

71/30

Rome, 8 October 1971

To cill Superiors General
To all delegates for SKDOS
To all members of the SEDOS Group

A tous les Sup[^]rieurs G[^]raux
A tous les d⁶l⁶gu⁶s de SEDOS
A tous les membres de SEDOS

This week

Cette semaine;

I o GENERAL ASSEMBLY

ASSEMBLES GENERALS 632

. LIST OF DOCUMENTS RECEIVED

LISTE DES DOCUMENTS RECUS 641

U THE SITUATION: CATECHESIS TODAY

LA SITUATION: LA CATECHESE AUJOURD. 644

THE **ROM** CONGRESS

LE CONGRES **W** ROME

. HEALTH GROUP MEETING - AGENDA

LE GROUPE MEDICAL - AGENDA - 657

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3MIHG EVENTS

PROCHAINE REUNION ;

HEALTH GROUP

GROUPE MEDICAL

} -X-71 3 - 7 pm.

Jesuit Curia: Borgo S. Spirito n** 5

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B,- A young Nigerian student of Architecture in Rome - Miss Ifeyinwa Uwechia -
is looking for part-time employment as a typist. Languages; English and Italian.
Contact SEDOS.

xrs Sincerely

Leonzio Bano, fscj

ASSEMBLY OF GENERALS

Minutes of the 32nd Assembly of Superior Generals associated in SEDOS held at the Scholasticate of the Oblates of Mary Immaculate, via Vineta Sacchetti, Rome, on September 28, 1971 at 1600.

Present were the following Reverend Fathers, Brothers, Mothers and Sisters:
 Sr, M.R. Adam ssnd; Fr. T. Agostoni fscj; Fr. L. Bano fscj? Bro. H. Boyle cfx;
 Fr. V. Buhlmann ofm-cap; Sr. J. Burke ssndj Bro. C.H. Buttmer fscj Sr. M.Conroy fmm;
 Sr, A. Corneiy shcj; Fr. G. Cussac mep; Sr. G.de Th6lin rsc; Sr. A. de Vreede scmm-mj
 Sr. S. Demey icm; Fr. Denis ofra-capj Sr. B- Flanagan sfbj Sr, J. Gates scmm-m;
 Mo. M.M.Goncalves rscj Fr, W.Goosens cicmj Bro. V.Gottwald fsc? Sr. M.H.Hoene ssndj
 Fr. A. Ibba sx; Sr. Marie Jos^e sa? Sr. M.Keenan rscm; Sr.M.M. Keyes scmm-t;
 Fr. G. Lautenschlager cmmj Sr. Marianti osuj Fr, O'Sullivan csspj Fr. V.Poggi sj;
 Fr. J.Richardson cm; 'Fr. L. Roncin mepj Fr. F.Saclcett omi; Bro. G. Schnepp sm;
 Sr. M,-Ch. Schweitzer snd-n; Sr. Monica Tsuji snd-n; Fr. S. Tutas sm; Sr,M.J.vanDun osuj
 Fr. E. Verdieu cssp; Mo. M.T. V/alsh osu? Fr. F. V/esthoff msc.

President; Fr. Th. Van Asten pa
 Secretary: Rev. B. Tonna

(Translators: Fr. Meyer pa; Sr. Castejon rsc)

1. The Minutes of the 31st Assembly, distributed on 25 June 1971 (SEDOS 451 ff) were taken as read and approved.

2. Fr. Van Asten v/elcomed tv/o new Superior Generals - Fr, S, Tutas sm and Bro. H. Boyle cfx. He then reported on the cooperation with the Christian Medical Commission (item 1, Agenda, SEDOS 71/580), by reading from the Minutes of the 31st Assembly, with specific reference to the conclusions of the meeting of the Executive Committee of SEDOS v/ith the Executive Committee of the CMC earlier in June. Specifically, "SEDOS as a private group could - and would - collaborate with the CMC. . . . try to raise funds to cover expenses incurred by the participation of Catholics in (a) meetings of CMC; (b) ensuring liaison with the field; (c) establishing local coordinating and planning agenciesjand (d) organizing workshops and consultations in the field. This practical cooperation would not be an official act of the Catholic Church" He then stated that there v/as nov/ a Catholic consultant staff member to CMC in Geneva - Sr, Gilmary Simmons.

3. Sr. Alma Cornely shcj - after expressing her great joy in returning to the "land of my heart", gave a report on her participation at the PanAfrican-Malagasy Laity Seminar in Accra (Ghana) 11-13 August 1971, summarized as follow/s:

The report covered four points; (A) The origin, composition and general functioning of the Seminar; (B) Personal impressions; (c) Quotations from the Delegates indicating the basic trends of thought; of the Laity; and (t>) Thoughts on salient points for religious working in Africa.

A. - The theme of the Seminar v/as "The Commitment of the Laity in the growth of the ChTArch and the integral development of Africa".

- The origin of the seminar v/as the expressed desire for a PanAfrican Laity meeting by many African participants in the Third World Congress for the Lay Apostolate, Rome, 1967.

~~ The initiative came from the African members of the "Coimcil on the Laity"

- Delegations from 36 African countries participated, most of them included a priest and a religious,

- The atmosphere of the seminar v/as not one of simply a "conference" where people came to listen, but a "working meeting" with interaction and full participation.

~ Preparation involved sending out questionnaires last year to all National Committees on the important ideas to be discussed. Carefully thought out replies v/ere received from 23 countries and the synthesis of those replies was available for V7orkshop leaders as background material.

- An indication of the strong support of the Church by Africans v/as the fact that the delegations had to provide for 50% of the financing of the Seminar.

B. Personal Impressionss

- The seminar v/as a good experience in "community" - the community that should exist - priests, religious and laity vworking tov/ard a common goal.

- Although great efforts v/ere made to conduct all discussions in a spirit of fraternal love, a strong feeling of resentment against the forms of "paternalism" and "clericalism" was evident. The laity made a strong plea to be given responsibility and freedom to initiate and - above all - to be trusted.

- There v/as a hint of reproach for our lack of time for the spiritual dimension - our relationship to Christ. Laity wanted to establish this relationship.

- The statement by Mr. John Nimo of Ghana, Member of the Council on the Laity, Consultor of the S. Congregation for the Evangelisation of Peoples, should be noted by all; "It is the thinking of many African Christians that the use of the term 'Missionary' applied to foreigners from the Universal Church working in Africa is anachronistic and a misnomer. By now, when the Holy Father has said •'You Africans are missionaries to yourselves'the continuous use of the term missionary applied only to foreigners retards the growth of the African Church in its missionary dimension and makes people look on the Church as a foreign establishment. The feeling is that foreigners in Africa should play the role of helpers and auxiliaries and help t'o give the Church on this continent its full maturity and its authentic African character."

- The Seminar provided a v/ondcrful opportunity for the Laity of Africa to experience a sense of their o\m solidarity and coming of age.

- A feeling of misgiving v/as had about the superficial nature of some of the discussions - partly due to an "overloading" of the program and partly due to lack of input in the v/ay of introductions by experts to the main topics. This was especially true in discussions on Ecumenism, particula-^ly on the question of mixed marriages. A lack of knowledge v/as revealed as to the latest teaching of the Church on this subject, as v/ell as on social teachings.

C. Basic Trends in Thought of the Laity:

- There are two basic trends; 1) Independence - not only politically, but culturally, socially and religiously; and 2) Development - not only economic but the development of Man. The quotation from the message from Pope Paul VI relating to the dual commitment to God and the development of Africa, and that from Dr. K.A. Busia, Prime Minister of Ghana on the need for knowledge by the Church of the old traditions and customs as well as the understanding by the Church of the struggle for new beliefs and practices, strongly focused the situation, (other quotations were read to support these trends.)

D. Thoughts on Salient Points for Religious Working in Africa:

- The need for the African Laity to be treated as "adults" - to be listened to and allowed to carry out initiatives.
- The discrepancies between what is taught in Church and actual life.
- The joint responsibility for a dialogue between clergy and laity.
- Knowledge of lay movements by the Fathers and Sisters.
- Consciousness that organizations and attitudes are carry overs from Europe, etc., instead of allowing these to evolve according to the needs of the people.
- The plea from laity for better formation.
- Better methods of religious education.
- The need for further study and research by Christian intellectuals on urban problems, and their solutions with a Christian dimension.
- The need for leadership training centers.
- Better selection of personnel working in the field.
- Awareness of the negative effect of a predominance of expatriate Religious in authority in Catholic Schools

In summary, Religiosis should receive a formation which, would enable them to deal with problems of adult Christians holding responsible positions in administration, political and business life. They must be prepared for frank dialogue.

COMMENTS on SR. CORKELY'S REPORT BY FR. AGOSTOKI, Superior General of the FSCJ

Fr. Agostoni, Superior General of the Verona Fathers who had also attended the Congress, remarked that it was very different from the previous one, held in Uganda in 1953. The latter was still dominated by Europeans, but the Ghana session was overwhelmingly African. And, the Africans showed a remarkable ability to conduct the discussion. The fact pointed out that, though much still had to be done, a lot had been accomplished by and for the laity in twenty years. African laymen had become very conscious of their role in the Church,

The message of the 1971 Congress was clear; The laity were asking the clergy (and not, as before, vice versa) to help them continue to promote African (rather than European) values. It was still an open question, however, whether the process of Westernization was reversible - especially with Africans who had been trained in Western Universities. In any case, the Congress did not provide depth or detail about the Africanization process. In particular, it skirted the Pan-African

issues and preferred to exchange views about conditions- in particular African countries.

Two thorny questions were Solidarity and Marriage. Solidarity was often seen in terms, of the family and the clan, rather than, as in the West, in terms of individuals who opened themselves to other individuals. Marriage was not the "coming together" of two individuals (Western idea), but of two clans. It was logical that the African concept of individual freedom would differ from the Western one. Polygamy presented another hurdle; there was no agreement among the various African traditions on whether it represented two or more marriages or simply one marriage (one man and one wife) with other relationships of concubinage (one wife, one or more concubines).

QUESTIONS ANSWERS

QUESTION: Despite our declared policies of Africanization, did it not seem that the African people were not always prepared to have a "church of their own"?

ANSWER/EP: (Sr. Cornely) - The general attitude is that our "dominating" presence in institutional life was no longer acceptable. We were expected to recognize that their way of running institutions would be different from our way. In the countries where we should still stay; we must adopt subordinate roles. The heads of African institutions must be African.

QUESTION: Did the Delegates express a desire to preserve Polygamy and make it a cultural value?

ANSWER: (Sr. Cornely) - The idea was not expressed in the Assemblies, but there was sharp division of opinion in the groups, However, the majority of those present did not acknowledge it as a Pan African value. Further, from a socio-economic point of view, it was evolving on its own and could disappear,

QUESTION: Would the laity favor married clergy?

ANSWER: (Sr. Cornely) - This subject was not discussed at the Seminar,

4. Bro. Vincent Gottwald fsc, who had recently returned - from a long tour of Asia gave a report: As Secretary of Missions for the FSC, he had set himself the following objectives: I. (a) Study the present educational system and the functions of the Institute - particularly those contributing in a specific way to development of the country and education of the poor; (b) Study possibilities of better application of our efforts to the real needs of the country; (c) Study the actual needs and establish priorities of projects contributing to the education development of the country.

II. As Director of the Misereor-SEDOS Personnel Development Program, contact the National Conferences of Major Superiors and - as far as possible - the Secretariates of the Episcopal Conferences to present and explain the program,

III. On behalf of Misereor, visit several of the important educational projects financed by them.

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IV. On behalf of SEDOS and FAO, help establish contact between the local church organizations engaged in development work and FAO resident representatives.

- The countries he had visited were; Israel, West Pakistan, India, Ceylon, Burma, Thailand, Malaysia (including Borneo), Singapore, Hong Kong, Vietnam, Philippines and Japan.

- Valuable on-the-spot information was obtained from contacts with Development Bureaus (Indian Social Institute and AFPEO in India, CPS in Thailand; NASSA in the Philippines). Most important meetings were with Secretaries or Chairmen of Episcopal Conferences in all countries visited except Ceylon and Japan. Conferences of Religious Major Superiors were contacted in all countries, except Japan, where no interest in Personnel Development Program was shown. The consensus was that the Program could effectively help towards the much needed cooperation between the various Religious Congregations and with episcopates and other groups. Many applications within the Program have already been received and are being processed as quickly as possible.

- Meetings with FAO resident representatives were organized in India, Ceylon, Malaysia, Thailand, Vietnam and the Philippines. These resulted in the discovery of the varied and many possibilities for mutual aid in cooperation with Agencies like FAO - especially in planning projects with the expertise of FAO personnel available without cost, FAO benefits from contact with grass root missionaries in terms of knowledge of real situations, people's attitudes, obstacles to Development work, etc.

- Misereor Sponsored Projects; Emphasis cannot be too great on the fact that there is a lack of competent personnel everywhere to staff specialized schools. There is urgent need for SEDOS Generalates and non-SEDOS congregations engaged in Development work in Asia to pool their resources in personnel where feasible.

- Education; (Quoted verbatim from the report)

"In PAKISTAN and INDIA, private schools are under growing strict control by their governments.

"In CEYLON, the nationalized Christian schools function well in places where the heads of these schools know how to deal with the government departments concerned. The private unaided schools, most of which are Catholic large secondary schools, are catering more and more to the 'better-to-do' Catholic population and thus are gradually creating a 'privileged Catholic group' if not altogether a privileged Catholic 'ghetto'.

"In MALAYSIA the Catholic schools are government aided and are in a sort of semi-nationalized state of affairs with a fast tightening control by the government especially in East Malaysia (Borneo). Private schools are mostly engaged in academic education.

"^^ VIETNAM there are many mission schools but as they have to live on the fees levied from the pupils the problem of the large numbers of the poor who have no means of education is growing very gloomy.

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numbers of evacuees, most very poor people, do not yet receive sufficient attention.

"In the PHILIPPINES all schools, and private schools especially, are today faced with much student unrest because of the political and social situation in that country and also because of the higher fees that the private schools are obliged to levy in order to function efficiently. However, the church problems are very much in the limelight in that country and outside, and this may be for the good of the church as a first step towards a change. Religious orders, and to some extent, the church authorities are getting more and more concerned with finding solutions to these problems.

"As for JAPAN where my contacts were rather limited, I could offer only this comment - that whatever educational work the church does in that country it must be of a very high standard and well adapted to the Japanese culture and highly developed technological progress. The Christian school is probably the best means of the Christian presence and testimony in Japan today.

"There are countries like Burma where complete nationalisation has taken place with a total exclusion of private schools. Other countries are fast orienting this policy of total national education (in the broadest sense of this term). Their policies re grants and foreign aid are all geared towards a system of complete government control in view of their government priorities? e.g. India and Malaysia and to a great extent, Ceylon.

"The number of private institutions, for one reason or another, show a tendency to decline in face of state programmes in a policy of national education. The population is steadily growing but the numbers who can avail themselves of a Christian orientated education will be limited by the diminishing number of schools and of the religious personnel to cater for them. While one cannot deny the need for the masses to obtain a technical or vocational education, it has to be admitted that, at least for some time to come, the intellectual leaders will come from the academic type of school.

"My attention throughout the long travels, was centred on education, with special emphasis on Technical and Agricultural education. More than in Africa or Latin America, the governments of the Asian countries are rapidly taking over the responsibility for the basic education of their peoples. The churches have given invaluable service in this field over the past centuries, thereby preparing people competent to assume that responsibility in and through their own governments.

"However, there are yet too many possibly well meaning people in the churches and within the religious congregations who consider it still their privilege to ensure the education of these peoples, and of the christian population in particular. Basic education and higher academic education, of good standard in many of the Asian countries, are of course much easier work and less costly than the much more urgent specialised education - such as Technical and Agricultural education. (I am leaving out all other fields such as medical work, social services, etc.) These educational fields are still new and not much developed in most Asian countries, with the exception of Japan. They are expensive and competent personnel is not available, neither in the religious congregations nor among the laity, and in all fairness it ought to be said that there are little, if any, lucrative advantages in such type of education.

"These are, according to my impression, the reasons why not enough has been done to reorientate the educational work of the religious congregations towards the REAL NEEDS of the people they serve. Much serious re-thinking is needed which will necessarily lead to painful sacrifice of this or the other work in favour of work of a more necessary kind? It will lead also to the costly preparation of competent personnel and most probably to the breaking down of the 'walls' of isolationism that still exist between congregations, between dioceses and between the - call it what you will - today artificial and out of date 'closed in groups'.

"It is comforting to see not only individuals, but groups of people engaged in education apostolate question themselves on the validity of their schools and of the traditional systems in the context of today's education needs in their respective countries. Such questions as the following were asked by the FSC's in the Philippines: 'Do we really know what the national needs are?' 'Should we not study this question more deeply so as to direct our energies to those apostolates more needed?' 'We have to look more creatively beyond school structures to works like mass-education programmes, radio, out-of-school youth projects, etc' 'How do we practice the Founder's spirit of direct involvement with the poor?' 'What type of orientation should we set for new recruits?'

"There appears to be a healthy movement of serious re-thinking on school apostolate and of adaptation of educational work to the local needs in West Pakistan, in India and to some extent in Ceylon. The SICIP (Skills for Progress) which is an Association of Private Technical and Vocational Schools in India with its office at Bangalore, is doing much, although in a modest way, for the promotion of the needed technical education in India. The church works in Burma are in a state which is tantamount to disintegration, due to lack of leadership and organisation, although there is much good will and resources in personnel that remain unused. In Malaysia, in Thailand, Vietnam, Hongkong and the Philippines, old traditions hold people rather fast and the movement of reorientation and adaptation to new situations is slow, but it is not altogether absent.

"Every country I visited has private Technical, Commercial and Agricultural schools and Centres of Rural development run by the churches, mainly by the religious congregations. Most of their schools are new, financed by organisations like Misereor, Cebemo, Oxfam and others, with buildings and modern costly equipment. However, none of the schools I saw has sufficient competent staff, adequately trained for the specialised work, kind I refer here not only to religious personnel but also to the lay staff.

"There are instances of such special schools for Technical and Agricultural education which have been built in places where they do not fit in, and where they are not really needed. They are examples of individualistic, non-coordinated planning,

"My conclusions on the priorities in education work which could contribute to the development of the countries of Asia could be summarised as follows:

"1. There is no need to rush to abandon existing commitments in Primary or Secondary academic education; but an objective evaluation of such work is an absolute and urgent necessity with the consequent need for gradual and planned re-orientation. Such re-thinking could best be done collectively in dialogue between congregations in educational work and with the hierarchy, as also and more perhaps, in consultation with the local government educational authorities.

"2. The urgency of Planned Programmes of Training for specialised personnel for the existing schools (Technical, Commercial and Agricultural) deserves due attention from the local religious superiors, and encouragement and perhaps aid from their generalates. No doubt the local church authorities should be the first interested. The planning of such training programmes should again be done on a regional basis and in as wide a consultation as possible with the competent authorities.

"3. There is everywhere in Asia a need for more schools of the specialised type spoken of in this report. Such new schools ought again to be well planned so as to answer the real needs of the areas. The preparation of the personnel needed for such schools will have to be considered as a sine qua non preliminary in this planning.

"4. This last conclusion I will have to present in the form of a short story. At a meeting between a very highly placed officer of an international organisation in India and the representatives of several church groups, that particular officer shocked his audience with the remark that the governments of the country and the international organisation feared the churches, especially the Catholic Church whose public image is 'The Image of Power' created in that country -

- i) by the numerous large institutions, schools, universities, hospitals
- ii) by the finances poured into India by the western churches towards varied, and mostly very large-scale projects for the relief of famine of the refugees and other human miseries
- iii) by the moral and religious influence on people's minds.

'On the other hand' he added 'the government has the means to counteract the churches' power and this creates also a sense of fear in the churches. These two walls of fear are building up, where instead there should be a spirit of partnership and cooperation.' And he earnestly asked that the two walls of fear be removed by means of a greater and more sympathetic understanding and the flow of information and closer cooperation, especially in the work of development.

And therefore this last conclusion could boil down to -

- a) the need of greater cooperation with all concerned at the local level and
- b) the necessity of engaging in a variety of smaller and perhaps less showy projects rather than the continuance of building up very large 'Institutions'.

(Bro. Gottwald added that the Misereor/SEDOS programs were being revised in view of the above described needs, and the final outcome will be published.)

'MISERERE AND ANSWERS TO BROTTWALD'S' REPORTS

QUESTIONS - In South America where there was the problem of fewer people able to go to school, and the consequent frustration with Church Schools, would it be well to do away with these schools and concentrate on adult education?

ANSWERS (Bro. Gottwald) - Except perhaps for some remote regions in Pakistan and Borneo, the literacy rate in Asia is much higher than in South America - for example, in Ceylon, illiteracy is less than 2% Thailand, it is 4-5% India, "it is low and diminishing; and in Japan, it is practically nil. So, the situation was very different than that in South America. There, the Church had been used by Colonial powers which helped it financially in perpetuating the system.

QUESTION: (From Sr. F. Mariani OSU) - Asked what was being done by the FSC about these urgent needs in Malaysia and in Vietnam?

ANSWERS (Bro., Gottwald) - We were helping our men re-think the present system and enter more into the overall national thinking with the governments, especially to answer the particular needs of Technical and Agricultural education. On the

problem of training - which is costly - organizations like Misereor were prepared, to help. They had asked for package programs of specialized education. One of these **would** involve 22 people over a period of 6 years in training to become technical specialists in various schools. Organizations like Misereor were beginning to pay attention and to orient their efforts toward this need,

QUESTION; (Sr. Marianti) - Since a change of mentality was needed, how could this be done?

ANSWER; (Bro. Gottwald) - The change is brought about by making our men first see the needs and then evaluate their present work. One such need was to answer the frustration of school-leavers who failed to find a job,

- Bro. Gottwald, in answer to a question from the floor as to whether the local religious leaders had changed their approach, described his experiences in Ceylon. There, the hierarchy of the Church had been changing its thinking and the situation today was that in schools with more than 15 students, they had the right to a religious teacher of that denomination. So, there was entry - even in Government schools.

- As to the question posed on accomplishing an objective "re-evaluation", and whether this was possible without bringing in outside groups, Bro. Gottwald observed that it was only possible if it was conducted "collectively". That is, several Institutes re-assessing their work together. As an example, he cited that this was done in Ceylon in 1961 and it helped them to see themselves as they were then in the country.

- One member asked whether SEDOS could provide guidelines - especially on the matter of employment for school-leavers - as well as information about new, creative initiatives on the part of responsible authorities,

Bro. Gottwald answered that SEDOS could provoke the re-thinking of men in the field by whatever means each congregation has at its disposal - and, if possible, collectively. He detailed the action his congregation and other Institutes took in 1960 when schools were nationalized in Ceylon. There were numerous meetings, finally, they made a policy and presented it. Since there was no alternative policy available, it was endorsed by the Bishops and put into effect, successfully. A second guideline would be to provide education needed in the particular country - the best example was the urgent need for Agriculture Schools in an Agricultural economy. Finally, a third guideline could involve working with the educational system to ensure that it included the stimulation of a sense of nobility of work. - particularly with a view toward eliminating the current feeling in Asia that manual work was demeaning.

Fr. Van Asten pointed out that the existing Education Working Group could develop this line of thought further. A country by country study could be very useful.

5. Sr. Cornely asked the group's response to the suggestion that instead of sending Christmas cards this year, a general greeting be published in the Bulletin and each Congregation use the money for a "favorite" charity. Fr. Van Asten suggested that this be discussed at the next Executive Committee meeting and a recommendation made,

6. After thanking the speakers and the members, Fr. Van Asten adjourned the meeting at 6:30 p.m. The 33rd Assembly would be held on December 14, 1971.

LIST OF DOCUMENTS RECEIVED

compiled by Sister Agnetta, SSpS

- 1.73 SCMM-M Updating Popular Reports.
- 1.74 SVD The Divine Word Missionary in a Time of Change, No, 5, 1971.
- 1.75 SSpS The Philippine Catholic School and the Affluent Elite by Sr. Pilar A. Gonzalez, S.Sp.S.
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LA SITUATION:

LA CATECHESE AUJOURD'HUI

Congres International de Catechise ' '

Le premier Congrès International de Catechise s'est tenu à Rome du 20 au 25 Septembre 1971 à l'Université du Latran. Pour plus de précisions, ce Congrès serait le second après celui qui eut lieu en Octobre 1950; mais celui de 1971 est le premier "in genere suo". En 1950, immédiatement après la guerre, les pédagogistes et les prêtres échangeant des idées et les premières expériences (dans le domaine des moyens audio-visuels), étaient encore liés à l'ancienne conception: Le catéchisme est fonction de l'Église pour les enfants et les jeunes. Ensuite, Vatican II a renoué une grande part de ses méthodes pastorales, certains fruits de ce renouveau sont déjà mûrs; mais en même temps, de nouveaux problèmes se sont posés, obstacles au rôle de l'Église dans le monde. Il fallait une nouvelle rencontre, un bilan de ce qui est déjà fait et un plan pour le futur immédiat. Une autre circonstance favorable à la convocation du Congrès de 1971 fut la convocation du Synode des Evêques, exactement une semaine après le Congrès, si bien que beaucoup de prêtres et représentants des Conférences épiscopales invités au Synode purent aussi apporter leur voix au Congrès de la Catechese.

Sans aucun doute, le Congrès eut un résultat positif, reconfortant. La réponse aux invitations dépassa l'expectative; trois cents étaient attendus mais il en arriva mille trois cents. La représentation géographique n'était pas uniforme, à cause des distances. Sur 701 congressistes enregistrés et présents le premier jour, 453 étaient européens, et la moitié de ceux-ci étaient italiens. L'Amérique Latine était présente avec 74 délégués, les États-Unis et le Canada avec 68, l'Asie avec 48, l'Afrique avec 45, lesquels représentaient pratiquement 24 pays, c'est à dire presque la totalité de l'Afrique Sud-Saharienne, et 13 venant d'Océanie. Les jours suivants plusieurs centaines de participants s'inscrivirent.

Le problème de la catéchèse est toujours très bien vivant dans l'Église à travers les siècles, mais la manière de présenter le message chrétien varia d'âge en âge et varie encore de pays en pays, et à cause des communications rapides actuelles, une nouvelle génération remplace presque tout ce qui avait été élaboré avec peine par la précédente. Si, par exemple, pendant le dernier siècle et jusqu'à la moitié du 20^{ème}, "Catechisme" signifiait "endoctrinement" (c'est à dire enseignement de la doctrine chrétienne aux enfants), aujourd'hui se pose avec une plus grande pénétration le problème de l'enseignement aux adultes. Même le mot "enseignement" est aussi remis en question, sous un certain aspect; on préfère aujourd'hui d'autres termes comme mission: révision - créativité - sans écarter toutefois la valeur stable des formules approuvées et claires, qui sont enseignées et assimilées.

Si & un certain temps apr[^]s la guerre ibn parlait des premiers experiments du materiel audio-visuels, aujourd'hui des pas de geants se sont faits sur cette voie, avec le cinema, la television: de tr[^]s brefs documentaires d'une minute ou mSme trente secondes) d'un contenu religieux **Chretien**, sont presentes par les services de radio et de TV en mSme temps que **les** documentaires sur la publicite commercials II n'est pas loin le jour du catechisme via satellite, il en sera de m[^]me pour l'-instruction eiementaire ^ des milliards d'analphabetes qu'il sera impossible de recueillir en classe.

La revolution de la presentation dans le contenu du message **Chretien** est encore plus radicale* Un problme se pose: nous devons dire au peuple **Chretien**, tout ce que I'on disait auparavant, comme si cela etait le contenu reel de la revelation chretienne, le message evangeiique authentique ? ou peut-Stre, il faudra faire des coupures, des ajouts, des substitutions ? En d'autres mots: sur quoi devons-nous mettre l'accent dans la catechdse au peuple comme message du Christ au Monde ? Et dans la catechdse k ceux qui sont sur le point d'etre convertis (premiere evangelisation), que devons-nous presenter comme essentiel et comment le presenter? II est clair, que I'on ne discute pas sur la possibilite de changer le contenu authentique de l'Evangile, mais de mieux discerner ce que le Christ veut dire au Monde, et comment nous devons le dire aujourd'hui k un monde qui ne semble pas dispose ci croire, et qui pourtant a b'esoin de savoir et de croirco

En aggravant la crise de la pastorale catechivtique, les nouveaux probiemes de l'-apr[^]s guerre ont surgi; je n'en fais pas un repertoire, mais pour mieux nous comprendre, j'en mentionne quelques-uns; la dechristianisation progressive des pays dejci Chretiens, l'esprit de critique de tout et de tous, pour qui l'homme d'aujourd'hui - dit-on - "n'accepte plus aucune imposition d'autorite, aussi haute soit-elle, l'esprit anarchique de certains milieux particuliers, les experiences d'initiative pastorales individuelles, en dehors et centre les directives de la Hierarchieo II est vrai, a dit le Card* Wright dans le discours d'ouverture, que dans ces probl[^]mes sont caches aussi les germes de renouveau, les ferments sains et precieux qui montrent l'eternelle vitalite de l'Eglise, mais d'autre part, parfois laissent perplexes sur leur opportunit^e et aussi sur leur **fideiite** au message Chretien". Malgre tout, la catechise moderne et de tous les temps, a poursuivi le Cardinal - "doit tendre ^ la formation d'une foi adulte non seulement des individus mais aussi des communautes chretiennes, la catechese doit arriver k l'integration entre foi et vie et s'insérer dans la pastorale de l'Eglise",

Le Congres, avec les quatre relations de base, d'autres relations mineures et les discussions, se deroula pratiquement sur ces lignes;

- faire le point de la situation actuelle des problemes (les difficultes et les facteurs favorables);
- essayer de donner une definition essentielle de **la** catechdse et de ses butsj
- dresser un plan de reorganisation ^ l'echelle mondiale de la catechese.

LA SITUATION ACTUELLE est trds **souvent** appel^e "contestation". L'homme d'**aujourd'**-hui se voit lui-jn6me d'une manidre differente par rapport au pass6 et il a mis ainsi en difficult^ la r^forme des m6thodes qui etaient en cours dans I'Eglise. Avec le progr^s scientifxque I'homme s'est fait de plus en plus critique, exigeant en fait de rationalite; desormais, il n'accepte que ce qu'il voit par lui mSme et perçoit comme vrai: il croit ^ sa propre experience. Les systemes ideologiques eiabores par les grands mattres du passe ne **sont** plus satisfaisants, L'**homme** d'aujourd'hui se sent libre et veut \$tre libre de tous engagements qui entravaient les anc^tres^ I'autorite humaine, pas plus que I'autorite divine ne le persuadent et encore moins le contraignent. De Ik vient la preoccupation des pr^tres: Le pr^tre, le catechiste, le fiddle **Chretien**, comment doit-il temoigner sa foi k un monde adverse ou peu dispose ^ croire k l*Evangile ? Si celui-ci doit etablir **un** nouvel approche avec le monde mecreant, et **un** nouveau type d'education religieuse, comment doit-^re ce noo-veau type ? M^me en acceptant de nouvelles interpretations du message evangeiique - toujours difficile li eiaborer - et mSme en acceptant les changements sociaux-cultu-rds auxquels nous assistons, il faut maintenir stable la **fideiite** au message du Christ. S'adapter aux divers milieux sous tous les cieux, pluralismes dans I'Unite, effort de parler It I'homme en commsncant par I'homme, creer un nouvel humanisme: Tout ceci est bon, oui; mais il **ne** faut pas changer, ce qui signifierait: trahir,- la realite de ce que le Christ a enseigne au monde comme moyen dc salut, il ne faut pas rompre I'Unite; il y a danger de rupture lorsque s'affaiblit I'autorite centrale dont la fonction ne peut pas ttre mise en question. Si, dans le domaine de la pedagogic il faut abandonner (un peu) la tradition de l'assimilation qui comblait l'enfant de questions et de reponses par coeur, et arriver ^ une nouvelle pedagogic de persuasion intime, de "creativite", dans laquelle le disciple repense k sa fa^on le contenu evangeiique; il ne faut pourtant pas jeter k la mer toutes les formules, tout ce' que le passe a eiabore. Les formules etablies par les ancS-tres ont en plus de l'exactitude, une lucidite, une clarte que I'on peut difficilement rencontrer dans les textes modernes, et encore moins dans les revisions faites par le disciple moderne. Ces formules sont un bien precisement k cause de leur clarte, un don du St Esprit fait k I'Eglise, auquel on **ne** peut renoncer. Les abolir sans avoir trouver k I'avance un meilleur rempla^ont ou equivalent serait une sottise ou un dommage. Quelle est la voie ^ suivre ? Quelle formule k adopter ? Comment formuler ou reformuler ? Ce soht ces interrogatifs qui **amdnent** autant de probiemes & resoudre.

Une autre relation fondamentale examina la catechese dans le cadre du plan du Salut et de la mission salvifique de I'Eglise. L'Eglise doit annoncer le message de Dieu ail Monde (Mission prophetique), faire vivre aux hommes .le message (grSce, mission liturgique) et gouverner la communaute (mission directrice). La mission prophetique k son tour se deroule en Z phases; La premiere, lorsqu'on annonce le message aux non-chretiens qui doivent encore ^tre evangeiisesj la seconde,lorsque la foi du croyant se nourrit, s'illumine et se renforce, phase qui se continue jusqu*& la mort, c'est une continuelle montee jusqu'li donner au fideie une vision chretienne complete de sa vie comme individu et membre de la societe.

La pMagogie qui se base sur ces principes est p6nible et complexe car le cat6ciste doit suivre le chr^tieai dans toute sa vie et lui fournir la nourriture spirituelle toujours en proportion k son niveau de d6veloppement en tant que membre de l'Eglise,

Parmi les interventions faites, certaines furent int6ressantes, utiles pour l*-information, d'autres furent anim^es^ Choisisant un exeraple parmi tant d'autres, Je **me** souviens de cette mdre de trois cnfants, ce qui souligna le r6'le des parents dans l'education chretienne, D'autres congressistes, refl^chissant sur les situations locales trait^rent la question de la cat6chisation des adultes et des milieux sp^ciaux afin de definir si l'on peut presenter comme cat6chiste quiconque **enseipie** la religions parents, enseignants des ecoles 6l6mentaires, infirmiers,* Pour les pays des missions et pour l'Afrique en particulier, la physionomie du cat^chiste est bien d^terminee; c'est un homme ou une femme qui est charg6 par la Hierarchie d'annoncer le message evang^lique ^ ceux qui sont sur le point d'**etre** convertis, ou bien diadge et fortifie une toute r^cdnte communaute chreticne, ou alors assume la fonction de pionnier dans les milieux ou la phase **de** l'Evangelisation est encore k son d^but, Le cat6chiste, en Afrique ainsi qu'ailleurs est indispensable, irremplagable, C'est de l^ que surgissent les prob^-^mo* de recrutement, de la formation et de financement des cat^chistes. Tous ces probl^mes sont graves et urgents sp6cialement dans los pays o6l les ressources locales ne sont pas encore dfeveloppfees et **ne** suffisent m^me pas pour faire vivre un nombre tr^s minime indispensable de cat6chistes.

Int^ressante fut l'intervention yougoslave qui souligna la n^cessit^ **de** prtmdre exemple dans le monde socialiste. On ne peut ignorer dans certains pays, la reality socialiste marxiste: certains marxistes se rontent compte d'avoir d^valoriser le christianisme et actuellement reconsid^rent leur position; pour la creation d'un humanisme marxiste, ceux-ci consid^rent aussi certaines valeurs chr^tiennes: il convient donc k l'Eglise d'aujourd'hui, de faire comme l'Eglise Primitive qui n*a pas dMaign6 d'accepter, d'incorporer ces 6l6ments grecs-romains utiles et adapt^s pour enseigner le message Chretien. CG m^me orateur souligna aussi ce que nous pouvons et devons apprendre de nos frdres Orthodoxes et **musulman** So Sur ce dernier point, l'intervention de la Syrie fut fort interessante: Apprendre des musulmans le sens de la presence de Dieu dans l'histoire. Un d6l6gu6 de l'Am^rique Latine ftt observer que "la foi populaire ou foi des sanctuaires", m§me si elle est imparfaite, m^l^e aux ^l^ments objectifs, n'est pas mSpris^e, car elle est aussi dans **le** plan de Dieu, salvifique pour tant de millions d'hommes qui ne pourraient ^tre mieux atteints et sensibilis6s. Le m^me probl^me revient toujours: pourquoi, balayer tout ce positif qui cxiste si l'on n'a pas encore prepare quelque chose de meilleur?

Certains congressistes firent rcmarquer avec l'unanime approbation, le r^le de la femme dans la catechise, au moins dans certains milieux pour lesquels la femme semble plus dou^e que l'hommeo

En msme temps que le Congr^s, une exposition du materiel catechistique produit dans divers pays, fut organisdie. Pour ceux qui viennent d'Afrique et s'int6ressent vivement au travail catechistique, cela a t^te pour eux une aide precieuse de voir resultat du travail des autres, non. seulement pour orienter3eurs efforts produc-tifs qui sont encore k lexxr debut, mais plutSt pour acqu6rir rapidement et plus efficacement le mat^rielo Si l'exposition n'avait pas eu lieu, l'on scrait reste dans l*ignorance de tant de choses dont nous pouvons actuellement profiter^ Ceci est d^jk un aspect positif de cette exposition, Cela explique l'inter^t personnel du Saint P^re, non seulement parce l'exposition se fit, mais aussi parcequ'elle resta ouverte ^ tous plus longtemps qu'il ne l'6tait prevu, pour donner k chacun la chance de se pourvoir comme nous-m^mes l'avons fait.

G. Bo Vantini

(Traduit de l'italien
par A, Fernandez)

CONCLUSIONS

PREAMBULE:

Le Congr^s Catechetique International, convoque k Rome par la Sacr^e Congregation du Clergy, du 20 au 25 Septembre 19717 a et6 non seulement un rassemblement de pasteurs et d'experts du monde cntier, mais aussi un acte signifiant de la vie de l'eglise, Le fait que des Ev^ques, des pr^tres, des laScs, des religieuses aient pri6 et reflechi ensemble, pendant plusieurs jours; le fait que des parti-cipants de nombreux pays aient 6te avec un m^me souci est le signe de l'importance que revSt, pour toute la communautfe eccl6siale contemporaine, l'oeuvre catecheti-que dans le monde..

Au terme de cette rencontre, et en relation aux sujets fondamentaux duCongres, se d6gagent les suivantes conclusions;

1 - NECBSSITES, DIFFICULTES, PQSSIBILITES

1 „ La cat6chdse chrctienne est une modalitf fondamentale du minist^re de la Parole dans l'Eglise; elle doit participer du caractere pro6minant, perma-nent et prioritaire du ministdre de la predication k l'interieur du service pastoral que l'Eglise offre aux hommes.

- 2, L'action cat6chdrique s'est developpee dans le monde au cours de ce sidcle, selon un long itinerairo de renouveau: c'est un phenomene tres positif et providentiel dans la vie de I'Eglise.

L'attention aux Sges et aux int^rsts du destinataire; la recherche d'une pedagogic active dans l'education de la foi, principalement ci la lumiere du renouveau bibliquo, liturgique, ecclesiologique; l'insertion progressive dans les responsabilites catechetiques des divers secteurs de croyants (religieux, laScs, etc) dans les communautes locales; tout cela constitue des facteurs signifiants d'un profond d^sir pour adapter la catechese k la reaite htimaine, dans la fiddlite aux exigences du Message du Salut,

3. Cependant cette action ecciesiale pose aujourd'hui de tres graves questions ^ œ, l>: qui exercent le ministere catechetique. Les efforts faits en autant de domaines, m^me s'ils ont enrichi ce secteur de I'Eglise, devoilent des horizons nouveaux: des immenses n^cessites apparaissent auxquellos il faut r6pondre sans delais.

Ces nec6ssites, avec letrcontexte de difficultes et possibilites, prennent leur origine dans la profonde mutation dc I'homme, de la sociSte et de I'Eglise de notre temps,

- 4« La catechise est pour I'homme. Le point de depart de l'action catechetique est la situation dc I'homme, Une des richesses de l'action catechetique dans ces dernieres decades, c'est d'avoir decouvert les multiples aspects des situations humaines; la dimension individuelle, la situation familiale, la situation sociale et culturelle ... L'homme ne peut pas so concevoir separe de ces multiples aspects qui le constituent,

Annoncer h cet homme la Parole de Dieu, c'est done lui transmettre une parole vivante dans son contexte total qui le constitue. En ce sens l'attention ci la situation n'est pas seulement un moyen pedagogique; elle est une exigence fondamentale dc la Parole elle-m^mes car l'Incarnation concerne I'homme reel pour lui communiquer la vie du Fils de Dieu,

- 5» Les situations de I'homme que l'annonce de I'Evangile doit transformer et sauver sont multiples et changeantes. Pour n'en signaler que quelques unos, le Congres a **ete** particulierement attentif k la situation des jeunes Eglises qui ocuvrent dans ses pays neufs et en voie de changemcnt social rapide, Developpement et annonce du message doivent devenir une oeuvre dc liberation de tout homme ct de tout I'homme, Alors la catechise manifestera que le vrai salut apporte par Jesus a la force de transformer le monde jusqu'^ dans ees aspects sociaux et politiques.

6, L'une des transformations, majeures des sociétés contemporaines a lieu dans le domaine de l'Education et dans les voies d'acquisition et transmission de la culture. La formation de l'homme se fait aussi ailleurs qu'à l'école et s'étend à toute la vie sous forme d'éducation permanente; d'autre part les moyens de communication de masse transforment profondément les précédentes études et d'éducation-

Par conséquent, et pour correspondre à de telles situations, on porte une attention grandissante à la catéchèse des adultes et on reconnaît que la catéchèse des enfants est plus que jamais dépendante de la foi des adultes. Les adultes et les familles réclament une priorité catéchétique,

7, La situation de l'homme est également religieuse. À l'isolement des groupes religieux a succédé une large information et multiples contacts entre les groupes religieux. Une telle dimension œcuménique ne saurait être ignorée de la catéchèse chrétienne. Dans un contexte de pluralisme elle éduquera à la fois au sens profond de l'identité particulière en même temps qu'à une ouverture sans réticence ni égoïsme, à l'égard des religions non chrétiennes. L'esprit missionnaire se manifesterá d'abord par l'ouverture et la compréhension sans lesquelles il n'est point de témoignage valide,

8, Dans un tel contexte où la situation sociale, la situation familiale et la situation religieuse de l'homme se modifient rapidement, les formes de la catéchèse ne peuvent demeurer les mêmes. Sous peine de rapidement se scléroser et devenir inférieures à la tâche même que le Seigneur a confiée à ses disciples

S'il fut un temps où l'effort **catéchétique** pouvait se réaliser essentiellement par une pédagogie de l'assimilation, il semble aujourd'hui que notre action soit impossible sans une pédagogie de la créativité.

Il s'agit de permettre aux **Chrétiens** (enfants, adolescents ou adultes) d'inventer la manière dont leur vie **chrétienne**, le témoignage de leur foi et leur parole pourront donner sens à une situation humaine et par là même y faire naître l'Eglise

9» Une telle créativité de la foi revêt une urgence particulière dans les régions du monde où existe une forte tradition du Christianisme populaire, C'est lui qui a permis ordinairement à des générations d'hommes et de femmes de vivre de l'Evangile et de participer à la vie de l'Eglise de manière simple en même temps que vivante»

On ne peut pas répondre aux forces multiples de la culture contemporaine et du développement avec la promotion des anciens modèles populaires de formation chrétienne sans un risque grave de dégradation de la foi et de la vie **ecclesiale**. Un effort sans restriction

II. NATURE, BUT ET DEMARCHE DE LA CATECHESE

- 1, La Revelation, con^ue dans son aspect dynamique, implique que Dieu se communique lui m^me comme une personne ^ des **personnes**. C'est selon cette relation interpersonnelle que le dessein de Dieu pour l'homme dans le Christ se comprend. La Revelation est davantage la communication de verites dans des formules adaptees aux situations culturelles, ;
- 2, L'action de Dieu se revelant n'est pas limitee aux communautes chretiennes. En fait l'humanite entend rev^oiler l'action universelle de l'Esprit, II s'agit de discerner sa presence, et d'interpreter son **activer** dans tout mouvement legitime,
- 3, Ceci demande une education du regard de la foi qui soit offerte k tous, Cette education de masse procurera aussi la possibilite d'un developpement humain dans la **dignite**. Une telle education de tout l'homme se poursuivra dans le temps et l'espace avec intensite et profondeur, Le langage de la catechese varie non seulement avec les differents Sges, mais egalement avec les sous-groupes^ l'interieur d'une culture,
- 4» La catechese des adultes constitue la forme achevee de la catechese, Les autres formes se referent k elle (la reponse de la foi correspond aux possibilites de chacun, dans la communaute), L'homme doit ^tre conduit k **re-**fléchir sur l'experience, k l'interpreter dans la communaute, k la reformuler et reassimiler d'une maniere qui correspond ^ une veritable vie d'adulte dans la foi,
Le temoignage de la communaute adulte est la source et le but de la Catechese des jeunes. En outre, les parents devraient recevoir l'aide indispensable dans leur r^le de mediateur de la foi pour leurs enfants. La pluralite des points de **vue** et explications theologiques doivent ^tre reconnues, Bien que ceux-ci soient legitimes, il s'agit cependant d'eviter toute position unilaterale pour une saine Catechese,
5. Les enfants sont baptises dans la foi de, leurs parents et de la communaute, Une preparation des parents avant le bapt^me des enfants est desirable. En ce qui concerne la premiere confession et la premiere communion, chaque enfant doit ^tre traite comme une personne libre d'exercer son choix, Le droit des parents de discerner si leurs enfants sont ap^tes ^ recevoir les sacrements doit ^tre respecte.
- . Les etudes concernant la theologie de la confirmation doivent ^tre poursuivies.

60 Les petits groupes sont le lieu privilégié d'une Education des adultes, ils peuvent devenir la communauté de foi par un témoignage et un style de vie, Dans une telle atmosphère enfants et jeunes peuvent être initiés à la vie chrétienne,

7» La relation entre catéchèse et théologie et entre révélation et expérience demande étude et clarification, Il importe d'explorer la possibilité d'une relation plus dynamique

Les mass-media, doivent être considérées dans le contexte de la révélation, Le catéchiste doit en acquiescer l'usage et la maîtrise, spécialement par l'organisation de centres spécialisés, Ceux-ci doivent correspondre aux réalités culturelles, Les Conférences Episcopales doivent en partager les dépenses,

8. L'éducation permanente du clergé commençant avec la formation pastorale et catéchétique au Grand séminaire et se poursuivant ensuite doit être l'intégration première dans les Conférences Episcopales, locales et des conférences épiscopales,

III. LE CONTENU DE LA CATÉCHÈSE

1. Les Évangélistes ont annoncé l'unique salut de Jésus Christ de diverses manières, selon les groupes humains auxquels ils s'adressaient, Selon leur exemple l'Église aujourd'hui se sent poussée par l'Esprit Saint à ouvrir aux hommes des milieux culturels divers et pourvus de niveaux d'éducation variés, le message chrétien du salut; et cela dans leur langage et de manière proportionnée à leur compréhension* Ainsi la force vitale de la lumière de Christ développe sa universelle richesse*

2, L'Écriture est source et objet de la catéchèse, Elle établit le contact avec le message et les faits qui permettent à l'homme de parvenir à la foi et de devenir témoin, Les catéchistes doivent méditer les expressions fondamentales de l'Évangile dans lesquelles, de manière immédiate, viennent exprimées et découvertes les expériences, les angoisses, les attentes des hommes, Ainsi, le ministre de la parole devient capable d'éclairer pour les hommes de divers âges leur propre situation à la lumière du Christ et selon la méthode qui leur convient, Ainsi la parole de Dieu écrite rend possible les expériences inattendues et importantes pour leur vie. Le catéchiste, qui se considère au service des hommes, spécialement de ceux qui appartiennent aux catégories sociales les plus humbles, sera attentif à leur manière de penser et de s'exprimer et emploiera les moyens de communication qui ont une relation à leur vie réelle.

3, Tout cela doit se faire sous la direction des Pasteurs de l'Eglise, A qui a été confié par l'autorité du Christ le soin des fiddles. Ainsi, la doctrine des Apôtres, jnoyennant l'action de l'Esprit Saint, pourra être témoin de manière toujours nouvelle dans toutes les langues et langages, et l'unité de la foi en Jesus Christ sera conservée, De cette manière, le Magistère de l'Eglise garantit à tous les fideles et à toutes les Eglises locales leur participation à la foi de l'unique Eglise du Christ,

4, La foi qui est fondée en Jesus Christ s'exprime en une confession commune de foi et dans le memorial eucharistique.
La confession de foi est beaucoup plus qu'une formule; c'est une **doKologie**, c'est le signe de la communion dans l'unique **foi** et dans l'unique table eucharistique. Elle signifie de la même manière que la prière eucharistique, que le croyant vit en communion avec le **pere** par Jesus Christ dans l'amour de l'Esprit S.-int,

5» **A** la lumière de ces affirmations nous pouvons faire ressortir les critères qui doivent inspirer l'identification et la présentation du contenu et qui peuvent s'exprimer avec la formule globale; **fideiite** ^ Dieu - **fideiite** à l'homme,

A) Fideiite à Dieu

- a) La catéchèse dans ses contenus doit sauvegarder l'organicité du message "**Chretien**", en respectant la hiérarchie des vérités qu'il contient;
- b) l'originalité du message **Chretien**, en exprimant sa triple tension: christocentrique, theocentrique et trinitaire, anthropocentrique,
- c) caractère historique de l'économie du Salut, qui s'actualise dans le présent, mais **qui** renvoie à un passé dont elle est la suite et le **de-**veloppement, et annonce un futur, qui en sera l'accomplissement.

B) Fideiite à l'homme

- a) Dans ces contenus la catéchèse doit mettre **en** valeur la vitalité du message **Chretien**, c'est à dire sa capacité de mettre l'homme en **mouvement** et à le pousser vers **une** maturation toujours plus grande de son option toujours plus grande de son option globale de foi.
- b) Elle doit rendre accessible le contenu du message **Chretien** aux hommes de tous les âges, de tous les temps et de toutes les cultures, en le traduisant et en l'adaptant sans mutilations ni alterations.
- c) L'intégralité explicite du message **Chretien** est un but et non un point de départ de la catéchèse,
- d) Pour identifier ses contenus, la catéchèse doit se référer à une pluralité de sources; comme communication du message divin, elle trouve dans la révélation écrite ou transmise par l'Eglise sa source première et formelle; en tant qu'interprétation de l'existence humaine elle puise ses matériaux chez toutes les expériences qui manifestent l'existence humaine et ses problèmes.

LES EXIGENCES DE L'ACTION CATECHETIQUE

A, Pour les Destinataires

Sans diminuer ce qui se fait pour les enfants et les jeunes et même en vue de mieux servir leur croissance dans la foi, on souhaite qu'on consacre du personnel, des moyens de formation permanente, des recherches internationales, à la catéchèse des adultes,

Les adultes, confrontés à des tâches sociales, ont à découvrir la signification du mystère du Christ par rapport aux projets dans lesquels ils se trouvent engagés,

Ainsi la catéchèse devra veiller le sens de la responsabilité et de l'engagement dans les diverses tâches de construction sociale. On s'efforcera aussi d'établir le dialogue avec tous ceux qui travaillent à la libération, la promotion humaine, dans un esprit de solidarité et d'universalité (cfr, lettre "Octogesimo Anno"),

Pour ce qui est des marginaux et inadaptés le Congrès a pu traiter ou affirmer l'importance évangélique et pastorale de la catéchèse qui leur est destinée,

B, Pour les Agents de Catechèse

La rénovation du ministère catéchétique suppose;

- une diversification de ministères catéchétiques
- des responsabilités effectives et reconnues confiées aux religieuses et aux laïcs.
- l'éveil des Chrétiens de la masse à la mission catéchétique et qu'on forme au fur et à mesure de leur action, L'exemple des parents est déjà significatif.

Ce qui demande;

- 1, La priority financiere donnee A la formation avant les Edifices et les salaires
 - la formation tant des cadres que des divers catechistes de base comporte (en plus de ce qu'elle comporte d'aj);
 - une meilleure comprehension du processus d'auto-education de l'adulte
 - une recherche concertee et planifiee pour identifier les demandes des adultes
 - l'education de l'Inaptitude a affronter le changement, h. traiter les relations familiales et sociales
 - l'education de l'Inaptitude a partager les projets collectifs
 - l'Inaptitude a liberer la force de signification du contenu de la revelation,
- 2, Des cadres permanents ou semi-permanents, en nombre restreint mais hautement qualifies, pour animer le travail accompli par la base, D'ici l'importance des Instituts Universitaires et des services divers qu'ils peuvent rendre.

Pour de tels cadres - pour les catechistes permanents actuellement en exercice - le degagement de ressources pour un salaire decent - est necessaire, Le devoir d'aider les catechistes du tiers-Monde, impose egalement

C, Pour les Institutions

Les Centres Nationaux equipes en personnel sont une exigence vitale pour la qualite du travail au niveau regional diocesain et de base, et les Revues Catechetiques sont un instrument efficace de recherche et de diffusion, Mais les institutions ne peuvent se contenter de gerer ce qui existe aujourd'hui, Il leur est demande un effort de prevision - d'anticipation de ce que pourra etre la situation d'ici vingt ans. Cet effort de prevision va de pair avec la tache de programmation et d'evaluation de ce que realise aujourd'hui la catechese, A tous les niveaux, l'action catechetique doit etre comprise comme une tache soumise a revision periodique, tant dans ses directives d'orientations que dans ses institutions, de maniere a ne pas etre depassee par la transformation des societes et de l'Eglise.

Do Pour la Catholicity de la collaboration

- ~ Collaboration entre conferences episcopales, sur le plan de la recherche **dt** de l'action, notaminct pour les Mass-Media, qui dépassent les possibilites d'une conference nationale,
- Collaboration entre le Saint **Siege** et les Conferences Episcopales, Cette collaboration, qui s'est trouvee davantage explicitee par le Directoire **General** et le present Congrds devrait se continuer dans des contacts **re-**guliers de travail et d'ctude, condition pour un travail d'Eglise,

II est souhaite que d'autres rencontres internationales soient d6sormais prevues et organisees regulieremento

II est souhaite que la Congregation du Clerge constitue sous son autorite un organisme special de rrepresentants de la Catechese autorises et competents, designes par les Conferences Episcopales et que soit mis ci l^etude le but, la composition, le rythme de travail d'une telle commission*

H E A L T H G R O U P .

A MEETING **OP** THE LARGE H^IL^ALTH GROUP H^I\S BESH PLAMED FOR -

OCTOBER 20-th, 1971

at the

JESUIT CURIA - Borgo Santo Spiri-to 5

3pmB - *Jpsio*

A G E N D A

- 3.00 - 4.00pm, - 1. REPORT on GMG/RC Cooperation
2o REPORT on CMC Meeting at NEMI
- 4.00 - 4.45pm, - TALK given hy Rev, Fr, McGORMACK, MM, on the
"I&IPLI0ATION5 OF THE POPULATION EXPLOSION FOR
THE MISSIONS" - a follow-up of his talk in
JUNE 1970,
- 4.45 - 5.30pm, - REFRESHMEITOS
- 5,30 - 7.00pm, - QUESFTIOira TO THE PANEL consisting of -
Sr, Gilmary SMONS M,D,
Pr, Arthur McCORM/iCK, demographer
Sr. Jane GATES M,D,

The Meeting will he held IN ENGLISH. TRANSLATION FACILITIES will he available if requests are received one week in advance by the SEDOS Secretariat,

INVITATIONS to this meeting have been sent out. However, ANYONE who is INTERESTED but has not received an invitation IS MOST WELCOME.

Sr, Annemaria de Vreede
Chairman