiply contacts among all levels of the Church and society in which she finds herself.

The Church in taking shape has lost the contact which she had everywhere in the past ten or twelve years. She must recover this contact on all levels; --bishops, priests, religious, the faithful.....

*pre-evangelization. This appears to me to be the essential work. Moreover, we on

4. The local Church should concern herself with community development, social action, and other activities.

In this field, social action is the most important. It should be directed by a central organization nevertheless, it should also have its initiative from the parishes and the different groups of people.

Social and community action is not the sole activity in this line. The situation in Taiwan is neither the situation of the Philippines, nor the situation of South America. The situation here in Taiwan does not seem to call for all the forces of the Church to be directed to the social apostolate. Activity which is more properly religious or direct pre-evangelization is here, once again, quite valuable. We must also consider the fact that only certain forms of social action are, for all practical purposes, allowed.

5. To maintain and develop mass education as well as that of the more privileged groups, students, catholic action groups, and all the organizations that train their members for the good of others.

It is from these groups that the leaders of tomorrow will come. There is question here, too, of training forceful leaders among the workers and farmers. Without this attention to the members of these various groups, the training of the masses cannot go very far. This training ought to be a Christian and religious formation in view of meeting the exigencies of a society which has disassociated itself from any religious system.

6. While putting emphasis on these forms of action, the Church should not neglect others which have proven themselves by experience to be quite effective and valuable.

IV. Renewal of the Church in its internal organization.

The Church finds herself facing non-Christian religions whose organization presents different structures ranging from the rather well-structured organization of orthodox Buddhism to folk religion which is intimately tied up with social and community life. If the Church wishes to give an answer to this situation, she must guard the essentials of her own structure, yet at the same time to adapt and expand it until it becomes one with the popular and spontaneous forms of expression and action.

1. The Church must guard her essential structure, that is,-- that which makes for her unity.

It does not seem at all desirable that the Church give up this unity when large international organizations strive for it, and when other

religions, such as Buddhism, envy us for it. For by this organization the Church infinitely surpasses Chinese folk religion which knows only its own tradition.

This unity of structure must at the same time give place to a high degree of freedom of action in different countries and cultures. This will be the only way Christians of different countries can enter into this organized structure without at the same time feeling a loss of identity with their own culture. As a matter of fact, lay people can become a part of this structure only with difficulty. This is one of the reasons why this structure of the Church makes it difficult to have real contacts with the non-Christian milieu. There is need for these structures to be so set up as to appear only as the ordinary life of the Christian in a non-Christian society.

2. It is necessary that the Church maintain its doctrinal unity.

One speaks often of adaptation to the thought of the country... of a Chinese theology... It is difficult to define what this will be. One can say that while preserving its doctrinal unity, Christian thought will strive to find a variety of expressions. This will result from the meeting with the philosophical and religious thought of different countries. This supposes a more extensive way of thinking out the expression of Christian truths. The truths remain the same, but they will be expressed and structured in another way, more proper to the spirit of the culture.

3. In order to meet the problems posed by a popular religion intimately tied up with social life, it seems necessary that the Church give more latitude to laymen.

In this way they can-with greater liberty-play their role in society. They can gradually influence the manifestations of the religious and social life of the country. This is quite in accord with the principles stated by Vatican II in its decree on the apostolate of the laity. By this means, the Church can come into real contact with the non-Christian religions. Evidently it is necessary that these laymen be well trained so as not to yield to the temptation of tolerating superstitious practices.

This will be the occasion to form the conscience of the Christians. Their experience will also enrich that of the Church. The laity will thus take a real part in the activity of the Church, becoming an essential element in its structure and in its pastoral action.

4. If one desires that the local churches be in harmony with the structure of the popular religions, then it will be necessary to give a more important role to the faithful themselves.

This is one of the actual tendencies of the Church after the Council. This tendency is also quite in agreement with the organizational set-up of the village communities on Taiwan. This change of the organizational structure of the Church will be advantageous to the vitality of the Christian communities, on the condition that they are capable of responsibility for their own administration. The pastor will keep his eye on this, and often from afar, since he himself will find it impossible to be with the community all the time.

The problem is that the Church rarely finds herself facing a simple religious problem, for religious and social life are mutually intertwined. The value of these pages lies in the attempt to try and see the total picture by a partial analysis.

Yves Raguin sj

C/5/69

SEDOS 69/277

WORKING GROUP FOR SOCIAL COMMUNICATIONS

The Working Group will meet on Friday, March 21, 1969, 4 p.m. at the Secretariat with the following

A G E N D A

1. Press coverage Theology Symposium
2. Request of Sodepax Justitia et Pax for a collaboration on survey of use by missionaries of Social communications to promote development
3. Request of Working Group for Development for information on specialists
4. Other matters