

SEDOS 72/185

EXECUTIVE COMMITTEE

A meeting of the Executive Committee of Sedos will be held on THURSDAY, MARCH 16, 1972 at 1600 at the Sedos Secretariat with the following Agenda:

1. Quarterly Report of the Executive Secretary
2. The Study on "The Role of the Overseas Missionary in the Local Church"
(Follow-up of Small Group discussions at General Assembly Meeting of 29 February 1972 -- SEDOS 72/186 ff)
3. Request from Fr. Moody pa, Editor, for clearance for coming issues of "Joint Venture". (Copy sent to each member of Committee).
4. Other Matters.

B. Tonna
Executive Secretary

A meeting of the 34th Assembly of Generals was held on Tuesday, February 29, 1972 at 4:00 PM at the OMI Scholasticate, 78A via della Pineta Sacchetti, Rome. The following Reverend Fathers, Brothers and Sisters were present:

Fr. T. Agostoni fscj; Sr. T. Arbert osu; Sr. C. Brandt icm; Fr. A. Bundervoet msc; Sr. M. Conroy fmm; Fr. S. Coughlan o-carm; Sr. A.M. de Moraes crsa; Fr. Denis ofm-cap; Sr. G. de Thélín rsc; Sr. A. de Vreede scmm-m; Sr. M. Josée Dor sa; Sr. A. Dufault fmm; Sr. J. Dumont sfb; Sr. B. Flanagan sfb; Sr. Francis sfb; Sr. A. Gates sa; Fr. W. Goossens cicm; Bro. V. Gottwald fsc; Fr. N. Hanrahan mhm; Sr. M.H. Hoene ssnd; Fr. K. Houdijk cssp; Sr. M. Keenan rscm; Fr. Georg Lautenschlager cmm; Sr. M. Danita McGonagle ssnd; Fr. Mockenhauptger msf; Fr. Peeters msf; Fr. Y.Périgny omi; Fr. V. Poggi sj; Sr. M. Rosaire cps; Sr. E. Ryan snd-n; Fr. F. Sackett omi; Fr. R. Sáinz cm; Fr. J. Schotte cicm; Sr. M.E. Tarpý snd-n; Fr. F. Westhoff msc; Sr. V. Wingerter osu.

In the Chair: Fr. Th. Van Asten pa, President
Secretary: Fr. B. Tonna

Fr. Van Asten welcomed two new observers -- the MSF and the CPS.

1. The Minutes of the 33rd Assembly of Generals (SEDOS 72/1 ff) were taken as read and approved.

2. The second item on the Agenda (SEDOS 72/134), the "Report of the 'Joint Venture' Committee" (SEDOS 72/135-137) was presented by Fr. J. Schotte cicm. Fr. Schotte highlighted the "Recommendations" and "Financing" parts of the report, following which he thanked the other members of the Committee -- Srs. M. Keenan rscm, A. Oosschot scmm-m, and Fr. F. Moody pa (Editor of "Joint Venture"), and pointed out that each represented a different sector of Sedos' interest.

A) The question was raised from the floor as to how many copies are printed, and answered that there are 1,000 in English and 500 in French. This allowed for some leeway in providing additional copies to the member Generalates.

B) Fr. Van Asten added the thanks of the Assembly to Fr. Schotte for his contribution. He then asked for a show of hands as to approval of the report, reiterating that there will be no increase in the expenditure for "Joint Venture" as voted by the December Assembly. He did, however, draw the group's attention to the amendment of the budget (SEDOS 72/137) to eliminate the projected "income" based on the recommendation that it continue to be a free publication. The Assembly approved the report and the amended budget (Agenda Item 3)

3. Agenda Item 4, "Theology of the Local Church: The Situation": Fr. Van Asten provided the following background:

- A year-long study of the "Role of the Overseas Missionary in the Local Church" had been approved.

- A preliminary "brainstorming" session on this subject was held on February 11, 1972 under the chairmanship of Sr. Barnett scmm-t and Fr. Mondé sma. From this came a number of ideas and suggestions on organizing the study. These were summarized by the Sedos Secretariat and submitted to the Executive Committee -- which will be responsible for the guidance of the study -- (SEE "Summary of a Brainstorming Session 11 Feb 1972/138-140, AND "Main Topics and Methodology of the Study"....Proposed by the EC for discussion at the 34th Assembly of Generals, SEDOS 72/141).

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- It was decided that before the Study be formally launched, we should get a "theological clarification" of the concept of the Local Church, later going into the practical study of our role as missionaries in the Local Churches, with reference to both those to which and from which we are sent. This theological study had been undertaken by Commission VI of the Union of Superior Generals two years ago. Fr. A. Bundervoet msc -- who was a member of this Commission -- was, consequently, asked to undertake such a theological clarification.

Fr. Van Asten then said that after the report by Fr. Bundervoet, the participants would break into small groups to discuss the topics and methodology proposed by the Executive Committee (SEDOS 72/141), with the Chairmen of these groups later giving their reports.

Fr. Bundervoet then gave his report in French and Fr. Tonna later summarized it in English. (At a request from the floor -- because of the importance of this report -- the full text in French, together with a complete translation in English follows these Minutes, SEDOS 72/191 ff)

Fr. Van Asten thanked Fr. Bundervoet and recommended that this theology be kept in mind before attacking the practical problems of the study. He then elaborated on the "Topics and Methodology" suggested by the Executive Committee:

- During the year, a number of small groups would be formed.
- Each group would have its own chairman.
- Each group would tackle the same topic -- with no one of its parts reserved to any group since every aspect concerns us all, and the ideas and experiences of everyone should be shared.
- The chairmen of these groups would later meet to see how far each group had advanced so as to determine the next step to take in the study.
- The purpose of the small group discussion at this meeting was to study the topic and methodology presented, suggest changes or additions, and obtain the approval of entire group.

(As a result of the indication of languages -- French and English -- for the small group discussion, there were 10 in a French-speaking group, and 2 English-speaking groups).

4. Following the small group discussion, which went on for approximately an hour, the following reports were given:

A) English-speaking Group No. 1 - Sr. M. Keenan rscm, Chairman: As to the presentation in general, the group noted:

- The emphasis seems to be on what the Local Church needs -- what could we do for the Local Church? There seems to be very little emphasis on dialogue with the Local Church -- listening to the people as they rediscover themselves and give rise to a new Local Church through this dialogue.

- The Outline did not consider certain basic questions which the "brainstorming" session had raised -- Are we still wanted at all? What is our "Role as Missionaries?"

- The Outline in some cases developed one thought too much and in other cases, not enough.

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- As to the section "What Overseas Missionaries Could Do" -- there are (5) alternatives but perhaps more could be added. Also, in this section it was not clear what we mean by the words "traditional" and "unevangelized" areas....i.e. does "unevangelized" mean where the Gospel has not been preached, not taken root, or had been lost?

- The wording re "models of the religious life" was felt to be too abstract. A more basic point was "What is the contribution of religious life to the Local Church?" This problem was more complex than the presentation suggested. Such points as the presence of one religious congregation in one particular church, and the relationship between the hierarchy and religious life in missionaries should be considered.

- There should also be more focus on the laity.

- Also, the point, "What the Overseas Missionaries should not do" was considered sketchy.

- The group suggested that No. 10 of Methodology become the basic point to be considered. We should establish how the Local Churches see us and how we see them. Perhaps there should be a parallel study on "listening to the Local Church" -- through their representatives in Rome or through our visit to them.

- In preparation for the study, it was suggested that a special group be formed to take the suggestions of the General Assembly, develop the Outline, and modify it so that it could become a more fruitful basis for the study by individual groups.

- As to forming the small groups, it was suggested that this be done on a neighborhood basis, but a balance kept of different types of religious congregations.

B) English-speaking Group No. 2: Fr. F. Sackett omi, Chairman; Sr. E. Ryan snd-n reported, starting with the main conclusions and then gave the comments:

- A practical way to proceed would be adopt the section from the "Summary", No. VI, "Practical Suggestions":

"One can begin by -

- a) - asking why the role of the overseas missionaries is being questioned by the local churches in the Third and First Worlds.
- b) - drawing up and circulating a list of these and other questions.
- c) - focusing on a few areas representative of the general pattern.
- d) - gathering the facts: what are the local bishops, clergy, religious and laity thinking and doing about their needs?
 - reflecting upon these facts.
- e) - setting up a core group to contact resource persons, conduct special studies and solicit the participation of generalates.
- f) - setting up different groups to study specific questions e.g.
 - i) the position of the receiving church in the Third World
 - ii) the position of the sending church in the First World
 - iii) the position as regards pastoral roles
 - iv) the position as regards developmental roles."

However, as the discussion proceeded, two different points of view were being expressed by the group:

(1) An inclination to think of this study with more sophistication of means and methodology even if we do not necessarily adopt the scientific and academic approach.

(2) A concern to describe this operation as an exploration of common problems by the members of the groups -- persons interested in talking about, understanding and doing something about common problems on the basis of experience gained concerning relationships between Overseas Missionaries and the Local Churches.

- One suggestion -- made several times -- was that one way of getting the study or exploration started would be a statement of the problems or concerns about this problem. This could form a background for the study and the various phases that could develop. Some thought it best to ask the Superior Generals to state this in writing and place the results at the disposal of all. Another suggestion -- as an alternative -- was to do this by "interviewing" the Superior Generals (who would have been briefed beforehand), and these responses would then be made available. A comment made by one of the group was that if this method is used, perhaps we could get some helpful suggestions from people who are experienced in doing this sort of thing -- such as experts from FAO who could suggest avenues of approach -- so as to avoid a waste of time in asking useless questions before we arrive at the heart of the matter.

- Sr. Ryan later commented that the subject as presently stated was so vast that perhaps it should be re-worded to conform to the reality of experience of Sedos Members by narrowing it down. Eventual specialization could also be envisaged for the groups -- by topic or by country.

C) French-speaking group: Chairman: Sr. Marie Josée Dor sa:

- Today's Mission seemed to be moving towards "inter-church aid", and away from "planting new Churches". This called for a new fundamental attitude on the part of our missionaries: to know how to listen and how to accept the options made by the Local Church.

- The term "traditional role" used in the study Outline to describe the evangelization process was not a happy one. Serious reflection, however, should be devoted to the "re-evangelization" process demanded by certain areas. Again, it is a question here -- as in other cases -- to know how to "play second fiddle", all the while making the point that the missionary is a full member of the Local Church.

- Point 8 of the guide ("The new attitudes demanded by these roles -- IV a of the Summary") should be developed.

- It was agreed that the groups should study the same topic, but that these groups should cover as many languages as possible.

- Eventually, the topics could be tackled by country or by other criteria.

- The Secretariat should be guided by the groups as regards "Situation Reports" and current documentation efforts.

5. Fr. Van Asten observed that the groups had touched on quite a number of aspects of the problem which would be part of the study, but which were not intended to be touched upon today. He summarized the conclusions as follows:

- A) Re-study the results of the "brainstorming" session for inclusion in the study.
- B) Have an Agenda Committee finalize an Agenda (or Working Paper). This committee would be formed insofar as possible from among the Chairmen who will guide the discussions.
- C) Begin the study.

He added that the formation of the groups by regions and balance would be taken into account and this was assigned to Fr. Tonna who was in the best position to do this.

- The above proposal was accepted by the Assembly.

6. It was decided that an invitation to the members to participate would be sent out as soon as possible (SEE SEDOS 72/179 and 180). Fr. Van Asten asked if the Executive Committee should review the responses with a view to selecting Chairmen and this was approved by the Assembly. (The comment was made that the "neighborhood" criterion should not supercede the "competence" criterion. The language criterion should also be applied.)
7. It was agreed that although it would be very useful to have the Superior Generals put their ideas down on paper, a large number of them have been represented at this meeting (and at the "brainstorming" session), so this need not be done in order to save time in getting started. (One comment from the floor was that maybe one or two interviews should still be obtained).
8. The question of how we hear the "voice" of the Local Churches in our discussions during the year was answered by Fr. Van Asten with the comment that -- unfortunately -- we don't have many representatives of these Churches in Rome. However, a large number of Sedos members are familiar with their attitudes and problems, and we will do what we can to get the Local Churches involved. The study would not be finalized until we have feedback.
9. Fr. Van Asten thanked the participants and the meeting closed at 7:15 p.m.

B. Tonna/G. Tierney

La Théologie de l'Eglise Particulière

Comme le thème de cette année: "Le rôle du Missionnaire étranger dans l'Eglise Locale" nous invite à prendre un départ, c'est dans la clarté, autant que possible, que nous voulons tenter d'approfondir un peu le contenu du terme: Eglise Locale par une étude qui a déjà été faite, (il y a deux ans) par la sixième commission des Supérieurs Généraux. L'étude n'était qu'une ébauche et de celle-ci nous voulons vous donner quelques idées.

L'unité du genre humain: c'est le rêve de Dieu sur les hommes.

L'unité de son Eglise en est la condition fondamentale.

Cette unité Dieu veut la réaliser dans le respect profond des différents peuples. (Cela signifie que Dieu veut la pluralité des Eglises dans l'Unité). C'est dire qu'il veut des Eglises qui s'incarnent dans des peuples différents par la culture, par la langue, par les mœurs, par la propre histoire etc... Les fondements théologiques de l'Eglise Particulière ou Locale sont basés sur l'Incarnation du Christ, qui, en voulant être un des nôtres, nous est apparu comme un homme Palestinien, nous transmettant le message du Père à travers les paroles, les images, les exemples, les paraboles empruntées à la vie de son pays. L'Eglise doit continuer cette Incarnation du Christ dans la vie des Peuples. C'est dans leur langue, selon leur manière de penser, de s'exprimer, dans leurs images que doit-être transposé la révélation et les valeurs que Jésus a léguées aux hommes.

Quand le Christ est entré dans notre histoire humaine, sa vie a épousé les formes de vie de l'homme méditerranéen. Pour comprendre sa personne et son message, on sera aidé énormément par une étude approfondie de son peuple, de son temps et du courant des idées de son milieu. Cela veut dire que son incarnation est très concrète et va très loin. Nous en verrons les conséquences jusque dans la célébration de l'Eucharistie: ce n'est pas le pain et le café ou le thé, mais le pain et le vin, la nourriture et la boisson de l'homme méditerranéen qui seront choisis comme signe de la nourriture spirituelle qu'il donnera aux hommes. L'incarnation est concrète et elle nous invite à la rendre concrète dans tous les peuples du monde.

Après le Christ, la Jeune Eglise de Jérusalem s'est incarnée dans le peuple Juif. Plus tard, quand l'Esprit Saint pousse les Apôtres à franchir les frontières du Judaïsme pour s'adresser aux païens, le Concile de Jérusalem reconnaîtra d'emblée que ces communautés issues du paganisme aient leur visage propre. L'histoire politique s'en mêlera jusqu'à opposer St Paul à St Pierre, mais on ne touchera pas au principe. Ainsi, il est établi clairement dès le début, que les peuples ne doivent pas désavouer leurs origines pour se faire chrétiens, pas abdiquer leurs valeurs réelles, mais au contraire, elles sont sollicitées de rester fidèles à toutes les valeurs réelles qu'elles intégreront dans la vie de la jeune Eglise. Sans l'arrière fond de l'Asie mineure de son temps, le message de St Paul ne saurait être compris.

Le Seigneur disait: "Comme le Père m'a envoyé, Moi, Je vous envoie dans le monde entier".
St Paul dira: "Je vous transmets ce que j'ai reçu moi-même..."

Il y a le message du Christ à transmettre; il y a les sacrements autour de l'Eucharistie à transmettre; ou bien est-il préférable dire: il y a le Christ à transmettre... C'est le même Christ qui, partout, est transmis dans les Eglises. C'est là le fondement de l'unité. Comme cette Eglise est la continuation de l'Incarnation, elle aussi devra s'incarner dans la vie même des peuples. C'est là, le fondement de la pluralité. L'Eglise entrée dans l'histoire des humains s'est intégrée dans ses histoires dans ces cultures si différentes de ces peuples.

EGLISES PARTICULIERES - EGLISES LOCALES

Eglise particulière est ici distinguée par rapport à l'Eglise Universelle. Dans l'Ecriture et les documents très anciens, on emploie indistinctement le singulier et le pluriel. On parle des "Eglises" en parlant de groupes particuliers de chrétiens. Autour de ce sujet, plusieurs choses sont à noter:

1. Selon les meilleurs exégètes, il est difficile, voire impossible de savoir si c'est le pluriel ou le singulier du mot "Eglise" qui a été le premier en usage. Ainsi, si l'Eglise Universelle est considérée comme de droit divin, il n'y a pas de raison a priori pour exclure cette même note pour les Eglises particulières. Le mot a la même signification dans les deux applications et dans la relation des deux au Christ. En d'autres mots aussi l'Eglise particulière est appelée "Eglise de Dieu".
2. La pluralité des Eglises est normalement déterminée par le territoire. Les textes du N.T. ont ici une portée variable: parfois, c'est l'Eglise domestique qui est appelée "Eglise" (cfr Rom. 16,5); très souvent, il s'agit d'une cité, d'une ville (comme au début de la plupart des Epîtres de St Paul; parfois même ce nom porte sur toute une région comme la Judée et la Galilée (cfr Actes 9,31), ou sur l'Eglise Universelle :Eglise de Dieu (Actes 20.28). De propos délibéré nous aussi, nous laissons cette détermination régionale dans le vague, puisque ce seront les circonstances concrètes qui délimiteront l'Eglise Particulière.
3. Est reconnu comme Eglise particulière, celle qui a une direction stable, avec autour de l'Evêque un presbytérium et des ministres inférieurs. Nous ne parlons donc pas des paroisses où un prêtre travaille au nom de l'Evêque, ni de réunion de petits groupes.
4. Ce serait un malentendu que de considérer l'étude des Eglises locales comme en opposition avec l'unité de l'Eglise. Toutes les Eglises particulières trouvent leur unité dans le Christ et dans le Siège de Pierre, dont elles reconnaissent la primatie. Celui-ci exerce la présidence sur toute cette communauté d'amour protège la diversité justifiée tout en prenant soin qu'elle ne nuise pas à l'unité, mais la favorise plutôt. (cfr. L.G.13).

Après ces précisions nous pourrions formuler clairement l'énoncé suivant:

L'Existence d'Eglises particulières est de droit divin, de sorte qu'elles ne peuvent être supprimées par les hommes et que ceux-ci ont l'obligation d'en chercher et d'en appliquer toutes les conséquences.

Pour ne pas vous fatiguer par de longues preuves théologiques, contentons-nous de citer quelques textes des Actes des Apôtres: 5, 11: La communauté des disciples du Christ est appelée simplement: Eglise. Au chapitre 8,1 on parle explicitement de l'Eglise qui est à Jérusalem. Le texte 9,31 parle de l'Eglise de Judée, de Galilée et de Samarie. Et à 20, 28 St Paul parle des presbytres que l'Esprit Saint a constitués comme évêques pour gouverner l'Eglise de Dieu. Notez bien : cette Eglise de Dieu n'est pas l'agglomération des Eglises particulières, n'est pas le résultat de l'addition des Eglises locales, mais ce sont précisément ces Eglises particulières qui actualisent, qui rendent présente chacune à sa manière cette une et même Eglise de Dieu. C'est là une doctrine très importante du dernier Concile.

Nous nous arrêtons un moment à la doctrine Eglise-Corps du Christ.

Dans la première épître aux Corinthiens et l'Épître aux Romains, c'est l'Eglise particulière qui est le corps du Christ, avec l'accent sur l'unité de tous les membres, détenteurs de dons différents. Pour les Épîtres aux Colossiens et aux Ephésiens c'est plutôt l'Eglise Universelle qui est le corps du Christ, avec l'accent sur l'unité des Eglises Judéo-Chrétiennes et les Eglises Helléniques, réconciliées en un seul corps par la mort de Jésus sur la croix (Eph. 2, 14; 3, 6; 4, 5)

Conclusion: Nous n'allons pas conclure que le sens "universel" était avant le sens "particulier" ou vice versa. Peut-être que le problème n'existe pas. En tous cas: la perspective est la même dans les deux sens: les élus sont convoqués par le Christ en Dieu. De la même manière nous croyons en l'Eglise une et universelle d'un côté, et en l'Eglise particulière de l'autre côté, comme sa réalisation et présence concrète, comme étant de droit divin.

Dans toute l'anthologie qu'on pourrait faire dans les Pères de l'Eglise, permettez-moi de vous citer un seul texte, de S. Polycarpe: "L'Eglise de Dieu en Pèlerinage à Philippe soit saluée": **Comprenons**: l'Eglise de Dieu en pèlerinage aux Indes, à Tanzania, au Vietnam soit saluée...

Le Concile du Vatican II (L.G. 26.1) le formulait de la façon suivante: "Dans toutes les communautés, si modestes et pauvres qu'elles fussent le Christ est présent pour en faire l'Eglise Une, Sainte, Catholique et Apostolique".

Application à l'Eglise du temps des Apôtres.

C'est à l'état fort que le problème de la pluralité dans l'unité s'est posé dans la jeune Eglise. L'autorisation donnée aux Eglises issues du paganisme de ne pas être une copie des Eglises Judéo-chrétiennes, mais d'être soi-même a été reconnue au Concile de Jérusalem en 49. Si l'affaire s'est compliquée plus tard, ce n'était pas pour des raisons théologiques, mais par des pressions politiques de la part des Judéo-chrétiens, qui luttèrent pour leur subsistance dans le milieu Juif. Paul sera le protagoniste aussi bien de la liberté des communautés Helléniques d'avoir leur visage propre, que de l'unité entre les deux groupes.

Plus on pénètre dans la vie concrète des communautés Judéo Chrétiennes et pagano-chrétiennes, plus on étudie l'arrière-fond des épîtres que St Paul leur a adressées, plus on constate combien celui-ci est tributaire de la pensée et de la vie jusque dans la terminologie et les images de ses contemporains d'Asie-Mineure et de sa propre histoire juive.

C'est là sa manière d'incarner la jeune Eglise dans les différents peuples à qui elle prêche la Bonne Nouvelle.

Quelques Observations:

1. Le Père Yves Congar note bien à propos que l'Eglise Occidentale considère surtout l'universalité et qu'au cours de son histoire elle n'a pas toujours assez fait attention à la diversité dans l'unité; tandis que l'Eglise Orientale a été plus sensible aux variétés particulières des groupes, et cela sans danger pour l'unité. L'esprit catholique vrai devra faire attention aux deux aspects.
2. Répétons une fois de plus que les Eglises particulières ne sont pas des parties constitutives ou intégrales d'une fédération ecclésiastique, mais plutôt l'actualisation de l'Eglise Universelle. De là toute l'importance de leur union et communion avec les autres Eglises et surtout avec l'Eglise de Rome. Car cette communion est hiérarchique; ce qui comprend subordination et coordination avec le Siège premier et suprême.
3. La doctrine que nous venons d'exposer donne fondement à la diversité des Eglises dans l'unité de l'Eglise Universelle. Dieu a voulu, Dieu veut qu'il y ait des Eglises particulières. Cela signifie : des Eglises qui s'incarnent dans les peuples en s'adaptant à ces peuples qui reçoivent la Bonne Nouvelle. Cette "incarnation" ne leur est pas péniblement permise, mais est un DEVOIR A REMPLIR IMPOSE PAR SON FONDATEUR.

Conséquences Théologiques:

1. Parlant de la théologie dans un langage plus contemporain, mais sans prétendre d'en donner une définition adéquate, on pourrait la définir (avec le Congrès théologique de Bruxelles de 1970): "Une réflexion sur notre foi et notre expérience chrétiennes dans un temps et une culture déterminée". Cette définition situe la théologie beaucoup plus dans son milieu et dans son temps et la constituera aussi beaucoup plus tributaire des contingences environnantes. Il en résultera une responsabilité plus grande pour les Eglises particulières de discerner dans toutes ces données les valeurs universelles et permanentes.
2. A côté de la théologie scientifique il y a ce que l'on pourrait appeler la théologie kérygmatisque. Elle devra porter les vérités et les valeurs chrétiennes à un peuple déterminé et concret, à travers une langue, une culture, une manière de penser propre. A cet effet le missionnaire devra connaître ce peuple, sa langue, sa culture, sa manière de penser et de s'exprimer. L'ethnologie et la linguistique sont ici présumées; la sociologie et la psychologie sont des sciences auxiliaires d'importance primordiale. Dans la théologie kérygmatisque entre aussi la catéchèse. Partout, on prêche un et même Christ, mais le mode sera très différent.
3. Pour ce qui est de la LITURGIE: un DIEU, un Seigneur, un baptême; mais diversité de peuples, de cultures, de langues, de structures sociales, et par conséquent: diversité de rites, de formes de piété, de prières et chants, de vêtements, de style d'art, etc. Diversité dans la discipline ecclésiastique : diversité de nations et de traditions, de mœurs et d'usages, de systèmes administratifs. Cela se reflète dans la vie de l'Eglise.

Conséquences Pastorales immédiates:

1. L'Eglise est le peuple de Dieu, réuni autour de l'Evêque. L'Evêque seul n'est donc pas l'Eglise. L'Evêque fait partie de l'Eglise qu'il conduit. Cette Eglise doit s'incarner dans le peuple. Toute la pastorale devra tenir compte du presbytérium et du peuple, sinon cette incarnation est illusoire.
2. L'activité missionnaire considérée comme un échange entre les diverses Eglises Particulières est une des expressions les plus frappantes de l'universalité et de l'unité de l'Eglise. Le missionnaire quitte son pays pour rejoindre un pays d'adoption. Dans la plupart des cas désormais, il est envoyé dans une Eglise Particulière déjà existante, avec une communauté de fidèles plus ou moins nombreuse et une hiérarchie. Ce ne sera plus pour "fonder l'Eglise", selon une expression qui a eu un long succès, mais pour apporter à une jeune Eglise sa collaboration pour qu'elle continue et affermisse sa tâche missionnaire. Car c'est avant tout cette Eglise Particulière qui doit être, elle-même missionnaire dans son propre territoire. A Kampala Paul VI disait: "Dorénavant vous, Africains, vous êtes vous-mêmes missionnaires dans vos propres territoires." Le missionnaire qui vient du dehors devra donc d'abord être accepté dans la communauté d'adoption, il devra s'y insérer pour en devenir un élément intégré. S'il s'agit d'un prêtre, il devra être accepté dans le "Presbytérium" de l'Eglise particulière. On n'insistera jamais trop sur cette idée: que c'est l'Eglise particulière elle-même qui doit être missionnaire dans son propre territoire. Le travail missionnaire ne se fait pas en dehors, ou parallèlement à elle, mais PAR ELLE ET EN ELLE.
3. L'aide donnée par une Eglise Particulière à une autre doit toujours viser de rendre l'Eglise aidée "self-supporting" et cela le plus vite possible. Il faudra donc éviter toute manière d'aider qui rendrait cette Eglise de plus en plus dépendante.
D'un autre côté, il ne faut pas qu'une Eglise soit tellement "particulière" qu'elle refuse, au nom de sa particularité, une aide nécessaire qui lui est présentée avec tout le respect voulu. En ce cas la "particularité" devient "exclusive", ce qui ne s'accorde pas avec l'unité et l'universalité de l'Eglise.
4. Le Christ est le principe d'unité entre tous les peuples et entre toutes les Eglises Particulières. Son "Incarnation" dans les divers peuples et en même temps le principe d'unité et d'universalité de l'Eglise; elle est aussi le principe de la diversité de ces Eglises tellement différentes par les cultures et les formes d'expression. Cela veut dire que le missionnaire qui vient se mettre au service d'une "Jeune Eglise" devra penser: que celui qui se met au service d'un autre doit agir dans le sens voulu par celui qui demande. Donc le missionnaire ne vient pas créer une Eglise à l'image de son Eglise d'origine, mais il vient aider pour que cette Eglise d'adoption puisse se développer, selon sa nature propre, pour croître vers sa plénitude dans un mode adapté au peuple.

ASSEMBLY OF GENERALS

English Translation of: "THE THEOLOGY OF THE 'PARTICULAR CHURCH'"

by: Fr. A. Bundervoet msc

The topic of this year, "The Role of the Overseas Missionary in the Local Church" invites a particular introduction: a clarification (insofar as it is possible) of the concept of the "Local Church" and an effort to take a closer look at its contents. This can be done by referring to a study which was conducted two years ago by Commission VI of the Union of Superior Generals. The study was only a beginning, and I would like to share with you its major insights:

The unity of the human race: this is the dream of God for man. The unit of His Church is the basic condition to achieve it. He would like to achieve this unity through the deepest respect for the different peoples (which means that God wants the plurality of Churches in unity). This means that He wants Churches to become incarnate in peoples who differ in culture, language, traditions, history, etc. The Theological foundations of the "Particular" or "Local Church" are rooted in the incarnation of Christ who, deciding to be one of us, appeared among us as a Palestinian and handed over to us the message of the faith through the words, the images, the examples and the parables deriving from the life of His country. The Church must continue this incarnation of Christ in the life of peoples. It is in their language, according to their patterns of thought and experience, through their images, that the Revelation and the values which Jesus brought to mankind must be handed on to them.

When Christ entered human history, His life became wedded to the Mediterranean way of life. To understand His Person and His Message, a serious study of His people, His times, the ideas of His environment becomes a great help. This means that His Incarnation is very concrete, indeed, goes very far. We can see the consequences in the very celebration of the Eucharist: it is not bread and coffee or tea, but bread and wine, the staple food and drink of Mediterranean man, which are chosen as a sign of the spiritual food which He will give to men. Incarnation is concrete and it invites us to render it concrete in all the peoples of the world. After Christ, the young Church of Jerusalem became incarnate in the Jewish people. Later on, then the Holy Spirit pushed the Apostles to cross over the frontiers of Judaism and appeal to the pagans, the Council of Jerusalem recognized that the communities coming from paganism had a special profile. Subsequent political events became so involved as to polarize St. Paul against St. Peter, but the principle was never challenged. Hence, it was clearly established from the very beginning that the peoples did not have to give up their origins in order to become Christians or to abandon any authentic values -- indeed, to bring these into the life of the young Church. The message of St. Paul would be incomprehensible without taking into account the background of the Asia Minor of his time.

The Lord had said "As the Father has sent me, I send you to the whole World". St. Paul says "I will hand to you what I myself have received". There is Christ's message to hand on. There are the Sacraments orientated towards the Eucharist to pass on, or, perhaps, it would be better to say simply: there is Christ to hand on . . . it is the same Christ who everywhere is handed on in the Churches. Herein lies the basis of unity. As the Church is the continuation of the incarnation, she must herself become incarnate in the very life of the peoples. Herein lies the basis of plurality. The Church once it enters the history of human beings becomes an integral part of their particular histories and cultures, histories and cultures which differ so widely from people to people.

PARTICULAR CHURCHES AND LOCAL CHURCHES

The Particular Church is here distinguished from the Universal Church. In the Bible and the older documents, the singular and the plural were used indiscriminately. One reads "of Churches" with reference to particular groups of Christians. Several points come to mind on this topic:

1. According to the best exegetes, it is difficult if not impossible to determine whether it was the singular or the plural of the term "Church" to be used first. Thus, if the Universal Church is considered of Divine Right, there is no a priori reason to exclude this same note in the case of the Particular Churches. The word has the same meaning in the two cases and in the relationships of the two to Christ. In other words, the Particular Church is also called the "Church of God".
2. The plurality of Churches is normally determined by territory. The passages of the New Testament vary here: Sometimes it is the domestic Church which is called "Church" (Romans XIV, 5); very often it is the case of a city or a town (as in the beginning of most of the letters of St. Paul); sometimes this term includes a whole region like Judea and Galilee (Acts 9, 31). Or even to the Universal Church: The Church of God (in Acts 20, 23). We deliberately leave this regional criterion a bit vague: in fact, it is only concrete circumstances which can finally establish the frontiers of the Local Church.
3. Meanwhile, we recognize as a Local Church a Church which has a stable direction with a presbyterium and lower ministers around the Bishop. We do not therefore refer to parishes where a priest works in the name of a Bishop or to meetings of small groups.
4. It would be a serious misunderstanding to consider the study of the Local Churches as somehow in opposition to the unity of the Church. All the particular Churches find their unity in Christ, and in the See of Peter whose primacy they recognize. This presides over all different communities of love, and safeguards the reasonable diversity, taking care all the time that this diversity promotes, rather than slows down the process towards unity (LG 13).

With this in mind, we can formulate the following statement:

The existence of Particular Churches is of divine right and so they cannot be suppressed by men. These have the duty to seek and activate all the consequences of this principle.

In order not to tire you with long theological arguments, I will limit myself to quoting a few texts from the Acts of the Apostles:

5,11: The Community of the disciples of Christ is simply called Church.

In Chapter 8, 1, there is explicit reference to the Church which is in Jerusalem.

In 9, 31, it is the case of the Church of Judea, of Galilee and of Samaria.

In 20, 23, St. Paul refers to Presbyters whom the Holy Ghost has appointed as "episcopos" to govern the Church of God. It is important to note that this CHURCH OF GOD is not an agglomeration of Particular Churches, or the sum of Local Churches. It is precisely these Particular Churches which bring to life and render present, each in its own way, the one and same Church of God. This is a very important doctrinal statement of the last Council.

We will now pause briefly on the doctrine of the Church as the Body of Christ. In the first letter to the Corinthians and in the letter to the Romans, it is the Particular Church which is the Body of Christ, with the accent on the unity of all the members who possess different gifts. In the letters to the Colossians and to the Ephesians, it is rather the Universal Church which is the Body of Christ, with the accent on the Judeo-Christian Churches and the Hellenic Churches reconciled in one body by the death of Jesus on the Cross: Eph. 2, 14-18; 3, 6; 4, 5.

CONCLUSION:

We do not mean to conclude that the universal dimension was there before the particular one or vice versa. Maybe the problem does not exist at all. In any case, the perspective remains the same in the two senses: The Chosen are called by Christ in God. In the same way we believe, on one hand, in the one and Universal Church, and on the other in the Particular Church -- as of Divine Right -- as "a coming to life" (or activation) and presence of the one Church. From the extracts which one could pick from the Fathers of the Church, let me quote one from St. Polycarp: "Greetings to the Church of God in pilgrimage in Philippi". We understand, "Greetings to the Church of God in pilgrimage in India, in Tanzania, in Viet Nam." Vatican Council II poses it in the following way: In all communities -- modest and poor as they are -- Christ is present to form the one Holy, Catholic, and Apostolic Church.

APPLICATION TO THE CHURCH OF THE APOSTOLIC ERA:

The problem of plurality in unity came to a head early in the young Church. The authorization, given to the Churches formed by ex-pagans, not to be a copy of the Judeo-Christian Churches, but to be themselves was recognized in the Council of Jerusalem in the year 49 AD. If the thing became complicated later, it was not for theological reasons, but because of political pressures from Judeo-Christians (who had to fight for their survival in a Jewish milieu). Paul became the champion both of the freedom of Hellenic communities to preserve their own profile and of the unity between the two categories of Churches.

The more one studies the concrete life of the Judeo-Christian and Pagan Christian communities, the more one learns about the background of the letters sent by St. Paul to them; the more one realizes how much the latter owes to the thought and life (even in terminology and in the imagery used) of his contemporaries in Asia Minor and of his own Jewish history. This is his way of leading the young Church to become incarnate in the different peoples to which it preaches the Good News.

SOME OBSERVATIONS:

1. Fr. Yves Congar rightly remarks that the Western Church considers above all the universality of the Church and that, during the course of its history, she did not always pay enough attention to diversity in unity. On the other hand, the Oriental Church is more sensitive to particular variations in specific groups and it does it without endangering unity. The authentic Catholic spirit must pay attention to both sides.
2. I would like to repeat once again that the Particular Churches are not the constituents or integral parts of an ecclesiastical federation, but rather the activation of the Universal Church. Hence, the importance of their union and communion with other Churches and, above all, with the CHURCH OF GOD of Rome, because this communion is hierarchical and it includes subordination to and coordination with the first and supreme See.

3. The doctrine we have just stated provides a basis for the diversity of the Churches in the unity of the Universal Church. God has willed, God wills, that there be Particular Churches. This means Churches which become incarnate in the peoples by adapting to the peoples who receive the Good News. This incarnation is not something which is grudgingly tolerated. It is A DUTY TO BE PERFORMED -- A DUTY IMPOSED BY ITS FOUNDER.

THEOLOGICAL CONSEQUENCES:

1. Speaking of Theology in more contemporary terms (but without pretending to provide an adequate definition), one could -- with the Theological Congress of Brussels of 1970, describe it as "reflection on our faith and on our Christian experience in a definite time and culture". This definition places theology more firmly in its environment and in its time and hence makes it more dependent on the conditioning of particular situations. There results a heavier responsibility for the particular Churches to discern the Universal, permanent values in the varying concrete situations.

2. Side by side with scientific theology, there is what one could call Kerygmatic Theology. This must bring the Christian truths and values to a definite and specific people, through a language, a culture, and patterns of thought which are its own. To this end, the missionaries must know the people, their language, their culture, their patterns of thought, and must know how to express them. Ethnology and linguistics are taken as sine qua non. Sociology and psychology are auxiliary sciences of prime importance. Catechesis is a part of Kerygmatic Theology. The same Christ is preached everywhere but in different ways.

3. As regards the liturgy: One God, One Lord, One Baptism, but diversity of peoples, cultures, languages, social structures, and consequently, diversity of rites, forms of piety, of prayers, of singing, of vestments, of art, etc.

Diversity in ecclesiastic discipline: diversity of nations and of traditions -- of customs and usages of administrative systems. This is reflected in the life of the Church.

PASTORAL CONSEQUENCES:

1. The Church is the people of God assembled around the Bishop. On his own, the Bishop -- therefore -- does not constitute the Church. The Bishop forms part of the Church which he leads. This Church must become incarnate in the people. All pastoral work must take into account the Presbyterium and the people -- otherwise incarnation is not serious.

2. Missionary activity considered as an exchange among the different Particular Churches is one of the most striking expressions of the Universality and Unity of the Church. Missionaries leave their countries to go to other countries "of adoption". In the majority of cases, they are sent to an already established Particular Church with a more or less substantial number of faithful and with a hierarchy. In practice, it will now no longer be a case of "founding the Church", (according to an expression which has for a long time met with success), but to bring to a young Church their contributions so that it can continue as a Church and also face its missionary tasks. Because it is above all this Particular Church which must be the missionary of its own territory. In Kampala, Paul VI said "henceforth you Africans are for your own territories your own missionaries". Missionaries who come from outside must, therefore, be accepted in the community of adoption. They must insert themselves in it to become an integral part of it. If they are

priests, they must be accepted in the Presbyterium of the Local Church. One can never stress this idea too much: It is the Particular Church which must be the missionary of its own territory. Missionary work is not done outside or parallel to it, but BY IT AND IN IT.

3. Aid given by a Particular Church to another must always be geared to render the aided Church self-supporting -- as quickly as possible. We must, therefore, avoid all ways of aid which render this Church more dependent. On the other side, it must not happen that a Church is so "particular" that it refuses (in the name of its "particularity") aid which it needs and which is offered to it with due respect. In this case, its "particularity" becomes "exclusive" -- a phenomenon which challenges the unity and universality of the Church.

4. Christ is the principle of unity among all peoples and all Particular Churches. His Incarnation in the different peoples is simultaneously the principle of unity and universality of the Church. It is also the principle of the diversity of these Churches -- Churches which are so different because their cultures and their forms of expression vary so much. This means that missionaries who go to serve a young Church must be very clear about the consequences: he who offers service to another must act in the direction chosen by those whom he serves. So, missionaries do not come to create a Church in the image of their Church of origin. They come to help so that this Church of adoption can develop according to its nature and can grow towards its maturity in a way adapted to its people.

(Translated by: B. Tonna)

LISTS OF DOCUMENTS RECEIVED DURING FEBRUARY

compiled by Sister Agnetta, S.Sp.S.

I. INTERNAL

<u>Code No.</u>	<u>Institute</u>	<u>Title of Document</u>
1.110	CSSP	Parallel Tragic Patterns in Life and Literature by B. O'Rourke, CSSP
1.111	SA	Unité - Pluralisme (Fascicule A).
1.112	SMA	Report on the State of the Society. (Copy also in French.)
1.113	SCMM-M	Popular Report of the Cultural Orientation Pilot Project in Bangladesh, 1969-70.
1.114	Ibid.	Summary of the Situation of Religious in Holland as perceived by Sr. Fidelis Hoefsmid. Also: Summary of a statement issued by the Provincial Council of the MSC to members in the Netherlands Province after their General and Provincial Chapters.
1.115	SA	Prayer and Community. (Copy also in French)
1.116	OMI	Identity Crisis in Priests, by J. Pasquier, OMI. (also in French)
1.117	Ibid.	Affective Maturity and Celibacy, by J. Pasquier, OMI. (also in French)

II. EXTERNAL

<u>Code No.</u>	<u>Organization</u>	<u>Title of Document</u>
4.425	BEA Conference and Congress Advisory Bureau, England	Calendar of special events in Europe, January 1972 to June 1973.
4.426	Ibid.	Conference Packages in Europe (brochure).
4.427	Archbishop of Durban, South Africa	Memorandum on Training for the Priesthood in South Africa.

<u>Code No.</u>	<u>Organization</u>	<u>Title of Document</u>
4.428	St. John Vianney Sem- inary, Pretoria	Where could a non-racial seminary be established?
4.429	Pagkakaisa, Philippines	What is Pagkakaisa Sa Pag-Unlad? (brochure).
4.430	Inter Documentation Co., Switzerland	1972 Catalogue Microfiche-Editions: Russian-Soviet Law.
4.431	Multimedia Interna- tional	An Ecumenical effort to communicate with communicators.
4.432	Institute of Develop- c ment Studies, UK	Rhodesia: The Settlement and After, by Ronald Dore (IDS Discussion Paper)
4.433	Conseil Missionnaire National, Paris	Liste des Documents.
4.434	Ibid.	Annonce de l'Evangile en milieu animiste Jao.
4.435	Indonesian Embassy to the Holy See	Indonesia: Il più grande arcipe- lago del mondo.
4.436	Ibid.	Le Religioni in Indonesia di Vincent Monteil.
4.437	Catholic Relief Ser- vices, Geneva	Activities in 1972--Honduras.
4.438	Adalberto da Postioma	Il Concetto di storia in Teilhard de Chardin.

THE CHANGING IMAGE OF THE MISSIONARY

The last issue of KERYGMA, the quarterly of the Institute of Missionary Sciences of the University of St. Paul, Canada (Vol. 5, 3-4, 1971) was devoted to the "changing image of the Missionary". As this provides interesting insights into our study topic of the year, we thought it would be useful to offer a synthesis of the inspiring 127 page document.

1. The major trends of thought on the roles of overseas missionaries were summarized by Fr. D. Nothomb, wf, on pp 103-111:

- a) "Evangelizers of non-Christians"
- b) "Builders of communion among local churches"
- c) "Promoters of the 'Universal Church' within local churches"
- d) "Servants of young local churches"

2. Nothomb thinks that the first role (a) is what makes missionaries "tick". The others underline particular aspects -- important but not decisive -- of the missionary call.

3. Fr. R. E. Lamontagne, M.S. in a long, theological article (pp 84-92) examines this role more closely from the angle of the "ministry of salvation".

"To the missionary is confided no mean task -- for he is a bearer of Christ's redemptive mystery -- which he announces . . . God does not need the instrumental action of men, but he chooses to use it (p. 85 f)."

"Never, neither in preaching nor in baptizing, can the apostle or missionary claim that he is performing deeds which are totally his. He is a functionary, a true herald who does what another has bid him to do (p. 86 f)". As St. Paul puts it "Let a man so account us as servants of Christ and stewards of the mysteries of God (1 Cor 4, 1-2)."

- Missionaries are thus at the service of both God and the people. They identify as messengers sent by God to accomplish the divine mission in favour of the Gentes. Both God and the Gentes rightly claim and fully require their services. Their whole mission is defined from the point of view of this dual ministry. Their whole life derives meaning only from the mission they were sent to accomplish(p.87)

More specifically, they are

- bearers of the Kerygma: "in his preaching, the missionary is the event of Christ before the nations (p. 90)".

- witnesses of Christ: "it is the events the missionary announces and the Person he carries with him that convert -- and not his action or his way of speaking (p. 91)".

4. This is, of course, the message of Ad Gentes. Kerygma accepts it but develops more fully the study of the second role (1b) in articles by Frs. M. Zago omi and W. Vogels pa and, to a certain extent, by Mgr. J. Blomjous.

("The Changing Image of Missionaries" - cont'd)

5. Zago considers missionaries as the "agents of communion". They "specialize" in building up communion among the local churches: "The missionary leaves his country to be an agent of union and communion among the churches -- the church he leaves and the church he adopts (p. 140)".

"In the world of today and tomorrow, there are not only billions of men who have never heard of Christ but also thousands of cultures within which there is no presence of the Church as the sign of Salvation and of Christ. To them, the Church owes the duty to recruit and send missionaries as heralds, to announce Christ and to build up within them Christian communities destined to be adapted and readable signs as well as sacraments of the Salvation of Christ."

Zago then goes beyond this (already included in role 1(a) to state that:

i) "the missionary is an agent of change -- with and through the community, knowing and accepting the fact that he will never be identified with it (p.143)"

ii)"the missionary is the link between the Church and the world, the bridge between the Christian community and non-Christian groups or individuals, a 'communion factor' between the Church and the World."

6."Every Christian community", he continues, "even while remaining in the world without being of the world, tends to close up on itself, to go deeper into the Message and to live it under the form of 'a Church'. This is normal and necessary -- not only because of the social structure of a Church but also because of the demands of life and love. For this reason, the activities of a Church tend to become pastoral work or the care of those who already believe in Christ. To counter-balance this centripetic pull, missionaries are sent and go 'outside' -- not to desert the flock but to communicate life, to respond to the demands of love towards all men, to offer the most precious gift -- Christ -- and also to receive from the world. Through their presence and their work, missionaries render the world more sensitive to the Church and v.v. On this level, their role is not to make the two one, but to develop each. And when we refer to 'the world', we do not mean the world as a denial of God but as the reality which wraps religions and cultures, groups and individuals, movements and efforts in their independent quests and achievements, a reality which is not outside the history of Salvation (p. 145)".

"This happens if missionaries are not merely salesmen but become present in the local culture by their life and their work. "They can be agents of communion in dialogue at all levels so that there be mutual understanding, value sharing, through increasing awareness of the need of the human race for unity, through collaboration for the peace and development of society".

7. Finally -- and here, again, Zago comes back to role 1(a), missionaries are also agents of communion with Christ. "The Kerygma is not the proclamation of a doctrine (which one learns) but the presentation of a Person (in whom one believes (p. 147)".

"The tasks of the missionaries condition their recruitment and preparation. We no longer need to put as much stress on priestly status as we did in the past. Missionaries must come from all categories of Church members. They must be united more by charity than by structures. They must be, by their training, personal qualities and character, men of dialogue and communion, clearly ready to start and to carry on dialogue and communion among men and groups, but also ready to start and carry on dialogue and communion with Christ. Otherwise they will not be His missionaries (p. 148)".

8. Vogels pursues the same theme by examining the passage of St. John's Gospel, 17, 18, 21-23: The horizontal dimension of communion stresses the fact that "the union of the believers becomes a proof and a way of acceptance of the mission of the Son. The passage, taken as a whole, shows that communion constitutes the purpose and the means of the mission of Jesus (p. 153)". Further:

"The union of the believers must not simply be built on the example of the trinitarian communion. It must equally be built on the type of the union which ties Jesus to men, 'I in them'(p. 154)".

The "vertical mission" - "as you have sent me in the world" -- is clear when John stresses the fact that "Jesus is truly sent by the Father and that the latter has entrusted him with a task to perform . . . in this way, the Son, in accomplishing this mission, is aware that He is not doing something on his own, according to his ideas: 'I have not come of my own accord but He sent me' (8.42)"

Missionaries, therefore, carry on in this vertical dimension -- a line going down from the Father to the World. "He does nothing on his own but faithfully hands on the mission of the **Son**, the Church, who act as his guarantee. This vertical mission of the Son to the world has -- as its purpose and its means -- the union of the Apostles and of those who believe because of their word (17,20-23). Their communion looks to the ideal of the Father-Son union and to the example of the Son-men union. According to John, the union between Father and Son exists at three levels: one must first know the other in order to be able to love him and, eventually, to live with him. This becomes horizontal communion: His missionary 'method' was the Incarnation, He has 'lived communion', He wanted to receive in order to give (p.159)".

Briefly, what characterizes John's concept of the mission is that it has as its purpose and its method, the idea of communion.

9. In his article, Mgr. Blomjous refers frequently to this "communion role" (1b). But he places it with the other roles (1a, c and d) in its real context -- the local Church. Mission becomes the "service of Catholicity and interecclesial communion (p. 113)" in the concrete circumstances we are currently living. He characterizes the latter as:

- the birth of the young Churches in the new nations -- and hence, in conditions of "nation building"(political independence, self-reliance as regards institutions, ideology and the economy, and national unity).
- the "localization" process -- or the trend of a young Church to incarnate in its culture and thus become a "local Church".
- "the search for identity as indigenous Local Church is in reality the search for the incarnation of the Church in the local culture, the expressions of the Gospel message in their own cultural terms. This includes the whole area of indigenous theology, indigenous catechesis, indigenous liturgy, indigenous pastoral methods and Church discipline."
- "...the process of indigenization of the Local Church in a developing country implies the search for the proper role of the Church in human development, the relation between Church and State, and, consequently, the realistic acceptance by the Church of the phenomenon of increasing secularization."

- the end of the missionary monopoly of the Western Churches and of the "Religious".
- "One consequence is that the direct exercise of the outgoing mission will be increasingly realized by temporary and part-time missionary workers, the main role of the life-time and full-time members of missionary groups to provide the framework, the continuity, the animation, the training, etc. for this missionary effort of the whole Local Church. The second consequence is that the outgoing missionary activity of the new mission period will have a less institutional and group character than in the past, it will be far more the activity of the convinced Christian individual in his own human milieu, and will be, therefore, more readily accepted in the New Nations preoccupied with national unity." (p. 121)
- the phenomenon of worldwide secularization which "means that the Church's direct secular involvement which is only the Church's subsidiary role in the temporal order, taking the place of the State wherever this is not yet able to fulfill its role, is decreasing more and more. But correspondingly, the need for the exercise of the real, specific role of the Church in the secular sphere is immensely increased: the role of being the living social conscience of humanity".
- The decrease in vocations for the Priesthood and Religious Life.

10. From the "factual situation" Blomjous moves to the new ecclesiological insights of our age. He characterizes these as the rediscovery of:

- the missionary nature of the Church and, hence, of the real dimensions of its catholicity: "the Church is not just the community of the Saved but she is principally and specifically the community of the saving (p. 124)".
- the Church as People of God, and hence as a community and as a communion. "It is this two-dimensional, filial and fraternal communion which constitutes the Church as a divine unity realized in human pluriformity -- and a human pluriformity assumed and elevated through Christ's grace into a participation of the divine unity of the Trinity (p. 127)".
- the theological dimensions of the Local Church and hence of the Universal Church as the communio ecclesiarum and the consequent collegiality of the episcopacy. "Whenever, in a human community, the unifying visible presence of Christ (in the profession of Christian faith, in the union with Christ's representative, in the sharing of the Eucharist) is realized to a certain degree, there exists, in that same degree, God's convocation, the Church (p.130)".

11. Blomjour concludes that the role of the missionary will change as a direct consequence of the changes in Church life which the above facts and insights are bringing about. "The essential identity of the missionary charism is based on the specificity of the outgoing mission within the total salvific mission of the Church". His own summing up is worth quoting in full:

- "Generalization of the outgoing missionary responsibility as a responsibility of the whole Church and not only of some groups or individuals; consequently the specific missionary vocation is seen as a charismatic service of total dedication to the missionary function of the whole Church.
- This ecclesial missionary function is exercised not only by the Church as Universal but more directly and concretely by all Local Churches (also the Young Churches!) not only within their own boundaries but also, through the

active realization of the *communio Ecclesiarum*, in the whole world. Consequently, the specific missionary vocation becomes more and more a service of total dedication to the Young Local Churches, to the missionary function of the sending Local Churches and, particularly, to the active *communio Ecclesiarum*: the missionary becomes more and more the charismatic professional of the interecclesial relationships within the Church and of the transcultural relations in the world of man.

- The rapidly increasing secularization particularly in the Third World and the indigenization in the New Nations and in the Young Churches demand a new approach to the traditional involvement of the missionary Church in human development. The contemporary missionary (particularly Sisters, Brothers and foreign lay missionaries) will be less involved in direct development work, but more and more in the specific task of the Church in the temporal order: the social 'conscientization' of man and the religious and Christian animation of man's work in the world.
- This whole development will demand from the contemporary missionary a much higher degree of total dedication than in the past. Not only must he be ready to serve the Local Young Church according to its wishes and views (not his own anymore!), with a humble and totally disinterested service, as an 'unprivileged' foreigner, in 'obscure' positions, exercising a more and more indirect and, therefore, humanly less rewarding apostolate. But also, in a constantly and rapidly changing situation, he must possess in a very high degree the readiness to accept unforeseen situations and tasks. The really specific quality of the contemporary missionary charism is that it is increasingly becoming a vocation to total availability, a vocation to human insecurity, a vocation to risk: the only security of the contemporary missionary lies in his faith! (pp. 133-134)".

12. Fr. Roger Lapointe omi underlines other characteristics of the missionary image (rather than role):

- He is a "stranger" -- an exile geographically and culturally (p. 77).
- He belongs to an "elite": it is a fact that missionaries usually have that power or influence to play a role in the development of a community -- power and influence derived from their devotion to the Gospel (p. 78).
- He is the "community man": a man who belongs to a community which is usually "richer" -- exactly because its members have chosen to pool and share (p.82). This could become a sign of the value of building up communities, and, ultimately, a sign of God's action among men.

DEVELOPMENT

WORK GROUP MEETING

MONDAY 13th MARCH 1972

SEDOS at 4.00pm

AGENDA

1. Report of last meeting (Bulletin 72/166)
2. Reports on outstanding activities:
 - 1) Meeting with Cardinal Malula
 - 2) Visit with Indian sisters - March 17th - drafting of questions
 - 3) Compilation of bibliography
 - 4) Meeting with Fr. Heynes on Tilapia
 - 5) Membership in DWG
3. Discussion of Urban Mission Reports from different generalates
 - 1) Study of reports
 - 2) Follow-up action: circulate synthesis in bulletin?
send questionnaire to all generalates?
4. Report of Task Force on Fr. Coutinho's Proposal
 - 1) Findings of the Task Force
 - 2) Meeting with Fr. Coutinho
 - 3) Recommendation to Executive Committee
5. Evaluation and further planning of the Urban Mission Study.

J.P. Schotte, cicm

Chairman DWG

* The following documents have been forwarded to DWG members under separate cover:

- Task Force Report on Fr. Coutinho's Proposal
- Memorandums on Urban Mission from OMI, FSC, CICM, PA, MSC, SMA, FMM, and (SSND, CSSP).

SEDOS HEALTH GROUP

 * HEALTH OF MISSIONARIES *

The above topic drew over 40 participants including priests, sisters and brothers from Sedos and non-Sedos institutes, to a meeting of the large Sedos Health Group held at the Generalate of the Ursulines on 22nd February from 3.30 - 7pm.

Present were:

Sr. Mary Roman ADAM ssnd, Sr. Maria Paola ANDROLETTI pmn,
 Sr. Frieda AVONTS sa, Sr. Maria Teresa AZPARREN pmn, Fr. BARTOLUCCI fscj,
 Sr. Eugenia BERNING ssps, Sr. Françoise Xavier BERTHOLLET sc,
 Fr. J. BOUCHAUD cssp, Fr. CARBONE pime, Sr. Carolyn CARTE icm,
 Sr. Alma CORNELLY shcj, Sr. Ancilla COTTAAR scmm-t, Fr. DENIS ofm-cap,
 Sr. Ellen Mary DOHERTY sjc, Sr. Margaret Mary DORSEY sjc, Sr. Arlene GATES sa
 Sr. Jane GATES scmm-m, Sr. Cécile GONTHIER sfb, Bro. GOTTWALD fsc,
 Sr. HELENE de l'Annonciation fs, Fr. HERMOSO cm, Sr. M. Stella HICKEY sjc,
 Sr. Marjorie KEENAN rshm, Sr. M. Luisa LEIDI pmn, Sr. Mary LEONORA osf,
 Sr. Mary Ann LOUGHLIN fmm, Sr. Danita MCGONAGLE ssnd, Fr. O'DRISCOLL ssc,
 Sr. Annemarie OOSSCHOT scmm-m, Sr. M. Pia PANFILI sc, Mo. M. Stella PHELAN mmm,
 Fr. PICOTTI fscj, Fr. POGGI sj, Sr. Xavier ROWNTREE osu, Sr. Josephine RUSH osf
 Sr. Edith RYAN sndn, Sr. Mary VALENTINE smsm, Sr. Annemarie de VREEDE (Group
 chairman) scmm-m, Fr. T. WALSH mm, Fr. WESTHOFF msc, Sr. Mary YVETTE smsm.
 From SEDOS: Fr. TONNA and Ann Ashford.

The chairman of the health group, Sr. de Vreede, opened the meeting by referring to a pre-study made in 1969 on the Health of Missionaries, and she pointed out that the then urgent problem has even wider dimensions today. She then introduced the two speakers:

- Dr. Hakan HELMBERG, M.D., Lutheran Missionary and present Assistant Director of the Christian Medical Commission of the World Council of Churches, Geneva
- Sr. Jane GATES, M.D., superior general of the Medical Mission Sisters.

Brief summary of Dr. Hellberg's speech

Dr. Hellberg approached the topic with special reference to mental hygiene and human relationships. He began by expressing his opinion that most health problems are related to questions of human relationships. After pointing out that for a missionary good health is a measure of his 'usableness' as a missionary, he then elaborated on the 'devilish selfishness' or pseudo-theology of sacrifice and on the change and accept issue (changes that could and should be made and situations and circumstances that have to be accepted) in human relationships with oneself, with people and with God. One should diagnose what could and should be changed in oneself, in others and in circumstances. He warned against the abnormalness of isolation and tensions leading to explosions and abscesses in human relationships, and suggested 'getting it off

one's chest' by confiding in someone or by frank discussion of problems instead of hoarding skeletons in the cupboard. He stressed the danger of adopting attitudes of 'loving' one's neighbour but not 'liking' him, or of pretending one has no problem and assuming a 'holier than thou' attitude.

He illustrated the concept of each personality's 'Lebensraum' and the lack of balance in human relationships. Frustration leading to sickness, sleepless nights, disturbed digestion etc. are often the results of tensions caused by - failure to identify, eg. a teacher lacking preparation or a missionary unable to cope with language difficulties - or by lack of information, communication and sharing. These tensions are found in relationships between worker/employer, professional/auxiliary, experienced sister/new doctor, national male/expatriate woman, etc.

Dr. Hellberg concluded by saying that the solution of each individual problem causing mental dis-ease and often leading to disease, is born of each situation. However, he offered three guidelines as good preventive measures against conflicts and tensions:

- good preparation for human relationships and one's job
- diagnosis and therapy: change and accept issue
- joint counselling, sharing and group participation.

Sr. Jane GATES gave a brief summary of some precautionary measures against contracting certain infectious diseases when travelling to foreign countries.

COPIES OF DR. HELLBERG'S SPEECH AND ALSO SR. JANE'S PAPER ARE AVAILABLE ON REQUEST FROM SEDOS SECRETARIATE.

Brief summary of questions put to Dr. Hellberg from the floor

- Concerning the value of physical check-ups on return from the field, he thought that regular check-ups were good as long as not too elaborate, and he suggested more selective individual tests rather than a complicated check-up for everyone alike.
- When asked whether he thought missionaries should be treated for illness in the field or in the homeland, he replied that the facilities in the country of residence should be used if possible, but he pointed out that it is necessary to discover the underlying reasons for sickness - eg. frustration etc.

- On the problem of integration often resulting in frustration, he said he welcomed the present tendency to provide orientation and formation in the country of service. He suggested too that on arrival in the field, newcomers should visit other neighbouring institutes etc, make local contacts, and be given the full picture by being exposed to radical as well as 'formed' native groups. The credibility gap and frustration caused by over-expectation could be avoided by presenting a truer picture to prospective missionaries.

- Dr. Hellberg could offer no short-term solution to the problem of re-training and re-adjustment. Future problems could be avoided by admitting the changes in the field now and making aspiring missionaries aware of them. Another point was the old image and concept of the missionary which selection boards are faced with. Preparation and flexibility are essential qualities. Church involvement and new pioneering needs continue, and the scope of recruitment is wider today.

- He admitted there are few outlets for tension in remote mission stations, and suggested a break and change two or three times a year. Problems in human relationships, he said, are eased by frank discussion in small groups, seeking healthy models of working and praying together, by taking time off for retreats etc., by confession - analyzing oneself, diagnosing the problems and confiding in others.

- Finally, when asked if he thought every religious congregation should have its own health programme, Dr. Hellberg said he considered it would be a waste for each congregation to provide facilities, but a good health programme could be set up by individual congregations or in collaboration with others. Some general guidelines should be available for the members, so that they can be responsible for their health. Once again he stressed that health problems are related to formation, recruitment, length of terms of service, language facility, degree of adjustment, orientation period etc.

- On this account interest in Missionary Formation was expressed by several participants, and it was suggested that perhaps Sedos could take this point up with the WCC group which is also studying the subject of Missionary Formation. Another suggestion was that a few questions be put to the generalates to find out if any policies exist as regards health programmes.

The meeting was closed at 7.00pm.

A.A.