

SEDOS

71/32

Some, 22 October 1971

To all Superiors General
 To all their delegates for SEDOS
 To all members of the SEDOS Group

A tous les Supérieurs G^{énéraux}
 A tous leurs d^él^égués de SEDOS
 A tous les membres de SEDOS

This weeks

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SOCIAL COMMUNICATIONS

COMMUNICATIONS SOCIALES

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SECRETARIAT DE-SEDOS

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Notice; There will be no BULLETIN issue on November 5, on account of the extended weekend.. SEDOS Secretariat staff will resume work from November 3rd,

Yours sincerely.

Fro Leonzio Bano, fscj

NEWS FROM AND FOR THE GENERALATES

- 1, The OMI General Chapter, which will open in Rome on 12 April 1972, will number 144 capitulants, 20 of whom invitees with consultative status. (GMI INFORMATION, October 1971) -

- 2, CANTESS 1972 - CANTERBURY SUMMER SCHOOL, International and Ecumenical - 15-27 July 1972,
The 1972 theme is "Hold the Faith". Eminent lecturers of various denominations will share their insights about: "THE GLORY OF GOD" - "PRAYER" - "PROVIDENCE" - "JESUS CHRIST" - "CHRISTIAN RESTATEMENT IN THE WORLD TODAY" - "ST. PAUL IN HIMSELF, ST- PAUL AND THE OTHERS", and small groups will study in WORKSHOPS subjects of special interest,

A brochure is available at SEDOS. For information and bookings apply: CANTESS, 14 Dover Street, Canterbury, Kent, England,

- 3, The Sisters of Charity, via di Monte Cucco, 25, Rome, for the first time are holding a one month International Formation Period in September-October 1971 for members of all their provinces and regions at their Generalate. SEDOS was one of the items on the agenda, with a talk by Fr, Mond^ on the "History of SEDOS", and another by Sr, Michael Mary on "Is SEDOS only for Generalates?",

- 4, RETIRED BISHOPS IN ACTION - DIA, Oct, 1971, No. 440, publishes the names of 5 retired expatriate bishops who are continuing to serve the Church in Africa: - Mgr, James Ilolmes-Siedle, V.F., former bishop of Xarema and then of Kigoma in Tanzania, who is working in the Better World Movement and is based at Knokonjeru Convent, outside Kampala, Uganda,
- Mgr, Joseph Houlihan, of the riltegan Fathers, former bishop of Eldoret, Kenya, who is now a professor at St, Thomas Aquinas Regional Seminary in Nairobi Kenya,
- His Grace Adam Kozlowiecki, S,Jo, former archbishop of Lusaka, Zambia, who is assisting in parish work in Lusaka archdiocese, Zambia,
- Mgr, Francis Mazzieri, O.F.M., former bishop of Ndola, Zambia, who is assisting in parish work in this same diocese,
- Mgr, Eberhard Spiess, O.S.B. former bishop of what is now Songea diocese, Tanzania, who is the Abbot of Peramiho Abbay, Tanzania.

To these fives should be added the name of Mgr. G.B, Cesana, FSCJ, former bishop of Gulu, Uganda, who is now chaplain to the Leper Colony and assisting in parish work at Morulam, Moroto diocese, Uganda.

MARYKNOLL SISTERS

The Central Governing Board of the Maryknoll Sisters held their annual meeting with representatives from each of their fifteen Regions- The meeting was from September 19-30,

Immediately after the meeting Sister Barbara Hendricks, Community President, left for a visit to Taiwan, Hong Kong, and East Africa, while Sister Anna Marian Pavao, Community Vice-President, began a visit to Japan, Hong Kong, and Korea, Both will meet in Hong Kong to join the Sisters there in their celebration of the community's fifty years of apostolate in the Far East, They will also be present at an Asian Area meeting of Maryknoll Sister representatives from five countries: Korea, Japan, Philippines, Taiwan, and Hong Kong, Both Sisters will return to Maryknoll, New York in December.

A medical student from Israel Mr. KHALIL ABOUD -(20 years old, single, Greek Catholic rite, Italian and English speaking) is looking for low cost board and lodging. He would like to stay with a religious community. Any ideas? Please inform the Secretariat.

Fr, Biggane, SMA, is leaving on October 25 for Ivory Coast, Ghana and Liberia, to attend a meeting of Regional Superiors and visit missions there. He will be back by the middle of December, 1971 -

DOCUMENTS OF SPECIAL INTEREST

1 • Catéchistes et Catechèse en Afrique Occidentale Francophone.

La Commission Episcopale de catechèse pour l'Ouest-Africain Francophone a organise à Bamako (Mali) **xme** Session Interterritoriale sur la Catechise des Adultes (29 juin-10 juillet 1971)- Le n.o 16 de "CALAO" nous en apporte les compte-rendus.

Les protagonistes de la session ont les Evêques, les Secretaires des Commissions Nationales de Catechèse et les Directeurs des Centres de formation des Catéchistes. Ils représentaient les pays suivants: Côte d'Ivoire, Dahomey, Haute Volta, Mali, Niger, Sénégal, Togo,

La Conférence Episcopale de l'Ouest-Africain Francophone et l'A,K,A, de Aix-la-Capelle ont pris en charge les frais de la rencontre,

"Catéchistes" et "Catechise" ont **été** les deux grands axes sur lesquels la session s'est déroulée, Quelques sujets de réflexions les besoins actuels en Afrique Occidentale; les Centres de Formation des Catéchistes; Ministère et Formation des Catechistes; Evolution des Catéchismes en A.O.; Orientations pastorales de la catechise,

Des souhaits ont **été** exprimés à la fin de la session: la recherche doit se poursuivre avec un souci d'information réciproque; la "Commissio pro Catechistis" de Rome devrait étudier la fonction du catéchiste en liaison avec les organismes intéressés dans les divers pays; pourquoi ne pas avoir à Rome une Oeuvre spéciale auprès des Oeuvres Pontificales pour sensibiliser l'Eglise Universelle à ce problème et organiser une aide efficace?; les Commissions Episcopales devraient collaborer systématiquement dans le domaine des Mass Media et dans les recherches pour le renouveau africain du rituel du baptême; l'Evangelisation des Elites fera l'objet d'une autre rencontre,

Les participants "Bamako 1971" ont enfin envoyé un message aux catechistes. La place du catechiste dans l'Eglise d'A,O, est précisée par la définition contenue dans ce message: "Le catechiste est un disciple du Christ
 agréé par la communauté
 et reconnu par la Hierarchie
 pour participer de façon spéciale à la mission
 pastorale,
 prophétique et de sanctification de l'Eglise",

Organisateurs de la session: M. l'abbé Julien Sibide, M. l'abbé Michel Dujarier, le P. Gilles de Rasily, La Soeur Ines, La Soeur Colette et la **So&XT** Rose-Henriette,

P. A, Ibba s,x.

LIST OF BOOKS RECEIVED

compiled by Sister Agnetta, SSpS

INTERNAL:

- | | | |
|------|-------|---|
| 3,19 | FSCJ | Missionari Comboniani - Catalogo |
| 3-20 | CM | Catalogus Provinciarum Domorum ac Personarum 1971
(Pars Prior). |
| 3.21 | Ibid. | Catalogus Provinciarum Domorum ac Personarum 1971
(Pars Altera). |

EXTERNAL:

- | | | |
|------|---|---|
| 6.94 | Union of International Associations | Yearbook of International Organizations.
13th edition. |
| 6.95 | CELAM | The Church in the Present-Day Transformation
of Latin America in the light of the Council, Vol. 1, |
| 6,96 | Ibid. | The Church in the Present-Day Transformation
of Latin America in the light of the Council, Vol. 2^ |
| 6,97 | LADOC | Conscientization for Liberation; edited by Louis M. . ,
Colonnese, |
| 6.98 | Harvard Center for the Study of Development and Social Change | Cultural Action for Freedom by Paulo Freire. |
| 6,99 | Piero Gheddo | Processo alle Missioni, (++) Bulletin 71/27, |

THE SITUATION; LIBERATION? DEVELOPMENT? EVANGELIZATION?

1. For some months, "liberation" has been presented as the focus of meaningful action for securing a decent future for mankind. The concept often reminds one of the Marxist concern *with* alienation – that is, the process of being "fenced off;" from what really matters to you. A year ago, here in Rome, this concept v/as presented during the "Tomorrow Began Yesterday" Seminar organized by Educ. International, as the essence of our educative efforts. During the on-going Synod, a call has been made – even before opening the Justice debate – to clarify it in face of recurrent ambiguities.

2. Our missionaries may wonder what the coming months will make of "liberation". Is it destined to replace the call for "development?" Or to carry it one step further? And, perhaps, bring the whole movement of shifting objectives back, **full-** circle, to the focus of evangelization? It is too early to hint at an answer. But we thought it useful to present below; a series of ideas, derived from quotations of outstanding Third V/orld Thinkers and Archivists in an effort to clarify the concept and thus follow the debate more intelligently.

3. The first extract is from a sober Doctorate Thesis, and so, offers a background and good contrast to the imaginative thoughts which follow.

~ S. Rayan sj, "Developpement et Evangelization, 1971": At present there are five currents of thought about the relationship of development and evangelization:

a. Development does not form part, in any way, of the task entrusted by Christ to the Church – v/hose mission is pi^rely religious and spiritual.

b. Such a radical stand, however, has never been backed by facts. Hence there are theologians who see development as an activity prior to evangelization and mission. A few of them, then, go on to maintain that – given the social condition of the world today – before preaching the Gospel we must wait until political action creates a new society. But the follow/ing opinion is gaining ground: that the temporal activities of the men of the Church are merely means to ensure acceptance of these men by a given milieu, and to prepare this milieu to accept the Word of God.

c. This utilitarian vision is superficial and disturbs people. Non-Christians are upset by our requests to collaborate with them under the pr;:text of seeking the welfare of populations v/hen, in fact, the objective v/e are after is different. Consequently, a considerable number of missiologists affirm that the socio-economic involvement of the Church forms part of the apostalate and of evangelization. They distinguish, however, between direct and indirect evangelization – including under the latter all those missionary activities which are not directly connected with the mystery of salvation.

d. It seems that Vatican II did not intend to create a dichotomy between evangelization and temporal activities. In fact, it accepted the specificity of each v/hile stressing their reciprocal links. The Church, according to Vatican II, finds in the activation of its religious mission a dynamism \hich pushes her to build and strengthen the community of men. Hence temporal welfare, insofar as it is linked with the coming, of the Kingdom, concerns the Church directly. And she has, consequently, the duty to "stimulate initiatives for the service of all, but especially for the deprived". (Gaudium et Spes), '

e. Vatican II, hov/ever, has not specified the nature of the internal connection between evangelization and development, a connection v/hich becomes explicit in the Mission Day (1970) message of Paul VI: "on the doctrinal level, in the face of

particular objectives and according to the scale of intentions connected with them . . . the specific aim of missionary activities is the evangelization and the implanting of the Church . . . on the practical level, evangelization becomes a fact through the activities directed at the temporal and human development of peoples. . . ."

4. The Editorial of the October, 1971 issue of IMPACT (published in Manila, Cornelius Breed, Editor) explains the links between this kind of development and the concept of liberation;

'•After the miraculous recovery of war torn countries such as Germany and Japan, there was great enthusiasm to repeat the same pattern and impose upon the third world the benefits of development understood in terms of economic growth and wealth and measured by gross national product and per capita income.

"A well-intentioned but hastily planned first development decade was launched by the United Nations agencies for the sixties, backed up by powerful international economic interests and their natural allies; the national oligarchies. The problem of the world's development was expected soon to be licked forever.'

"Whereas, however, both Germany and Japan had a longer history of technical know-how integrated in the cultural fabric of the nation, no such integration had ever existed in any of the third world countries. It soon became evident that mere economic growth and development were not the only requisites of third world countries; a change of attitudes and of social structures, and a close new look at man's aspirations beyond economic benefits were even more imperative. The development of man from less human conditions to more human conditions began to be more widely accepted as well as the idea of 'having more in order to be more'. The roots of the evil were beyond economics,

"Development began to be seen as a historical process of evolution, going through different stages at different times. Man as a creative being is constantly liberating himself. Increasingly he takes the reins of his own destiny.

"The humanistic view of development led to a historical vision of man shaping his own destiny. The term development was no longer apt to express these aspirations of man, and of poor nations. Moreover, the word development began to be rather offensive when the world was divided into developed and underdeveloped countries, which was later changed to developing countries. Consequently in many third world countries, the term development was quietly dropped and liberation was preferred to express the true aspirations of man in his struggle for a more human life.

"Whereas development avoids the idea of conflict; the word liberation more accurately captures the cause of underdevelopment, which is the economic, social, political and cultural dependence of some peoples on others. Once we call poor nations oppressed or dominated, the word liberation accurately conveys the human side of the problem and even arouses the feeling to do something about it without delay.

"Although both development and liberation intend to express the same yearning of man for increased prosperity and well-being, the term liberation has a wider appeal.

"It expresses the smouldering anger of the oppressed, the urgency to revolutionize the oppressive structures, and the messianic message of liberation and salvation v/hich has had such significance in the religious .history of mankind from the beginning till our o\m times. Perhaps liberation better conveys the aspirations of Asian man in his • deeply religious culture and history.

"Liberation can mean, to give a summary of Gustavo Gutierrez of Latin America, 'the political liberation of oppressed peoples and social classes; man's liberation in the course of history; and liberation from sin as condition of life of communion of all men with the Lord'.".

5. From Africa comes the call of Julius Nyerere, President of Tanzania (talk given to the Maryknoll Sisters in Nev; York, October 16, 1970):

". . . .The reality and depth of the problem arises because the man who is rich has power over the lives of those who are poor, and the rich nation has pov/er over the policies of those which are not rich. And, even more important, is that our social and economic system, nationally and internationally, supports these divisions and constantly increases them, so that the rich get ever richer and more powerful while the poor get relatively ever poorer and less able to control their ov/n future.

". . . .But often – perhaps more often – it happens 'naturally*' as a result of the normal workings of the social and economic systems men have constructed for themselves.

". . . .The poor nations and the poor peoples of the v/orld are already in rebellion against " (the division of mankind into the"tiny minority of rich and the great majority of poor"...); "if they do not succeed in securing change v/hich leads towards greater justice, then that rebellion will become an explosion. Injustice and Peace are in the long run incompatible; stability in a changing world must mean ordered change towards justice, not mechanical respect for the status quo."

"...The purpose of development is man. It is the creation of conditions, both material and spiritual, v/hich enable man the individual, and man the species, to become his best. But although the Church – as a consequence of its concentration upon man – avoids the error of identifying development v/ith nev/ factories, increased output., or greater national income statistics, experience shows that it all too often makes the opposite error. For the representatives of the Church, and the Church's organi-zations, frequently act as if man's' development is a personal and 'internal' matter, which can be divorced from the society and the economy in v/hich he lives and earte his daily bread. They preach resignation; very often they appear to accept as im-mutable the social, economic and political framev/ork of the present day world, Th*..- seek to ameliorate intolerable conditions through acts of love and of kindness v/her. the beneficiary of this love and kindness remains an object. But when the victims of poverty and oppression begin to behave like men and try to change those conditions, the representatives of the Church stand aside.

"The Church should accept that the development of peoples means rebellion. At a given and decisive point in history men decide to act against those conditions which re-strict their freedom as men. Unless v/e participate actively in the rebellion against those social structures and economic organizations which condemn men to poverty, hum-iliation and degradation, then the Church v/ill become irrelevant to man and the Christian religion v/ill degenerate into a set of superstitions accepted by the fearful,

"Unless the Church, its members and its organizations express God's love for man by involvement and leadership in constructive protest against the present conditions of man, then it will become identified with injustice and persecution. If this happens, it will die – and, humanly speaking, deserves to die – because it will then serve no purpose comprehensible to modern man.

"For man lives in society. He becomes meaningful to himself and his fellow/s only as a member of that society. Therefore, to talk of the development of man, and to work for the development of man, must mean the development also of that kind of society which serves man, which enhances his well-being, and preserves his dignity."

"...Men are creators of themselves and their conditions, but under present conditions we are creatures, not of God, but of our fellow men.

"...So the world is not one. Its peoples are more divided now, and also more conscious of their divisions, than they have ever been. . . . They are divided between those who exploit and those who are exploited. And it is the minority which is well fed, and the minority which has secured control over the world's wealth and over their fellow men. Further, in general that minority is distinguished by the color of their skins and by their race. And the nations in which most of that minority of the world's people live have a further distinguishing characteristic – their adoption of the Christian religion.

"These things cannot continue, and Christians, above all others, must refuse to accept them. For the development of man, and the development of peoples, demands that the world shall become one and that social justice shall replace the present oppressions and inequalities.

"...Social and political development must go alongside economic development – or even precede it. For unless society is so organized that the people control their own economies and their own economic activity, then economic growth will result in increased inequality, both nationally and internationally.

"Those who control a man's livelihood control a man; his freedom is illusory and his equal humanity is denied when he depends upon others for the right to work and to eat. Equally, a nation is not independent if its economic resources are controlled by another nation; political independence is meaningless if a nation does not control the means by which its citizens can earn their living.

"In other words ^ the development of peoples follows from economic development only if this latter is achieved on the basis of the equality and human dignity of all those involved. And human dignity cannot be given to a man by the kindness of others. Indeed, it can be destroyed by kindness which emanates from an action of charity. For human dignity involves equality and freedom, and relations of mutual respect among men. Further it depends on responsibility, and on a conscious participation in the life of the society in which a man moves and works.

"The whole structure of national societies and of international society is therefore relevant to the development of peoples. And there are few societies which can now be said to serve this purpose; for there are few – if any – which both accept and are organized to serve social justice in what has been called the Revolution of Rising Expectations.

"... Let us be quite clear about this. If the Church is interested in man as an individual, it must express this by its interest in the society of which those individuals are members. For men are shaped by the circumstances in which they live. If they are treated like animals, they will act like animals. If they are denied dignity, they will act without dignity. If they are treated solely as a dispensable means of production, they will become soul-less 'hands' to whom life is a matter of doing as little work as possible and then escaping into the illusion of happiness and pride through vice.

"Therefore, in order to fulfill its own purpose of bringing men to God, the Church must seek to ensure that men can have dignity in their lives and in their work. It must itself become a force of social justice and it must work with other forces of social justice wherever they are, and whatever they are called. Further, the Church must recognize that men can only progress and can only grow in dignity by working for themselves, and working together for their common good. The Church cannot uplift a man; it can only help to provide the conditions and the opportunity for him to cooperate with his fellows to uplift himself.

"... For until men are in a position to make effective choices, few of them will become Christians in anything but name.- Their membership in the Church will be simply another method by which they seek to escape from a consciousness of their misery; if you like, religion becomes a kind of opium of the people.

"... The Church has to help men to rebel against their slums; it has to help them do this in the most effective way it can be done. But most of all the Church must be obviously and openly fighting all those institutions, and power groups, which contribute to the existence and maintenance of the physical and spiritual slums - regardless of the consequences to itself or its members.

"... Only by doing these things can the Church hope to reduce hatred and promote its doctrine of love to all men. Its love must be expressed in action against evil, and for good. For if the Church acquiesces in established evils, it is identifying itself and the Christian religion with injustice by its continuing presence.

"... What all this amounts to is a call to the Church to recognize the need for social revolution, and to play a leading role in it. For it is a fact of history that almost all the successful social revolutions which have taken place in the world have been led by people who were themselves beneficiaries under the system they sought to replace. Time and again members of the privileged classes have joined, and often led, the poor or oppressed in their revolts against injustice. The same thing must happen now/.

"... Only by its activity in these fields can the Church justify its relevance in the modern world. For the purpose of the Church is Man - his human dignity, and his right to develop himself in freedom. To the service of Man's development, any of all of the institutions of any particular society must be sacrificed if this should be necessary. For all human institutions including the Church, are established in order to serve Man. And it is the institution of the Church, through its members, which should be leading the attack on any organization, or any economic, social, or political structure which oppresses men, and which denies to them the right and power to live as the sons of a loving God."

6. From Asia, Horacio de la Costa of the Philippines further clarifies the concept of liberation: (address to the Rotary Club of Manila, May 1, 1971).

"... .Viewed from this perspective, what is development? It is, quite simply, setting the people free. This concept of development as liberation is found on three basic assumptions.

"It is assumed, first, that the people in underdeveloped countries – the ordinary people, the farmers, fishermen, and minor government employees who make up the majority of the population – are not free; that there are multiple limitations on their freedom.

"It is assumed secondly, that these limitations on their freedom are imposed by a variety of causes, many of which are not apparent, and some of which have not so far been identified as the instrument of injustice and oppression which they are, because they have been wrongly labelled as instruments of deliverance.

"It is assumed, finally, that if the people, the ordinary people, are set free, are liberated from the multiple limitations imposed on them, they will themselves take charge of their own development, and achieve by their own efforts that full human life for which they were created by God.

"... .Freedom is not merely the freedom to choose. Freedom, to be real, must include the freedom – the reasonable opportunity – to do or to attain what one rightly chooses. for freedom to be real, the alternative must be realistic.

"... .There is some justification for regarding underdevelopment as a kind of servitude. How/ this servitude is imposed, who or what imposes it, how/ the tyranny can be broken and the people set free, are questions to which there are no simple answers. This can be said, at least, that they are not merely economic or technological answers. Capital formation and miracle rice can certainly help, but they cannot by themselves do the job. Not long ago a small group of experts surveyed the development needs of Indonesia, and came up with the following sombre summary:

"What kind of magic power is at work that metamorphoses all of our endeavours to development into as many obstacles to it? We try democracy and it produces, by its own logic, dictatorship; social dynamics, and we get stagnation. We import medicines, and the result is the survival of the weakest. We expand education rapidly, and the youth become stultified. Accurately planned production drives make the harvests an object of derision. Under the very eyes of famous development agents and economists the per capita income has sunk within 12 years from US\$80 to US\$50 per annum. All conventional mechanisms of development, added to special ones tuned to the specific needs of this particular socio-economic system are called in; all failed without even indicating more promising experiments or shortening this ambiguous transition period.

*It is a puzzlement'

"But let us not be dovncast. Let us try to discern, even in this Indonesian summary, what the trouble is; how/ to exercise this 'magic power' that transforms 'all our endeavours to development into as many obstacles to it.

"And first of all, who are »we'? 'We try democracy' the summary says: 'we import medicines'; 'we expand education'; et cetera. Who are 'we'? Is it the people of Indonesia? Or is it, rather, the 'famous development agents and economists' the experts who know/ better than the Indonesians themselves what the Indonesians want and need? For that may be where the trouble lies, not only in this case but in other

"cases of planned development. The development may be planned without taking into account the people to be developed.

"Yet, surely they are the principal resource in any process of development. The people cannot simply be the patients in the process, they must be its agents as well. Is there capital to be accumulated? If so they who must accumulate it. Is there miracle rice to be planted? They must plant. Is there a democracy to be built? They must build it. Is there education to be imparted? They must accept what is imparted, and, in the last analysis, they alone can impart it to themselves. They alone can do it - there is no one else. A nation that is truly poor has only one asset, really - its people; especially the people who are poor.

"And let us not say, as some have said, that people in an underdeveloped condition do not know what they want and do not want what they need. They do. People are people everywhere; centuries of oppression and deprivation cannot rob them of their essential humanity. They know what they need to live as men, and they have the intelligence and the energy to produce it for themselves. If, then, they do not produce what their own development demands of them, it can only be because there are constraints upon them, whether external or internal or both together; constraints which impede them from exercising their God-given intelligence and employing their God-given energies for their own advancement and that of their fellow men,

"To inquire into these constraints, to identify them, and to plan their removal - this, I would suggest, is the best contribution those who are interested in development, who are willing to finance development, and who are willing to work for development, can make to making development a reality in our country, and not just a word. Development begins with liberation; development is a process of setting people free.

". . . .If development essentially consists in setting people free, then we must logically begin by asking ourselves from what the people must be set free; what are the forms of institutionalized injustice that act as constraints on their freedom. And this must lead inevitably to a further question: How did this institutionalized injustice come about?

"And that, you see, is a historical question.

"At the portals of the National Archives in Washington there is inscribed the lapidary phrase; The Past Is Prologue.

"May I submit, with great respect, that the Past is not Prologue. The past is a principal actor in the play.

"It is if you will, the Ghost in Hamlet; the Ghost that appears only in the beginning, certainly; but whose presence directs the action to its bloody end. Perhaps, too, it is that "magic power" the Indonesian experts speak of, the power that "metamorphoses all our endeavours to development into as many obstacles to it".

"Who knows? Certainly, historians don't. One must seek the answer to this question not from those who merely record history, but from those who make it."

7. From the sub-continent of India, Theologian D.S. Amalorpavadass states
(a lecture to Missionary Consultation, September 20-23, 1969 in Bombay)

"The integral development of man means his total liberation from sin and all its forces and consequences. Man's whole history, from the outset till now, can be depicted as his struggle – both individual and collective – for total liberation from social, political, economic and cultural obstacles. This struggle has been carried on by men not only as individuals, but as communities, nations and mankind itself. And the objective of this struggle has been total liberation, so that man may become more a man and thereby develop himself integrally and thus attain full happiness.

"That is a better life, what is a bright future, what is concord and comity of nations what is international community and world peace if not the total liberation of man as individual and society from all the forces of alienation, from all forms of slavery and from all levels of underdevelopment. For salvation in Christ will mean nothing to a people which is engaged heart and soul to liberate itself from stark poverty, economic underdevelopment and social injustice and inequality, if it is not linked with the latter and if it does not appear as part and parcel of the process of total liberation.

"Salvation should not be restricted to the soul but should embrace the entire man, body and soul. The Church, with her global vision of man and of the human race does not limit development to mere economic growth and the mere production or multiplication of goods, industrial, agricultural and others. Nor should the motive be domination and profit but respect and dignity of the human person, to foster and fulfill his total vocation and to advance the welfare of the society as a whole (GS NO. 63).

"... we cannot separate the human from the Christian, human welfare and happiness from faith and grace.

"... The first step towards a solution is to have a global vision of the Church and the world, of man and of the human race, of man as body and soul, i.e. as an integral personality, a vision of the salvation of men and the transformation of the temporal order, the integral development of every man and the whole man in his personal and community aspects. The true mission of the Church embraces these totalities. Hence our first conclusion is evident; different apostolic activities are not to be opposed as by a dichotomy but they are to be related to one another as contributing to and completing the development of one another.

"Just as we must not separate man into body and soul, the sphere of the Church's all-embracing mission into religious and profane, so we must not separate world from deed.

"... The world at large is tired of words, verbiage, mere lip-service. We notice that the people who wield power which brings profound changes and transformation in the world today are not spending much time in making statements or indulging in speeches. Though they do not neglect these, they are, rather, engaged in action and they measure themselves by deed. They let the Church speak, but as for themselves they put a clear premium on action. They are not satisfied to say what the world must be; they set about changing it. • We may easily criticize communists for being superficially activist but in our hearts we must admire how action-oriented they are.

". . . Oftentimes the conduct of Christians and Church authorities has not been consistent with our professed principles. In such situations, preaching is not only ineffective but gives the impression of hypocrisy. The institutional Church thus appears as having vested interests, as being one with the established order. The Church seems clearly as an institution not for development but for retardation, injustice

"and exploitation. The Church in this way is a counter sign; it appears to the common man as holding back the currents of liberation, development and progress.

"In the past, evangelisation has somehow come to be considered to be merely verbal and vocal, limited to words and words alone. All activities were considered either as a preparation to the announcement of the Gospel or a means to make the first contact, or, worse still, sometimes as a bait or device to attract people, to dispose them to listen to the preaching.

"Sometimes missionary activities were also considered as proofs to authenticate and confirm the proclamation. For example, services in educational, cultural, economic and social fields were supposed to serve as 'good example' or 'object lesson' of the Church's dedication to society and her love of the poor and the needy. In short, evangelisation was limited to the verbal announcement of the Gospel and this constituted the main thing; this was to be prepared, or accompanied or followed by educational and social activities. Thus came into vogue the distinction of 'direct and indirect' evangelisation. Not only were they distinguished and separated, but they came to be opposed to each other.

"These who were set apart and dedicated for direct apostolate (open preaching of the Gospel) were psychologically romanticized from those engaged in 'profane' activities like education- promotion of culture, socio-economic projects, civil and political life, social service and all other activities of temporal order. The latter works were justified and made 'holy' by making good intentions or by the fact of their external orientation toward direct preaching. This indirect evangelisation contributed in one way or another, namely, as preparation, accompaniment, or consolidation of direct preaching. But these activities were not valued for themselves. They were not supposed to have much religious value, and still less to form part of the mission of the Church. These were not considered as part and parcel of evangelisation; and if even so, they were not as important as, and as equal to direct preaching. Furthermore, these activities were proposed as an alternative temporary occupation in places and situations where due to circumstances, direct preaching was not possible, e.g. state of persecution under communist or other totalitarian regimes, in the face of anti-clericalism, hostility to the Church, suspicion of the Church's motives and actions.

"We cannot interpret or understand anything out of its true context. Everything is a sign, and a thing's significance changes according to conditions of time, place and social setting. Since man understands everything in the light of his own life-situation, the Church must meet man where he is; there and only there can she meaningfully announce the Good News. Men are today engaged in meeting tremendous challenges to human existence in transforming everything and in building up a new heaven and new earth. Therefore the various services which the Church offers the contemporary world should be relevant to the needs and the aspirations of the world.

"In a developing country where the government is unable to provide adequate education for its citizens and it looks for help from voluntary agencies to liberate the masses of people from ignorance, illiteracy and backwardness, the educational activities of the Church are a form of relevant service to the nation and as such constitute a way of evangelisation. On the contrary, when the civil government feels competent to provide education for all its people and wants to do it through public institutions, it would be a countersign on the part of the Church to go ahead separately and as it were in a parallel effort with her own institutions, without entering into the mainstream of national life, and integrating her services in the national schemes, without gearing education towards national development and without joining forces with the agencies of the country in full solidarity and determination. At such moments the very instruments and forms of evangelisation like institutions of education not only do not preach the Gospel, namely, bear witness to Christ, but serve as obstacles to it; they end up by being countersigns.

In the measure in which the Church shoulders this tremendous responsibility, comes forward to offer her services in solving these vital issues and offers to collaborate with others in full solidarity and not in self-imposed isolation and mistrusted verbal sympathy, she will be announcing the good news of salvation»

Apostles must be aware of the dynamic realities of human evolution. They must experience that they have entered into an adventure, that they are part of history's main stream. If this is necessary for all missionaries in general it is all the more so for those whose mission is lived on the homegrounds of the world's greatest religions- Hinduism, Buddhism, Confucianism- and in developing new nations of Asia which have long cultural histories. After achieving independence, the political leaders, social reformers, educationists and intellectuals of these new born countries contribute a preciously rich and powerful sense of history to the self-discovery efforts of their own nations and the family of nations.'

These leaders conceive their national destinies not as isolated currents but as part of a world-wide upward thrust by mankind pursued throughout millions of years. Thus conceived, this historical movement is essentially the adventure of mankind realizing its destiny.

If Christ, his Gospel and his Church are to transform the world, orientate history and lead them to fulfillment, they have to enter into this process, this adventure, this historic movement. This entry into the historical movement, this fellowship, solidarity and collaboration in this venture of mankind is not only a condition or preparation for the apostolate but already part and parcel of it.

If the Gospel is to reach men, if the Church must get into a human group, it will be through a genuine sympathy for man and his deepest aspirations and through a total solidarity, with the realities of man's life. Hence, first of all, we need know the goals he aspires to, the goods he yearns for, the values that appeal to him, the problems, the difficulties which he seeks to solve, the relationships he wishes to establish, the basic life-situations and aspects of which he searches the meaning, and the helps he looks for. Above all, we need know what man resolutely tends toward, namely the total transformation of himself and his world, to enjoy full happiness and peace. Secondly, we should be familiar with the milieu of a man's action- the realities of the temporal order- the events of his life, individual, social and national^ his resources and potential.

Put in another way, the announcement **OF** Christ and his *Gospel (evangelisation) will not be a revelation of God, unless it is first and foremost a revelation of man, an interpretation of his human existence and an answer to his problems and aspirations.

Many Christians seem to be labouring under the illusion that Christ is not present in the world, and in the struggles of man for existence and happy living. To these Christians it seems that Christ comes only when we announce the kerygma. The truth is that he is present already from the very beginning and is active in all the realities of human existence and in the events of history.. We should, therefore, acknowledge God's presence in the secular world and his saving operation in human activities- Likewise we should be convinced that, when we converse with men about any of their problems, desires and aspirations and collaborate with them in their enterprises we are doing a genuine apostolate <>

8» Liberation is basically the dismantling of oppressive structures so as to free man from hunger, poverty, ignorance, and other man made chains,

- Power and organization are important to achieve liberation, but educating people to use all possibilities to achieve liberation as well as making them aware so as to avoid a change for a different type of oppression is equally important.
- Cultural structures – such as education- religion, politics and economics – are the most powerful,
- The fear on the part of the Church to take sides in favor of the poor and take action reveals that it does not know how to identify itself with the people who are struggling for freedom^
- To help achieve liberation on the part of priests, they should have dedication (and, at leastf subsistence), vision, organisation, communal commitment and Christian conviction,
- It should be borne in mind that consolidation does not mean uniformity. In the matter of liberation, "movements" are more dynamic and alive then organizations which have a tendency to be more rigidly structured and dead,

9* Church work – whether missionary or pastor – has. been described as essentially educative work. If liberation is finally understood as "educative work", then missionaries will have no difficulty in adjusting to it. Because they know that education is already liberation – and initially, liberation of people from fear to deal with their environment (people and structures),

10, Just as the Church is the sacrament of God and the sacramental matter of God* -love is love of manJ the sacramental matter of Christian liberation is liberation from the material and psychological pressures of the world and the sacramental matter of communion with God is communion with man", (page 43)

From a recent work of Adrian Hastings - (an European born in Malaya and working in Africa) in Mission and Ministry,

And if the Church is the sign of salvation of the sort of salvation which the Bible proclaims, she too is necessarily a vehicle of seculars as well as religious deliverance.

Her mission is at once preaching the world (Kerygma) and temporal service (diakonia) two things which in fact only make sense together. They can be considered as constituting the "form" and "matter" of the sacrament which the Church **is**

Kerygma is the message, an interpretation, essentially ineffective when it has nothing to interpret. The matter for interpretation is the Church's diakonia service, development, secular liberation.

"Together, and only together, do they constitute the sacrament of salvation".(page 47)

SOCIAL COMMUNICATIONS WORK GROUP

There will be a meeting of the Group at SEDOS Secretariat on

THURSDAY - October 28th - at 4.PM.

PROPOSED AGENDA

1. Catholic Media World Directory - The Position, report by Fr. Tonna.
2. "Who's Who" Project ~ Follow-up, report by Fr- Aguil6
3. Remarks and suggestions of the assembly on the SEDOS BULLETIN and relative information regarding the mass media-
4. Information Pool Project* briefing by Fr. Tonna, following the informal meeting held in June at the 'Holy Ghost Curia-
- 5'- Survey on information organisation in the SEDOS Institutes, preliminary analysis by Sr- Annemarie Oosschot.
6. The forthcoming crash course on information, report by the Chairman.
7. Election of a Vice Chairman in replacement of Fr- Mills*
8. Sr- Dolorine reports on the Vienna Congress (June 1971).

Yves Perigny, O.M.I

Chairman