



S P E C I A L M E E T I N G

To: Superior Generals and Delegates

From: Benjamin Tonna, Executive Secretary

RE: SPECIAL MEETING ON REORGANIZING GENERALATE SECRETARIAT SYSTEMS

1. The OSU have engaged a professional Management Consultant Company to re-organize their Secretariat. Since a number of Institutes when responding to the SIC (Sedos Information Cooperative) Questionnaire indicated that they were also planning or in process of re-organizing their Archives/Libraries/and/or Files, the OSU requested an informal meeting -- without obligation on the part of participants -- to discuss the problems, exchange ideas and perhaps work towards an eventual compatibility of systems to facilitate the information exchange program.

2. Such a meeting -- chaired by Sr. Amadea Brcic -- has therefore been scheduled for THURSDAY, FEBRUARY 24, 1972 at 1600 at the OSU Generalate, Via Nomentana 236, and all interested are invited to attend.

3. We feel sure this meeting will be an important one in assisting individual Generalates with their organizational problems and urge as many of you who can to attend.

B. Tonna  
Executive Secretary

Special copy to: Mo. Judith Mietzelfeld osu (Superior General)  
Sr. Amadea Brcic osu  
Fr. E. Boaga oc-carm  
Fr. Calvia fscj  
Fr. Georg Lautenschlager cmm  
Sr. Mary Elaine Tarpy snd-n  
Fr. Westhoff msc

NEWS FROM AND FOR THE GENERALATES

The Pontifical Institute of Arabic Studies is an Institute of higher learning directed specifically to the promotion of dialogue between Christians and Muslims. The main emphasis is on the formation of Christian men and women, whether priests, religious, or lay-people, who are destined to engage in this dialogue.

The Institute was founded in Tunisia in 1949. In 1960 it was given the status of a Pontifical Institute by the Sacred Congregation of Catholic Education. In 1964 it was transferred to Rome.

Up to the present time the main language used as a medium of instruction has been French. The director and staff of the Institute are acutely aware that this has limited the number of students who have been able to benefit from the courses given, and they have been actively preparing to overcome this deficiency. They now feel able to offer a programme of formation through the medium of English for the benefit of those who wish to engage in dialogue in those parts of the Muslim world where English is spoken.

The Institute, therefore, as from October 1972, is willing to accept students who fulfil the necessary conditions for admission and who have a sufficient knowledge of English to be able to follow courses in this language. Preference will be given to applicants who have already had some contact with Muslims.

As this programme through English is still at an experimental stage, it is necessary to have some idea of the number of prospective candidates. Only if the number is sufficient will the programme be implemented. You are therefore requested, if you have priests, sisters or lay-people whom you wish to prepare for dialogue with Muslims, to send in the applications before April 2nd 1972. The final decision will be communicated to you as soon as possible after this date.

For further information concerning the programme and entrance requirements please consult the following document.

PONTIFICAL INSTITUTE OF ARABIC STUDIES

A I M  
=====

The Church wishes that her members may "prudently and lovingly, through dialogue and collaboration with the followers of other religions, and in witness of Christian faith and life, acknowledge, preserve and promote the spiritual and moral goods found among these men, as well as the values in their society and culture." (Nostra Aetate, n° 2)

It is obvious that to be able to comply with the Church's wishes it is necessary to have a sound and sympathetic understanding of the culture of the people with whom one wants to dialogue. When it is a question of dialogue with Muslims, this means acquiring a general background knowledge of the components of Islamic culture in order to understand the forms this culture takes in various Muslim countries.

As language is the privileged vehicle of culture, a thorough grasp of the language spoken by the people with whom one wishes to dialogue is a prime requisite. This can only be acquired on the spot, by direct contact.

In the case of Muslims however, it is necessary to underline the importance of literary Arabic which is not only the common cultural language of Arab countries but has also for all Muslims a special status as a religious language .

It is this basic two-fold preparation, both linguistic and cultural, which the Pontifical Institute of Arabic Studies aims to provide.

The teaching of literary Arabic is directed towards a practical knowledge of the language. At the same time special attention is paid to bringing out the cultural and religious contents of the language.

The teaching of Islamology is directed towards an organic view of the religious and cultural data of the Islamic world. It seeks to provide the basis for a balanced appreciation of Islamic values, in a spirit of openness, esteem and sympathy.

A pastoral concern, the discernment of the basis and principles of fruitful dialogue between Christians and Muslims, permeates the whole of the formation programme.

P R O G R A M M E  
=====

1) NORMAL COURSE

- A. Diploma in Arabic and Islamic studies (two years).
- B. Licentiate in Arabic and Islamic Studies (requires a further year's study after the Diploma).

2) ONE-YEAR PROGRAMME IN ISLAMOLOGY

COURSE REQUIREMENTS

Language

Normal Course - First Year

- Arabic Grammar.
- Basic texts in literary Arabic.
- Practical exercises (language laboratory, conversation with native Arab speakers).
- Islamology (cf. below).

- Second Year

- Arabic Grammar.
- Modern Arabic literature.
- Qur'an.
- Newspaper and radio Arabic  
or  
Religious texts (for students destined for non Arabic-speaking countries).
- Islamology (cf. below).

- Third Year

- Classical Arabic texts.
- Religious and legal texts.
- History of Arabic literature.
- Graduating essay (personal research).

N.B.- In Second Year and Third Year a number of the courses are given in Arabic.

Islamology

- Islamic theology, Islamic mysticism.
- Islamic history.
- Islamic law.
- Anthropology.
- Study of the contemporary Muslim world.
- Problems of pastoral theology.  
(plus other auxiliary subjects).

N.B.- Students taking the normal course cover this material over a period of two years.

Students taking the One-year Programme in Islamology cover the material in a single year.

For both, the Programme in Islamology will take the form of personal work under the direction of various members of the staff. A certain number of introductory lectures will be given for each branch of Islamology, and individual or group tuition will be provided.

ENTRANCE REQUIREMENTS

1. The Institute welcomes students, both male and female, whether clerics, religious or lay-people, who are presented or recommended by the competent ecclesiastical or religious authorities, provided they have the required aptitudes and dispositions for engaging in Christian-Muslim dialogue.
2. Applicants must provide proof of having completed a full course of secondary education (or its equivalent).
3. Applications should be addressed to the Director of the Institute. As a general rule applications should be sent in at least three months before the beginning of the academic year which is in October.  
For October 1972 applications must be in before April 2nd 1972.
4. Those applying for the normal course leading to the Diploma are expected to have a knowledge of the rudiments of literary Arabic. This can be acquired through a short preparatory session, either at the Institute itself or elsewhere. For further information please write to the Director.
5. A fee of 80,000 L.It. will be charged per year. This sum is payable in two installments, one at the beginning of the year and one at the end.
6. The Institute does not provide board and lodging. In conformity with the instructions of the S.C. for Catholic Education, clerics and religious must find lodging in an ecclesiastical college or a religious community. The S.C. for Evangelization is willing to consider applications from priests and seminarians recommended by their Ordinaries for lodging in the colleges it runs in Rome.

ROMA, January 1972

PONTIFICIO ISTITUTO  
DI STUDI ARABI  
Piazza S. Apollinare, 49  
00186 - Roma  
Tel. 56.11.31 - 56.15.92

## DOCUMENTS OF SPECIAL INTEREST

1. VERBUM SVD Vol. 12, No. 4, 1971, pp. 324-337.  
 ROLE OF RELIGIOUS MISSIONARY SISTERS IN CHURCH RENEWAL TODAY THROUGH THE FEDERATION OF FREE FARMERS, Sr. Deolinda SSpS, Philippines.  
 Four full-time, about 15 part-time and 41 rural missionary sisters are working directly or indirectly with the Federation of Free Farmers in the Philippines. The article explains the nature of involvement, organization, results and conclusions of this new approach for religious sisters.
2. MSC - GENERAL BULLETIN, January 1972, in English and French: stencilled - this is the first issue to reach SEDOS (I/72-E/F); it contains a study on the new meaning of religious life, with implications on community life and devotion to the Sacred Heart.
3. SMA - REPORT ON THE STATE OF THE SOCIETY (English and French, stencilled).  
 Attractively produced as usual, this reports delves briefly into the statistics, the members of the Society, its apostolic activity and structure, with pertinent details and insights.
4. CONSCIENTIZATION FOR JUSTICE THROUGH EDUCATION - Seminar organized by the Commission on Education of the International Union of Superiors General of Religious Women - Nov. 29- Dec. 1, 1971 - UISG office, via Nomentana 236 - 00162 Roma. 45 pp. The seminar was directed by three members of the central team of INODEP, and proved "a disquieting but tremendously awakening experience!". The text should be available also in Spanish and French.
5. SCARBORO OVERSEAS TRAINING FOR SEMINARIANS - Position paper by C. Yaeck, SFM, 45 mimeographed pp. An uptodate position paper on policies, principles and methods for a training programme for seminarians in mission regions, which will prove particularly valuable to several missionary-sending Institutes who are contemplating or experiencing part or full time training of their students in mission countries.
6. SEMINARIUM, No. 4, 1971: "L'EGLISE DEVANT L'ATHEISME D'AUJOURD'HUI" with preface by Card. Koenig.

LISTS OF PERIODICALS RECEIVED DURING JANUARY

compiled by Sister Agnetta, S.Sp.S.

## A. List of issues of periodicals received during January:

<u>Issue:</u>	<u>Name of Periodical (External)</u>
Nos. 1580-87	Agenzia Internazionale FIDES Informazioni
Jan. 6, 1972	AMECEA Information
Vol. 7, Nos. 3 and 4	Boletim Informativo (CERIS)
No. 29	Bulletin du Center de Documentation OICE (UNESCO)
No. 5/71	Caritas Internationalis Information - E
Nos. 49-52	La Chiesa nel Mondo.
No. 8	Christian Councils Newsletter
No. 4	CICIAMS News
Vol. 1, Nos. 1 and 2	Communique
Vol. 12, No. 33	CONDOR
Nos. 552-16	Documentation and Information for and about Africa
Nos. 1599-1601	La Documentation Catholique
October, 1971	FAO Documentation
No. 7	FASE Informativo
No. 55	ICVA News
Vol. 7, No. 1	Impact (Philippines)
No. 40	Impact (Zambia)
No. 1/72	Informatiedienst
Nos. 399-400	Informations Catholiques Internationales
Vol. 23, No. 10	International Associations
Nos. 398-400	Japan Christian Activity News
No. 6	KNA
No. 24	LADOC
No. 6	Literacy Today
November 1971	MARC Newsletter
No. 2	Medicus Mundi Informations
No. 74	Mensaje Iberoamericano

<u>Issue:</u>	<u>Name of Periodical (External)</u>
Nos. 225-226	Messages du SecOurs catholique
Nò. 25	MISEREOR Aktuell
No. 11	Mission Intercom
No. 6	Missions Etrangères
No. 5	Newsletter (WCCU)
January	News Notes (AFPRO)
Nos. 27-28	Nostro Impegno
Vol. 3, No. 1	Notes on Urban-Industrial Mission
November 1971	Noticeial
Vol. 21, No. 10	Notiziario (FAO)
December 1971	ODI
No. 41	Omnis Terra (English ed.)
Vol. 4, No. 4-5	One Spirit
Vol. 19, No. 6	Orientamenti Pastoralì
Nos. 47-48	Peuples du Monde
No. 4 and Supplement	Le Point sur les Problèmes d'Evangelisation
Nos. 55-57 and Nos.2-3	Scienza, Tecnica e Organizzazione
No. 4	Settimana del Clero
Vol. 18, No. 3	Social Compass
November	SSRC Newsletter
Nos. 6863-6867	The Tablet
No. 4	Voice of Multimedia Zambia
<u>Issue</u>	<u>Name of Periodical (Internal)</u>
Nos. 157-59	AIMIS (FSCJ et al.)
Sept.-Oct. 1971	Blueprint (SJ)
No. 4	Casa Cornelia Chronicle (SHCJ)
No. 421	Chronica (CICM)
No. 1, 1972	CITOC (OCarm)
No. 10 and No. 23	CSSP Newsletter (English and French)

<u>Issue</u>	<u>Name of Periodical (Internal)</u>
No. 249	Famiglia Comboniana (FSCJ)
No. 1, 1972	Hello? Frascati!
December 1971	Information (RSCJ)
1/72	International New Bulletin (FMM)
No. 3	Medical Mission Sisters (SCMM-M)
November 1971	Mission World of Notre Dame (SSND)
January 1972	Missioni OMI
December 1971	Monde et Mission (CICM)
January 1972	Mondo e Missione (PIME)
January 1972	Nigrizia (FSCJ)
Nos. 11-13	Notiziario Cappuccino (OFMCap)
No. 96	Notiziario Saveriano (SX)
No. 6	Nuntia Missionalia Vincentiana (CM)
Nos. 61/71 and 63/72	OMI Communications--Information
Vol. 5, No. 1	Euntes (CICM)
January-February 1972	SSpS Information Service
No. 13	SJ Information--Documentation

B. New Periodicals received during January:

Name of External Periodical and country in which it is published

Noticeial (Italy)  
 Communique (U.S.A.)  
 Medicus Mundi Informations (Germany)  
 Nostro Impegno (Italy)  
 Caritas Internationalis Information (Italy)  
 South African Outlook (South Africa)  
 Bollettino d'Aggiornamento Bibliografico (Italy)  
 Contacto (Mexico)  
 UNCTAD Information (Germany)

Name of Internal Periodical and Institute which publishes it:

International News Bulletin (FMM)

Information (English, Spanish and French editions) (RSCJ)

Mission World of Notre Dame (SSND)

Casa Cornelia Chronicle (SHCJ)

## C. Selected Articles:

<u>Code No.</u>	<u>Article:</u>
2.CICM	<u>Christianity and Asian Cultures, Part I.</u> By Cardinal Valerian Gracias. In EUNTES, Vol. 5, No. 1, 1972.
2.PA	<u>Our First Cycle of Studies.</u> In PETIT ECHO, No. 625, 1972.
2.SA	<u>Religious Life and African Values.</u> In HELLO? FRASCATI!, January 1972.
5.I(P.I.)	<u>Religions and the development process in Asia.</u> By Soedjatmoko. In IMPACT (Philippines), Vol. 6, No. 12, 1971, and Vol. 7, No. 1, 1972.
5.SC	<u>Religious Sociology of Judaism.</u> In SOCIAL COMPASS, Vol. 18, No. 3, 1971.
5.W	<u>Possibility vs. Realization.</u> By Peter Nemeshegyi. In WORLD MISSION, Vol. 22, No. 3, 1971.
5.W	<u>A New Theology of Missions.</u> By Fulton J. Sheen. In WORLD MISSION, Vol. 22, No. 3, 1971.

LIST OF BOOKS RECEIVED DURING JANUARY

## EXTERNAL

<u>Code No.</u>	<u>Author/Org./Publisher</u>	<u>Title of Book</u>
6.140	B. Coutinho	Desarrollo Comunitario e través de Educacion de Base.
6.141	Centro Pro Unione, Rome	Ecumenism around the World.
6.142	Penguin Books, England	A History of Christian Missions by Stephen Neill.
6.143	Reader's Digest	Informatutto 1972.
6.144	S. Paternostro	Qui Pechino.
6.145	S.C. Evangelization of Peoples, Rome	Guida delle Missioni Cattoliche.
6.146	UNESCO	Study Abroad.

D E V E L O P M E N T

---

Members are reminded that there will be a meeting of the

DEVELOPMENT WORK GROUP  
\*\*\*\*\*  
Wednesday 23rd February at 4.pm

at

SEDOS

A G E N D A

---

- 1) Election of a new Chairman
- 2) Discussion as to next step in the study of the URBAN MISSION
- 3) Discussion of Fr. Coutinho's proposal to set up a course in Rome for the training of cooperative leaders
- 4) Proposed visit and interview with certain Indian sisters in connection with the Urbanization study
- 5) Proposal of Fr. Broasard to meet a FAO project representative, Fr. Heynes.

Sedos Secretariate

SOCIAL COMMUNICATIONS WORK GROUP

---

A meeting of the  
SOCIAL COMMUNICATIONS WORK GROUP  
\*\*\*\*\*

will be held

on TUESDAY 7th MARCH  
\*\*\*\*\*

AT 15.00

\*\*\*\*\*

at

the OBLATES GENERALATE

\*\*\*\*\*

290 v. Aurelia Tel: 63.70.251

A G E N D A  
\*\*\*\*\*

A meeting with Rev. Fr. Joseph HEALEY, a Maryknoll missionary at present working in East Africa. Father is a specialist in communications and will give a talk on his work.

The meeting will be held in English.

Fr. Yves Périgny, OMI,

---

Group Chairman

\*\*\*\*\*

Clarification:

En ce qui concerne la relation sur la rencontre avec le P. Babin (Bulletin 72/4 -4.2.72) il faut encore une fois signaler que le P. Babin a désormais adopté la "2ème réaction": Les moyens Audio-visuels ne sont pas dans le but d'aider la parole mais ils sont eux même un nouveau langage.

THE SITUATIONSTUDY OF THE MISSION

VIENNA SEMINAR 1971

St. Gabriel, September

## THE CHURCH AMONG NATIONS - YOUNG COMMUNITIES

\*\*\*\*\*

The study conference was organised by the two Steyler Institutes - St. Gabriel, Vienna and St. Augustin, Bonn, together with the Pontifical Mission Works of Austria. It was remarkable that the topic - "The church among nations" drew 160 participants consisting of many diocesan priests and theology students and of course many fathers, sisters and brothers from the homeland and the mission field. The programme was intensive - usually four talks a day with relative discussion. Interest was lively even though it could not always be voiced.

The following is not a full report: it aims merely at stressing the main points of the programme which, in the writer's opinion, could be especially significant for the future. Reports of the seminar are published in a booklet available from: Pontifical Mission Work Austria, Seilerstätte 12, A-1010 Vienna, Austria.

Professor Joseph Schmitz, Mainz, gave an excellent introduction on the first day. His topic was: THE MISSIONARY CHURCH AS THE SACRAMENT OF SALVATION - THEOLOGY OF MISSION AND CHURCH".

The change in mission reality has created difficulties - Crises even - for missionary activity. This is due among other reasons to the following: young nations with anti-western tendencies - the re-affirming of non-Christian religions - the existence of young churches pressing for 'sharing' and rejecting every form of paternalism - the ever increasing interchange among men of all social levels and the fact that commerce and means of communication have made the world a smaller place.

In addition to these outside factors that make mission work difficult today, the prevailing mission motivations can be brought into question, i.e. the salvation of souls, the conversion of pagans and the founding of churches. Mission is concerned not only with the soul but with people in their body/soul make-up. We think more positively today about non-Christians' chances of 'being saved'. The motivation for the founding of churches has become somewhat questionable, since the danger arises that 'Mission' is conceived of as wholly ecclesiologic, and that the 'witness' and 'service' character of the church is not prominent enough. The Kingdom, the coming of which is the concern of the mission of the church, is not represented only by the church in its present form; it embraces the whole world. The church is not the goal but the instrument; it is a sign of God's gift to the world; it is the Sacrament of Salvation for the whole world.

Professor Schmitz did not reject the three motivations of 'Mission', but he claimed they would simply no longer suffice as motivations. His assertion was that "the Church is in the service of God's gift to the world, God's Mission. The Church does not comprise 'Mission', on the contrary, 'Mission' comprises the Church".

In this way the Church is checked from bringing 'Mission' under its too strictly ecclesiastic control. After all, it did not in actual fact give rise to the mission: it was created by God. The Church is therefore not the ultimate goal but merely an instrument of 'Mission'. The goal is the rule of God which embraces the whole world during the lifetime of man, being partly in the present and at the same time having a futuristic character. The church thus becomes part of God's gift to the world. If needs be, the founding of churches may be a methodical goal of concrete missionary activity in certain situations. Nonetheless, the sole goal is the dominion of God and the salvation of the world.

The Church serves God's gift to the world as the Sacrament of Salvation. 'Mission' is not therefore somewhere on the periphery of the church but a central active part of it. As Sacrament of Salvation, the church becomes a sign for the whole world through the preaching of the Gospel and the forming of the Body of Christ where all men will be united in God, as well as via its necessary therapeutic action on men. Therefore, there should be no talk of one-sided humanism: activity directed outwards to the world should simply be expressed as an essential component of the missionary task. People should do whatever they can through social and political 'engagement'; however, the realization of God's dominion and of all the promises connected with it is God's concern alone. At every 'engagement' towards a better world improved conditions are no doubt at stake -- but never the dominion of God.

Professor Schmitz concluded saying that 'Mission' is God's offer for a renewal of the church, the offer to become a missionary church. In this way through His spirit, God gathers His church from among sinners as a witness and vanguard of the new mankind, and He sends them out to work together on His mission, His all-redeeming gift to the world. In this task of the church, the special activity of missionaries is a necessary expression of the missionary character of the church and of their obedience to their God-given task in the world.

(The basic ideas of Prof. Schmitz' talk have already been published in a booklet "Joseph Schmitz, Die Weltzuwendung Gottes. Thesen zu einer Theologie der Mission". Lätare/Imba Publishers, Stein, Nürnberg and Freiburg/Switzerland, 1971, 63pp. )

---

Dr. Georg Schückler, Aachen, spoke on THE BIBLE IN MISSIONARY PREACHING

The word of the Bible is the word of life, of salvation and of redemption. What it offers is what God has to offer. St. Paul was convinced that through him God made his claims and admonishments (Cor 2. 5,20). To him the Bible was everything. In later times there was more use of the Bible to illustrate catechism - this clearly shows what consideration there was of the Bible! Johann Hofinger once said that more articles on every possible art and skill had been written to serve the mission than on the applying of the Holy Scriptures. Today, however, we are more perceptive and see that Word and Sacrament together constitute the Sacrament of Salvation.

Arthur Elchinger, Bishop of Strasbourg, once put forward four questions that are significant on this point:

- What place does the Bible have in missionary schools and for missionaries themselves?
- Would not a missionary be considered a heretic if he gathered people round a Bible as he would do round a statue?
- What do people consider more important, what they learn from a text-book or from the Bible?

It is not a question of holding Bible readings now in place of catechism. The point is that the Bible should prevail over all other instruction. Our catechisms are determined by the post-tridentine controversial theology and the neo-scholasticism. Because of this we have given the mission countries a time-limited, European evangelization. The Bible CAN do everything for every man. That is the 'freedom' of the Gospel, which is not restricted to the Hebrew languages. It is a matter of presenting the historical core over and over again.

As the ecumenical decree no. 11 says: there is within the Catholic teaching not only a hierarchy of values but also a hierarchy of truths. Knowledge about the importance of single truths makes a distinction possible, as to what is necessary and what is not.

In the preaching of the Gospel God himself becomes present. These are Christ's joyful tidings. To see this could help to substantiate fully enough, in a Christian sense that is, the many attempts to overcome crises in the Church and in mission work. Strictly biblical preaching should not be the privilege of Protestant missionaries. We should make efforts to lead people to the Bible, especially young Christians. St. Jerome said: "Ignorantia scripturarum ignorantia Christi est".

The New Testament gives us the right to 'creative freedom'. It gives us the right to refer back to much that is more important than what was added and developed later. This is the leitmotiv of this study conference, namely that the young churches must seek their own authentic forms of Christian life using sources of faith as their springboard.

---

Professor Bernard Villeke, Würzburg, gave a talk on THE CHURCH-FORMING TASKS OF MEMBERS OF THE APOSTOLATE ENGAGED IN MISSION WORK.

'Mission' is more than the forming of a church: the church is not an end in itself. Nonetheless, church formation is an important task. What should be the characteristics of this church? Distinguishing features of a living church are:

- It is an integral part of society and creates no ghettos
- It is theologically relevant i.e. based in the spiritual scenery of its own people and playing a role there
- It is functionally significant i.e. does not live entirely for itself. Its institutions have a meaning and are necessary.

The present situation of the Church in mission countries leads us to consider urgently and seriously whether it answers these expectations. Some tasks for the future are urgent:

- Church leadership should lie in the hands of local leaders. There is still enough work for foreign workers.
- Unfailing striving for financial independence.
- Collaboration with the young states and the available religious powers should constantly be sought
- Proper selection and formation of future members of the apostolate.

---

Bishop Wagner, Auxiliary Bishop of Linz made a few very precise statements regarding: THE PRINCIPLES OF THE CHALLENGE OF INTERNATIONAL DEVELOPMENT.

Among other things he stressed that the development challenge should not be played off against the mission or vice-versa. The church development challenge must become one with that of the state. It must concern the whole man, not just single aspects. The foremost general maxims of development work are solidarity and sharing. All nations including the industrial nations can and should offer each other mutual assistance, for this is an act of international agreement and thus furthers peace.

---

Professor Baumgartner, Freiburg, Switzerland, spoke on LITURGY, MUSIC AND ART IN MISSION COUNTRIES. His statements are likely to be of special interest to missionaries for he gave many practical examples of what could be realized in this field. As indispensable principles for a Christian liturgy he mentioned among others:

- Christ becomes present in the celebrating community. We must therefore create a form of worship centred in Christ
- The liturgy is outward-looking: it means mission. The faithful must become dynamic

- The liturgy is a transmission of faith: as such it is the best method of adult formation
- The liturgy is praise of God

As to the concrete form the liturgy should take, attention must be paid to authenticity, adaptation, solemnity and 'de-westernization'. It should affect every field - language and symbols, singing and music, gestures and dance, art and architecture. It is a great pity that out of the great wealth of liturgical forms only the Holy Mass remains today. This impoverishment should soon be overcome. Monasteries now have a unique task in developing new liturgical forms.

---

At the close of the conference, there was much applause for the comments of two Protestant speakers.

Professor Gensichen, Heidelberg, gave a talk on MISSION AND SECULARIZATION.

The word 'secularization' is difficult to define since everyone means something different by it. He understood secularization as the historicizing of the Christian existence through mankind's emancipation from a sacral world, or in other words, the coming of age of man and the worldwide conception of the world.

Many supporters of secularization have now become more cautious, since several of their expectations were not fulfilled. It is still easy to deem secularization in the political, economic and scientific fields a positive phenomenon. This is not the case with religions, nearly all of which have already experienced and survived secularization. As far as secularization within Christendom is concerned, Professor Gensichen warned against over-pessimism and over-optimism. What are the tasks for the mission?

- The mission must help as far as possible to expose the exclusive claim of secularism. Not everything should be subject to western paternalism and neo-imperialism.
- The achievements of secularism will only have a positive and liberating effect as long as they remain within the framework of man. The mission must stress this constantly.
- The mission must go out to people wherever they are and take them seriously as they are. The creative freedom of man should not be hindered but men must realize that this cannot be without some restriction. Here the Mission has a permanent task.

---

Mr Meier-Schomburg, a Protestant minister from Vienna, spoke on THE ECUMENICAL DIMENSION OF CHURCH AND MISSION.

After a historical presentation of the development of ecumenism within the framework of the WCC, he commented on five principles of ecumenical understanding:

- Disunity within the church hinders missionary tasks
- Our mission is a privileged participation in the *Missio Dei*. Essentially mission is not our business but His.
- 'Mission' is the raison d'être of the church. Catholics have always known this. Protestants only realised this again in the course of the move towards ecumenism.
- Ecumenism means Church renewal. This has painfully been realized by all. The point is - what are the characteristics of a church that is an instrument for God's plan for salvation? One thing is certain, it cannot be in disunity and conflict.
- The 'oneness' of the church strictly speaking signifies the 'oneness' of the world.

Fears that the ecumenical movement might develop into a social movement should have been dispelled at Canterbury in 1969. Preaching the Gospel is and remains the chief task of the church. The difficulty is that we Christians today have a parochial outlook in a world that is 'world-wide'.

---

END OF SUMMARY

Fr. Georg Lautenschlager, cmm  
Rome, v. S. Giovanni Eudes 91  
27th October 1971

Translated from the  
German by A.A.

ETUDE DE LA MISSION - SEMINAIRE DE VIENNE EN SEPTEMBRE 1971

L'EGLISE PARMIS LES NATIONS - LES JEUNES COMMUNAUTES TROUVENT LEUR VOIE

Sommaire de la Conférence dont les actes sont publiés par:

Austria Pontifical Mission Work, Seilerstätte 12,  
A-1010 - VIENNA

L'Eglise Missionnaire comme Sacrement de Salut - Théologie de la Mission et de l'Eglise

L'Orateur faisait ressortir que mis à part les facteurs extérieurs créant des difficultés pour le travail missionnaire actuel, les raisons missionnaires prédominantes, elles-mêmes ne suffiraient plus.

Salut des âmes: La mission ne s'adresse pas seulement aux âmes mais aussi aux gens dans leur corps et leur âme ensemble.

Conversion des païens: Nous pensons plus positivement aujourd'hui aux possibilités de salut pour les non-chrétiens.

L'Implantation des Eglises: Cette raison peut être mise en question parce que le caractère de "Témoignage et Service" de l'Eglise pourrait être ombragé par l'Ecclésiologie. Le Royaume de Dieu n'est pas seulement l'Eglise dans sa forme actuelle, mais il embrasse le monde entier, parce que l'Eglise est le sacrement de Salut pour tous les hommes. L'Eglise fait partie de la mission et pour cela, celle-ci est une part active et centrale de l'Eglise. L'Eglise n'est pas le but mais l'instrument au Service de Dieu pour le bien du Monde comme sacrement de Salut; en tant que telle, elle devient un signe pour tous les hommes à travers la prédication de l'Evangile, la Constitution du Corps Mystique du Christ et à travers son action thérapeutique sur l'homme. Par leur engagement social et politique, les hommes doivent faire tout ce qui est en leur pouvoir, mais la réalisation du Règne de Dieu et des promesses le concernant, dépend seulement de Dieu.

La Bible dans la prédication missionnaire

L'orateur insiste sur une utilisation plus fréquente de la Bible dans les Ecoles Missionnaires et par les Missionnaires eux-mêmes. La Bible doit être prédominante sur toutes les autres formes d'instruction. Notre catéchisme actuel présente une Evangélisation limitée à un certain aspect Européen temporaire. Dieu lui-même est présent dans le Nouveau Testament et c'est dans celui-ci où nous devons puiser: les jeunes Eglises doivent rechercher les formes authentiques de vie chrétienne utilisant la foi comme tremplin.

Promouvoir les Communautés ecclésiales: la fonction de la Mission

L'Eglise n'est pas un but en elle-même: la Mission est plus que la fondation d'une Eglise. Une Eglise Vivante devrait être intégrée dans la Société et jouant son rôle dans le cadre spirituel de son peuple. La situation actuelle de l'Eglise dans les pays de mission conduit à la question suivante: L'Eglise rejoint-elle ses aspirations ?

- Voici quelques urgences:

- La Direction de l'Eglise devrait être dans les mains des élites locaux
  - effort pour une indépendance financière
  - collaboration avec des jeunes états et des pouvoirs religieux
  - sélection et formation particulières de futurs membres pour l'apostolat.
- Il ressortait que la solidarité et le partage devraient venir en tête dans le développement.

#### Liturgie, Musique et Art dans les pays de mission

Le besoin était exprimé pour des nouvelles formes liturgiques centrées dans le Christ avec une plus grande ouverture sur le Monde dans le rôle de louange à Dieu et de transmission de la Foi.

#### Mission et Sécularisation

L'Orateur mettait en garde contre un pessimisme ou optimisme exagéré concernant la sécularisation dans la Chrétienté. L'Eglise doit constamment insister sur le fait que les réalisations du sécularisme auront seulement des effets positifs et libérateurs aussi longtemps qu'ils resteront à l'intérieur du cadre de l'homme.

#### Dimension Oecuménique de l'Eglise et Mission

On a critiqué la vision trop particulière dans ce monde Universel.

(Traduit de l'Anglais  
par A. FERNANDEZ )