



EVANGELISATION TODAY

A meeting of a special study group set up to consider the Synod document on "Evangelisation" was held at the SEDOS Secretariat on Wednesday November 7, 1973 at 4. p.m.

The following were present:

C.I.C.M.	Fr. Linssen	S.A.	Sr. A. Gates
C.M.	Fr. Kapusciak	S.A.	Sr. Samson
C.M.M.	Fr. Lautenschlager	S.J.	Fr. Thomas
C.R.S.A.	Sr. de Toledo	S.J.	Fr. Ary
F.S.C.J.	Fr. Sina	C.S.S.P.	Fr. Houdijk
M.S.F.	Fr. Peeters	S.V.D.	Fr. Verschuur
R.S.C.J.	Sr. de Thélin	S.V.D.	Fr. Connors

In the chair: Fr. Verschuur, svd

Secretary: Fr. Tonna.

1. Fr. Tonna distributed the working document of the Regional Assembly of the Bishops of North Asia which met to discuss the coming Synod. He also distributed copies of the six crucial questions prepared by the Executive Committee of SEDOS to guide its survey of the practical side of evangelisation.
2. Fr. Verschuur outlined the purpose of the study group: help the Bishops' answer the questions raised by the Synod working document by selecting those which seemed of particular importance to missionary sending institutes and by answering them from the point of view of these same Institutes.  
He, Fr. Verschuur referred also to other purposes of the meeting as outlined the meeting as outlined in SEDOS documentation (p. 73/666 - point 7)
3. The meeting then considered the Synod document in general. It was stated that the basic intention of the Synod was to eliminate certain ambiguities which had arisen from certain interpretation of Vatican II.  
But Christianity is often a question of paradoxes and perhaps the tensions within it should not be eliminated at all. (See Appendix "A").
4. The document was prepared by the Synod Secretariat in consultation with other agencies like Propaganda Fide. But it is clear from the last part that the concept of Evangelisation is expanded to include all Pastoral work. Our specific contribution as

Missionary sending Institutes is thus practically lost. At least in part three which could have been written in any diocesan office. If a group like this does not point out this gap in the document, who would?

5. The Chairman then invited those present to consider the document part by part. In reacting to part one which set out to survey Evangelisation in the contemporary situation the following points emerged:
  - a) the world situation especially as this is developing in Asia, Latin America and Africa is a "locus theologicus" and should have been taken as such by the document. In fact the document sees everything from the perspective of Evangelisation and makes no distinction between what is happening in the first world and the third world.
  - b) The positive elements should be seen as trends rather than as facts while the negative elements should be considered as facts rather than trends. The group agreed however that a survey was necessary but that the point of departure should not be evangelisation but the real world. As a consequence, the present division of this part into positive and negative elements for evangelisation should be discarded. It was agreed, however, not to limit the survey to the Third World and that it was the narrow approach from Evangelisation which made this part look so fragmentary. The inductive approach was considered as a bridgehead for reading the signs implanted by God for Evangelisation. It was also pointed out that evangelisation also means participation in the common quest for peace and justice and for other human values on which so many of today's men agree.
6. The group then went on to discuss part two. It was suggested that in order to bring in the specific experience of the Missionary sending Institutes we should try to answer the questions listed by the document in all its three parts from our point of view and then offer this to the Bishops and those who will be involved in the Synod.
7. It was noted that the document showed certain reservations about the use of social and human sciences. The group did not agree with this suspicion and considered the careful study of the conclusions of these sciences as essential.
8. In this theological part we should carefully distinguish between the Mission considered from the point of view of the Catholic Church we want to build (perhaps in our own way) and the other stance where everything is seen from the point of view of castes which goes much further than the Church and who can be saved outside the Church. In this respect it was pointed out that in the introductory part of the document the phrase

"Christ must be present" should be substituted by "Christ is present" and that there should be less emphasis on the mediation of the Church as if it was the only medium of Salvation, by substituting "referring to Church presence" rather than to "the presence of the Church" to avoid over emphasis on the concept of Church institution. This was considered of particular importance because otherwise we fall into a closed circuit. Evangelisation for the Church or for Salvation? In defining Evangelisation we should perhaps think not of the activity of proclamation, but of living the Gospel + which would make it present as well as words and works. With these reservations the working concept of Church adopted by this document was accepted.

9. It was agreed that the Group meet again on November 19 at 4 p.m. at the Secretariat with the following agenda:

- A survey of the Third World, by Fr. Houdijk
- Answers to questions raised by the document
- The function of the missionary sending Institutes in evangelisation today.

(B. Tonna)

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APPENDIX A to report 7.11.1973

Observations on Synod Document

"The Evangelisation of the Modern World"

I have the impression that the document was drawn up with the intention of eliminating all uncertainties and dangers which are a necessary consequence of the teaching of Vatican II. Handy solutions and answers should help to bring everything "in order" again.

But I am afraid this "order" does not meet with the realities and exigencies (requirements) of today. Moreover, for the time being we should admit that there are contrasting positions which cannot or cannot easily be brought into agreement.

After a period in which the Church and Theology stressed some things - as has been the case from the Council of Trent up to our time - it is unavoidable that other, and partly opposite, truths are stressed now.

Some things cannot be reconciled at all because we are unable to resolve some paradoxical statements of Christianity (cf. page 16: death - life: C)

Fr. Georg Lautenschlager, cmm

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APPENDIX "B"

A couple of suggestions

1. Since the document on Evangelisation is to be the object of discussion by bishops the majority of whom will be from mission lands where the need of first evangelisation takes absolute priority, would it not be a good idea that first evangelisation occupy a more prominent part in the document as a whole, and be given more prominence in every part of it? Should not the more specifically missionary perspective be given separately in every part of the document?
2. Since it seems impossible to have the whole document overhauled, what about asking some specialists on mission theology prepare another unofficial document to be presented to the Synod Fathers by SEDOS at the time of the Synod to correct the somewhat myopic perspective of the document we are now discussing ?

Fr.O. Sina, fscj.

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FEDERATION OF ASIAN BISHOPS' CONFERENCES (FABC)

Working Document on Evangelization

(The Federation of Asian Bishops' Conferences has kindly sent us the following working document it prepared for its first regional meeting (North Asia) in August, asking for our comments. Unfortunately it arrived too late but its general meeting is due in May, 1974, and our views would be appreciated. The aim of the regional meeting is preparation for the Synod on Evangelization. Please send your comments to the SEDOS Secretariat.)

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Regional Assembly Doc. 1

1) Evangelization and Adaptation to Local Asian Culture

PROBLEM:

Evangelization is successful, if the Gospel is truly heard and permeates the lives of a people. On the one hand, it must know the culture of the people, for people are bearers of a culture and evaluate everything in terms of its culture. On the other, worship, Church structures and community life must emerge from, or at least be consistent with the cultural mold of the people, at the risk of remaining foreign.

QUESTIONS:

1. To what degree and in what ways can the Christian message and the structures arising from the Gospel merge with an Asian culture without losing the substance of Christianity itself? Is not this question most important, since Christianity is a salvation and not simply a philosophy of life?

2. Is the Gospel substantially bound up with a particular way of knowledge and expression which sets it in opposition to an East Asian way of knowledge and expression? E.G., what role do doctrines and dogmas play in East Asian religions?

3. Granted a long history of national cultures, is a "world culture" forming? Which would make cultural adaptation in evangelization less important in East Asia, except in cultural forms, e.g., liturgy, language?

4. Is perhaps the best method of Gospel adaptation to push forward more quickly adaptation in liturgical and catechetical matters in order to form a basic Christian and Asian mentality?

5. Has it been the experience of national Churches that converts resist adaptation of catholic forms and structures to local religious cultures? If so, how would this be explained?

6. Does such religious adaptation demand a certain kind of pre-evangelization?

7. What steps are necessary to bring about effectively a Gospel adaptation?

8. How are we to prepare Asian theologians and catechetical experts to undertake the work of adaptation, since the great majority are trained in the West?

## 2) EVANGELIZATION AND THE PHILOSOPHICAL AND CULTURAL FORMATION OF PRIESTS

### PROBLEM:

To form effective preachers of Gospel a special education in philosophy and the sacred disciplines is necessary. However, certain elements of this education can be questioned. For our present purpose we restrict ourselves here to the programme of philosophical training.

### QUESTIONS:

1. Does not a philosophy programme demand that the student first be equipped with a good background in the elements of his own culture, e.g., its history, art, religions and philosophical influences, etc.
2. Can an effective programme in philosophy be provided outside the cultural milieu of the seminarian? The reality of the problems of life and meaning must be progressively experienced and not simply heard. Otherwise his formation may be directed to problems imported from abroad. Or if the problems are real, they are not seen within a real context or experienced within the seminarians intellectual culture, e.g., in the mass media, literature, art, etc;
3. Are all the customary parts of a seminarians' philosophical training necessary or even helpful in preparing him for his theological studies and for his later pastoral work?
4. Can more emphasis be placed on the traditional philosophy of the culture, at least replacing some parts of a foreign philosophy and briefly related to what his theological programme aims to achieve?
5. What particular Asian philosophies or religious thought might serve as "ancillae theologiae"?
6. If the seminary's programme is largely based on Western philosophical thought, is there any hope for a "theology in an Asian context"?
7. What concrete steps can be taken?

## 3) EVANGELIZATION AND TEMPORAL ORDER

### PROBLEM:

The Church has from the beginning that Christian faith demanded a witness in assistance to the neighbour in need. More recently this connection has been stressed; we have a theology of liberation, a theology of development, the socio-economic role of the Church, etc. At times this emphasis appears to outweigh the need for direct evangelization;

### QUESTIONS:

1. Has this emphasis in fact diverted the Church from evangelization?
2. Can this emphasis destroy the Church's sense of its mission? Would this be particularly true in East Asia where its people look to religious groups to provide the spiritual and religious vision of life?
3. At this time in the history of Asia should the Church reassert that its primary task is the preaching of the "Good News"?

4. In the work of socio-economic development what is the specific role of the Church in East Asia?

5. How can Christians be formed that they recognize involvement in socio-economic development as a consequence of their Christian faith but not a substitute for it?

6. What role can distinctly Asian contemplative groups play? Distinctly Asian forms of liturgical worship?

#### 4) EVANGELIZATION AND CONVERSIONS

##### PROBLEM:

The value for salvation of the non-Christian religious experience, the religious freedom of every person and the social dimension of Church - belonging have been acknowledged as several of the courses affecting the dynamism of mission activity. This has often caused in many places a lack of concern for leading people to membership in the Church.

##### QUESTIONS:

1. Can the documents of II Vatican be understood to indicate a diminishing interest in leading people to membership in the Church through faith in the Gospel?

2. Does the religious situation in East Asia indicate that the Church should become less concerned than before with conversion to the Church?

3. Does the present ecumenical situation suggest that evangelization should seek to promote "the kingdom of God" and restrict its activity for Conversion to the Church?

4. What steps can be taken in the formation of seminarians, religious and laity to renew interest in conversion work?



COMMON CONCERNS OF THE INSTITUTES

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Thoughts inspired by the family bulletins of 1973

1. In a month's time we shall again be celebrating Christmas, and, hopefully, experiencing the joys of a high point in Christian community life. I have before me 2,827 pages from 158 bulletins received this year at the SEDOS Secretariat from 24 members of our larger "community" and I thought it would be a good idea to share my reflections on what they contain in time to make it easier for us to open up our Christmas celebrations to include the SEDOS "family".
2. In a way, they are a mirror of this family. The differences are there: exclusively and non-exclusively missionary congregations; men and women institutes, highly specialized and polyvalent foundations, big and small, expansive and timid. The diversity comes out in their format; from the glossy illustrated job in full colour to the humble, home produced attempt, from the printed issue in Latin to the cheap, duplicated release from the tiny thing to the fat number reflecting Institutes with a few hundred of members as well as those with several thousand.
3. But that is the beauty of our SEDOS family. And right through the diversity, there emerges the unity of a core of the common concerns which bind the different groupings together. Of these, we have paused on those which seem to be of specifically missionary interest and these pages are offered as a sharing of the thoughts inspired in one who does not belong to any one of the Institutes but perhaps because of this, feels he somehow belongs to all of them. Of course, no amount reading of family bulletins will exhaust the wealth of what is going on inside the Institutes. But that is beside the point; these bulletins are certainly one of many indicators of this life at least, this has been my experiences.
4. Anyway, we, at the Secretariat, always take them very seriously. We had a rather thorough study of them made in 1969 (SEDOS 69/24-37). A year ago (72/564) the Communications group listed the subject matter treated and the conclusions are worth summarizing here. In order of frequency, pride of place was assigned to persons - and, almost exclusively to persons from within the institutes (jubilees, deaths, final professions, transfers, appointments, members who leave, etc.). This seems to reaffirm the principle that "the Institute is for the individual". The OMI bulletin, for example, is riddled with news about "what the other Oblate is doing". After persons, preference is given to ideas and experiences, as these are generated by inter and intra-congregational meetings, visits,

accounts of developments, or changes in individual works or regions. Following close are reports on facts - mostly profiles of specific provinces or countries, of service organization.

5. As I went through the pages again and again I kept asking myself: What would be a valid criterion for judging the various bulletins? I would suggest: its service to the unity of the Institute through the communication or, rather, circulation, of the experiences **and** ideas of its members. This includes two things: the first coincides with the function of the Generalate, the second makes this more specific. The unity of the Institute is not an end in itself but, again, a service to its members as they strive to "go the whole way" in following the Lord and thus express the Church by becoming a readable sign to the world through their unity in love. The bulletins must not try to restore the old, iron clad, discipline of unity based on firm, central, control but to foster the new, fluid, spontaneous sharing of experiences and ideas as regards the common goal of the larger community. This is done by communication rather than by decree and the bulletins, in their humility and newness, can do it with a clear conscience. They are "humble" because most of them are produced by persons who do not belong but are accountable to General Councils ! They are "new" because most of the renewal chapters had something to say about the need of centralizing communications to balance the risks to unity of the decentralization of authority. They can do it with a clear conscience because they themselves do report and do not generate the experiences and the ideas.
  
6. The criterion can thus be applied through the search for two indicators:
  - i.. how far does a bulletin report experiences and ideas from the field?
  - ii. if so, do these concern the common goals of the Institute ?
  
7. The first question seems to leave out the Generalates. Are they really in the field? The FMM bulletin thinks so - and not only, like the members of other Generalates, their own are constantly on the move but also because the Superior General and her staff are constantly "receiving" messages from the field, even when they are in Rome. This is how this bulletin in its May 73 issue, described the "special" field covered by the Generalates:

**"THERE IS A TIME FOR ....**

- . INTERVIEWING by Sr. Alma, of sisters, passing through Rome, from different parts of the world. A sampling of countries represented by this steady stream: Brazil; Colombia; France; Germany; Holland; Hungary; Indonesia; Madagascar; Morocco; Spain; Sri-Lanka; Taiwan; Zaire-Sud.
- . WELCOMING our sisters, bishops, priests, religious, lay persons. Sometimes, there is a celebration of the Eucharist in St. Michael's chapel; sometimes an invitation to

share a meal; sometimes a combination of both.

- PARTICIPATING in reunions of various international organizations. Of particular interest was brainstorming session for members of SEDOS (Service for Documentation and Study) and for Commission VI of U.S.G. (Union of Superiors General). Sr. Alma, Sr. Lourdes and Sr. Maria Theresa took part. Topic: "Salvation, Mission, Evangelization". Purpose of gathering was to orient further special doctrinal committee set up by Commission VI. This commission concerns itself regularly with subject of "The Missions".
- SHARING with community of Via Giusti. On Sunday, Sr. Alma and her ~~councilors~~ join the sisters for Mass and noon-day meal. Following dinner, all gather around Sister and her councilors for an exchange of news, dialogue, and the simple joy of being together.
- TRAVELING. We all eagerly await the calendar; and many of you will take part in its unfolding!"

8. Two of the three single items which dominated the message of the family bulletins are already hinted here; chapters, the visits of the general councils to the "grass roots" The third was Formation. This is understandable: chapters are a major event in the life of a congregation and sometimes do create upheavals, especially at the level of the Generalates; the visits of the Superiors General and Councilors are the best line of communication of the editors of the bulletins with the base, formation is a hardly perennial among the major concerns of the Institutes because it affects the activation of their goals, especially as regards renewal and because, (and above all) with the support of their apostolic activities it is probably the best service they can render their members.

9. A. Renewal chapters have to be prepared, "suffered" (some people insist on saying "celebrated") and followed up. All three aspects were very evident in the bulletin of 1973. Here we would like to pause on some of the hopes expressed during each of these stages.

1973 saw the SMA, CMM, ICM, SCMM-M, SSPS in chapter, the CICM, CM, MEP, WF, SJ, busily preparing theirs, the rest of the family in the throes of activating theirs

10. Here is what the ICM Sisters did about theirs:

B. "The U.S. District Team drew our attention to a very important experience of their district chapter in December during which they devoted an initial day to communal discernment. Since they had not been able to find any outside help, Susan DIDome- nicantonio took upon herself the direction of the day, to the satisfaction of all. The day created an atmosphere which influenced all the chapter activities. We think that the General Chapter would profit enormously from a similar experience.

What is community discernment?

Primarily and fundamentally it is discernment of spirits. In Christian tradition, spiritual discernment involves choosing the way of the light of Christ instead of the way of the darkness of the evil one, and living out the consequences of this choice through discerning what specific decisions and actions are demanded to follow Christ here and now. It amounts to arriving at decisions for action which, for an individual or a community, meet these demands for living our vocation in an authentic way here and now. (John C. Futrell, S.J., "Ignatian Discernment", Studies in the Spirituality of Jesuits, pp. 47-48.)

Saint Ignatius of Loyola has made a particular contribution to this Christian tradition through his research on the dynamic process of discernment, as directed toward the continuous answer of man, in all aspects of his life and actions, to the word which God addresses to him in each concrete situation.

Basing themselves on the teachings of their Founder and his early companions, the Jesuits have recently theologized about discernment as an integral part of Christians vocation and especially of religious life, and have developed a method which will help us in our search for God's will.

St Ignatius developed this discernment in three contexts:

- for personal and individual "election" (Spiritual Exercises);
- for the decisions of the superior;
- for communal discernment. This is a process undertaken by a community as community with the purpose of discovering God's will for this community.

The same basic, dynamic structure of discernment appears in each of the contexts:

- a permanent basis,
- three steps of discernment,
- the final decision and action.

The permanent basis of the discernment is the global vision of the apostolic vocation; it supposes of all the members of the deliberating group total commitment of their entire life and all their energies to attain the purpose of the group. If this profound communion is not the communal norm of all discernment, a communal discernment is simply impossible.

The three steps of discernment are:

1. Prayer for light from the Holy Spirit, which involves prayerful reflection on all the available evidence in constant reference to Christ who is the living model of response to the Father, as well as discernment of the orientation of

the profound feelings experienced during this prayer;

2. Gathering of all possible evidence for judgment... careful observation of all the concrete circumstances of the actual situation... dialogue with others either because of their special competence or of their particular access to the evidence;
3. Continuing effort to find 'confirmation' during every step of the discernment process as well as for the final judgment by the experience of deep interior peace within the spirit of an individual or the members of a whole community.

These are not successive steps, but a continuing dialectic intermingling all three and progressing together towards the ultimate decision and the final confirmation. Prayer is of enormous importance in discernment dynamics. It is central for the discernment of spirits. It is absolutely essential to come to real spiritual freedom, disengaged from subtle self-seeking, from prejudices or fixations caused by insecurity. It is an indispensable condition for an individual or a community, to be able to grasp the evidence of the existential Word of God.

Prayer is absolutely essential to man in order to be totally open to the Spirit, neither looking for nor desiring anything but the greatest apostolic service of Christ with his co-workers.

11. And here is an extract from a CMM Bulletin issued during their recent chapter. The bulletin highlights the concerns also noted in other bulletins: mission theology and strategy, the life of the spirit, vocations, internationalization of the congregation. Here is what it says about the mission and spirituality:

"In the past mission work was seen especially under four aspects: missionization through the word (preaching, catechesis, conversation, etc.); missionization through social commitment (schools, hospitals, help for development, etc.); missionization through "conscienciation" of the local and Universal Church; missionization through the personality of the missionary, through his presence and personal character. Today, on the contrary, the emphasis is on building up and expanding the local church, i.e. on the training of local people for all services and offices; on the collaboration of the missionaries as servants of the local Church; on total planning and the building up and expanding of the institutions. The tendency must be away from themammoth stations in order to make it easier for the native personnel to take over.

The commission members submitted "an almost perfect" paper, as one capitular praised it, on the aspect of prayer. The commission handled the subject by short, precise confronting facts with questions. Here are several quotes from the draft: "The thirst for reflection and meditation is widespread, even among the young.- Can we accompany our searching and questioning fellowmen a part of the way along the road if we are not animated by

the same desire?-- Many people expect help for their spiritual life from religious and priests. - Can we help them if we do not endeavor to live by the Spirit of Christ? -- Christ has sent us to proclaim him and his word. - How do we wish to fulfill this mandate if we do not again and again reflect upon his word and work? -- The Church needs new forms and new ways of the apostolate in our times of upheaval. To find them, consultation and planning, initiative and courage are needed; but also the readiness to listen to the call of God in these our times. - Can we listen if we do not become silent from time to time? Is not prayer a source of strength to try new things and carry them through?"

- 12 b) The visits undertaken by the Council members provide a unique opportunity to get a closer look at the field. This was exploited in imaginative ways by the FMM and RSCJ bulletins, both of which "prepared the international fraternity" by featuring substantial surveys of the provinces or areas on the Council's itinerary. The Generalates, however, are not only subjects but also objects of visit. The implications were spelled out in the FSCJ bulletin in a 9 page article by their Secretary General Bartolucci in the January issue. The English summary is worth quoting:

"THE SWEET BURDEN OF HOSPITALITY

The paper is a comment to a page of the Chapter Documents on Hospitality. It is derived from a reading of the Word of God and from a practical experience. Though it starts from the concrete situation of the Generalate, it can be considered valid for any community.

Any talk about hospitality must be based on faith. The Bible states: blessed are those who open to him who knocks at our door. All of us are guests here below. We are all fellow travellers.

It is not enough to offer to a guest food and lodging; we should give him a bit of our heart. And give it cheerfully, for God loves a cheerful giver. Hospitality, like a masterpiece, should be perfect in every detail. Everyone must contribute his share; everyone, guests included. Guests should consider our community, not as a hotel, rather as a home. And they should give evidence of the two typical virtues of all guests: discretion and gratitude.

Every community, in its family council, should ask the question: how do we practise the virtue of hospitality?"

13. The ground covered by visits to and from Generalates reveals the spread of the SEDOS family. Apart from the areas in the "first" and "second" worlds (they also go there) we noted the following places in the 1974 bulletins and we are sure that the list is not exhaustive:

Argentina, Australia, Bangladesh, Brazil, Burma, Burundi, Chile, Ecuador, Egypt, Ghana, HongKong, India, Indonesia, Ivory Coast, Japan, Kenya, Korea, Macao, Madagascar, Malawi, New Guinea, Nigeria, Philippines, Pakistan, Rwanda, Sri Lanka, Sudan, Thailand, Togo, Vietnam, Zaïre, Zambia, Uganda.

14. The reports on the visits of Superiors General and Councillors which find their way to the bulletin can provide precious insights when they bear on the conclusions of their dialogue with the people in the field. G. Linssen CISM reported on a pre-clerical, regional meeting in August and listed the main concerns of the CISM's in Asia:

- What is meant by a core community?
- What positive elements can help promote the Gospel in each country?
- How do we approach the youth problem?
- How can we promote an Asian Theology?
- What about married priests?

He concludes:

"The meeting brought to light an important number of joint problems, and also revealed that Asia, despite its great diversity, has many common cultural values. A particularly important conclusion is that the Church must integrate itself more in this culture, and that a deeper knowledge of this culture in all its expressions is for us missionaries an absolute necessity. The meeting concluded - another important conclusion - that our CISM provinces can be enriched and mutually complemented by closer collaboration and coordination."

15. Unfortunately not all the insights of the visiting Councillors are put in black and white. But those which get through give us a due of the untapped resources of the SEDOS family.
16. It was the RSCJ Bulletin which persistently returned to the topic of formation and it was obvious that it was reflecting a priority of the Institute. In particular it came back again and again to the subject of probation. A random report from those who experience it:

"SONIA ALDEGUER (Philippines)

I am glad the question is not, What is probation for you? but what is the value, or, Give your thoughts on the value of this experience. Why am I here? Because the term "probation" connotes for me a "trying to prove" - to prove what? That I am worthy? Like St. Paul and St. John, I believe that my worthiness comes from God, it is a "given" element in my life. (Rom. 8:28-39; 1"14-16; I John 4: 9-10). Such is the freedom with which God acts toward His people.

The value of the experience of the past three months for me is that of TIME (Eccles. 3:1-11) -

TIME to proclaim His Lordship over me: almost overnight I dropped my work which I considered important not only for me but for my people because I thought this is where He wants me; and I removed myself from the habit of involvement by 'doing' into involvement by 'being' - which can be

radical implications in my 'doing'.

TIME to dare to be what I truly am: the work of His loving hands; letting this realization penetrate me so that one by one barriers I've set up within crumble and disintegrate, creating a life-giving communion within me, which, when lived out, could create communion with those around me.

TIME to integrate the polarized points of being and becoming; to integrate the polarized points of tendency to abstract, and the tendency to concretize and thus fossilize.

TIME to harmonize the various calls to my being, calls to my attention, calls to my consciousness.

TIME to grow in the awareness and acceptance that behind all these, underlying all these, is one Man and one Man's experiences, one Man's consciousness, the ultimate reality that interlocks my being with the past, the present and the future.

These months have indeed been an experience of faith for me!"

17. And the conclusions of the Superior General:

"SOME THOUGHTS FROM THE TALK GIVEN BY SISTER CAMACHO TO THE PROBANISTS, Dec. 27, 1972.

The EXPERIENCE OF FAITH is primarily something deeply personal. At the same time, and for this very reason, it is different for each one, and we need to be aware of this difference. The experience of another will be different from mine simply because she is unique and the Lord discovers each in her uniqueness. Yet in that faith experience, we have to be able to see the action of God and accept the fact that it is a non-completed action: it is an on-going process which will never be a total experience here in this life.

I HAVE PRAYED FOR YOU: How wonderful it is to think that Christ prayed for our faith! We must rely on his promise that we will be strengthened in our faith, and, thus strengthened, we must GO OUT AND STRENGTHEN OUR BROTHERS."

18. But that was not the only aspect covered by this and the other bulletins. An ongoing formation was taken right through the whole cycle of life in a Religions Institute. The SA and PA bulletins, for example, covered the subject of old - or "third" - age of Religion quite beautifully. The RSCJ again reported on the experiences of initiatives for the "middle aged":

19. "TERTIANSHIP FOR THE MIDDLE AGE. 28 RSCJ participated in this month-long session. When the Central Community had passed through Peru in August '72, the group presented them with a plan that was the fruit of serious reflection. (cf. INFORMATION, Sept. '72)

Two days of group dynamics with Father Juan Bosco preceded the session. Then Sister Marie-Louise Schroen, RSCJ, gave a series of conferences on the Bible which led to a rediscovery of the richness of the Holy Scriptures and



to a new openness to Christ, the Living God, present in history yesterday, today and tomorrow. Sister Schroen's presence also helped the group to discover that when the Spirit is present, prejudices and attitudes that could shock tend to fall away. At the end, Sr. Schroen evaluated the group in the following terms:

- very open, very receptive, and desirous of listening to the Word of God.
- lack of intellectual discipline.
- a group that is more preoccupied with the Society of the Sacred Heart than with the Kingdom of God and of trying to respond to the call of the Spirit today.

Sr. Gabriela Belon and the Provincial Team were totally available to the group: there were meetings and personal encounters to plan for the year so that this session might not be without lasting fruit. Then there was work in small groups, with time for individual and communal prayer, and even time for relaxation on the beach... The high point of each day, however, was the Eucharist, with desires roused to live it more intensely, and to proclaim to the world, through actions, that JESUS IS LORD."

20. Besides news and notes related to the three main foci of chapters, visits and formation, the 1973 bulletins touched on matters which reflected their sensitivity to the contemporary world scene. The questions of justice and liberation came up regularly and with those raised in mass media, youth abortion, education, indignisation, "plug" the Institutes into the current quest of mankind for a more decent planet to live in. Ecclesial questions like salvation, vocation, dialogue, new forms of mission and ministry, animation community living, urban mission, prayer and, above all, reconciliation were also aired by the bulletins.
21. I must confess I liked the women's bulletins more. They diffuse an aura of enthusiasm, serenity and sheer joy which provoke the question why are they like this? And the answer we all know: because they are possessed by the Spirit of the Lord.

I was particularly impressed by the January issue of Sharing, the MM (Women) bulletin, which hit a bull's eye on both criteria suggested above under N°6.

It is an issue dedicated to grass root experiences of the Sisters successes and failures as regards the 6th Goal proposed to the Congregation by the recent Chapter: "Building up the Kingdom of God: developing the human community through mutual sharing and deeper understanding of the ultimate meaning of life".

Here are some excerpts:

22. "Among our Six Goals set in SEARCHING AND SHARING, the Sixth, the "Building up of the Kingdom of God," is to me, the core of all the other five. Each of them — rediscovery and internalization of the Gospel, sharing with every Maryknoll Sister, identification with the Church of the Poor, participation in the liberation of man, and insertion in the local Church are all part of (cont.next page)

the last. To build His Kingdom we, God's people, are asked to be sensitive to the needs of one another and collaborate to achieve a solidarity and strength in unity. There is power in people who are motivated by love to live as those around them do, trying to understand the unique culture that is theirs, and bring about an appreciation of self and culture that is already present but perhaps not recognized and loved. There is hope in all who, in spite of century-old structures and systems that have failed to respond to people's needs, have created an atmosphere in which persons and families can grow and gradually respond to the freedom that is theirs, and believe in their rights and responsibilities to community and society. There is strength in all who realize that sharing one's time and ideals with others and searching through listening so that a cooperative response of the whole community, as part of the world, may be achieved. Living in Hong Kong opens my eyes to the beauty of another culture, Eastern, uniquely Chinese-in-Hong Kong. Here is a people, hardworking and practical, always eager to advance, improve, not easily discouraged by failure -- a people that believe in the family and their ancestors, looking back to some good or unfortunate memories in China caught in a cosmopolitan, materialistic atmosphere of this industrial colony. One sees in a few hours the evident gap between the million that live in the re-settlement estates and some that enjoy their villas and other luxuries on the higher levels of Hong-Kong island. Many missionaries have come and gone always hoping to respond to the changing needs of our people.

For me, Hong Kong is a mini-world and to have so much at my fingertips is something to be grateful for. Many have rushed down to Hong Kong as refugees from China in the '50's and have gone through the vertical movement from destitute poverty to luxury. Nowadays, perhaps, the needs are not as urgently material as before -- money to make both ends meet -- but more for the growing youth, 50% of whom are below 25. The challenge to build the kingdom of God is that of hastening a new world of promise for and by the youth, who are more exposed to other ideas and better able to change their conditions whether in homes, schools, offices or in factories, building a world where in self-esteem and appreciation does not depend on the place where one works or the number of \$'s he gets but on being human, moving onward through an experience of strength in solidarity to a new kingdom where in there is concern for others, whether they are of the family or not, sharing of what one has and does in society, love that goes beyond barriers of money, status, language, and religion."

"If I weren't in Maryknoll, I doubt very much that I'd be asking any of the big questions of myself, if I'd be trying to gain a deeper understanding of the ultimate meaning of life. (My association with non-Maryknoll friends convinces me I'd be just as caught up in bric-a-brac as they. No critical judgment intended just my experience.) This is what makes Maryknoll so "with it" for me. We seem to be asking me the right questions and as Rilke said,

to ask the right questions is hopefully well into living out the answers. In Korea our works have employees groups whereby on a human level we encourage leadership, participation in decisions that affect their work situation hoping that this same method may spill over into their social and political situations. For their part they constantly show us how all-important the human relational factor is, the mutual cooperation necessary in order to work together. We with our emphasis on "getting the job done well", the Koreans with "getting people happy doing it". Is all the tension worth it? Is brotherhood and trying to overcome self for the sake of the other, for "building up the Kingdom" on earth in Korea worth it? Yes! Otherwise, we humans could have been hatched under a rock, a glass bubble could have been our natural habitat because there would have been no need of a mutual relational communicative life. But this does not seem to be the way the cards stack up. God seems to want to relate to us that the tension, the struggle for mutual understanding contributes to the ultimate meaning of life, because apart from the mystery of ultimate meaning they have no meaning."

"Building up the Kingdom of God could be defined as awareness or discovery of Christ's saving and healing presence among us as we strive to liberate ourselves and others from the human miseries of poverty, exploitation, injustice and then ultimately to create the new man.

Here in Chile there exists the concept of the New Man, being conceived and brought forth at least partially through political structures. Who is this new man? One without basic material needs living in a society of equality, ready to give of himself to serve others, to live not as an individual, but as a member of a community with participation in decisions and responsibility to carry them out.

How do we as Maryknoll Sisters participate in the creation of this new man? One way would be our discerning together or in small groups within our Christian communities to discover Christ in the daily steps we take to better man human condition. We have begun on area levels within the Region to discern and reflect on actual political situations, our response to this and how to better participate in the liberation of ourselves and others. This also involves searching for our role, the uncertainty of what the future will bring and what it means to live within a more socialistic society; participation in the liberating of man from himself and from exploitation whether it be in reflection and prayer groups, schools, preparation for reception of the Sacraments, helping to meet health needs, evangelisation, etc., and in this context making Christ's words our own. I believe we are incapable of really coming to something if we leave Christ out of our strivings, or at most say we are doing this or that for Christian motives without really coming to discover and put ourselves in contact with Christ. His is the only power that makes it possible to better this world, create the new man, reconcile men one with another, with our foundation being Christian love, that love which looks for the good of the loved one and may mean death to self so others might live."

23. Men are, of course, less expansive and this may explain the difference. In general their bulletins are cut and dry. Humour hardly penetrates (I sorely miss last year's SMA's bulletin and its mascot Marx!) the pages at all. And the personal touch seems to reach only the OMI paper. A notable exception, however, are the recent issues of the CMM bulletin where Karrinchen always comes in with a crack at someone. Good for the Germans!
24. To compensate, the men's bulletins exhude a refreshing "there's a job to do - let's get along with the job." Gone are the days of almost a decade ago when people in Generalates used to ask "what are we here to do?" As they saw their traditional roles disintegrating and groped painfully for the new ones. This business like approach does not only affect the activities and (rare) pronouncements of the Generalates but also - and perhaps in particular - those of the structures of decentralization (provinces - regions - sectors, etc.), whose meetings are often attended by members of the Generalates. The SM bulletin illustrates the new spirit, as it reports the sustained globe trotting of the busy pilgrin central team:

"Father Stephen Tutas attended the meeting of the Conference of Marianist Provincials of the United States (COMPUS) held at the Marianist Seminary Residence, Saint Louis, June 14 to 16. The eight Provincials and Assistant Provincials attended, as well as Father William Behringer, Provincial-designate of the Province of Cincinnati. The agenda for the meeting was extensive and included a report on the status of the inquiry concerning the Chaminate Mincola Community, the approval of the Seminary Advisory Board Charter, a discussion concerning interprovincial cooperation in formation, a follow-up to the interprovincial workshop on Justice and Poverty, a discussion concerning a proposal for the revision of the Constitutions, endorsement of a proposal to be presented at the meeting of the Extraordinary General Council to have an international symposium as part of the preparation for the 1976 Chapter, a thorough review of the agenda for the meeting of the Extraordinary General Council, a statement concerning pastoral solicitude for religious working in a Province other than their province of origin, a review of the proposed General Administration plan for meetings with the Provincial Administrations in 1974-1975.

The development of COMPUS identity has been a very encouraging example of interprovincial collaboration. The Marianist Resources Commission (for the study and diffusion of Marianist spirituality) and the Marianist Seminaries in Saint Louis and Fribourg are examples of important interprovincial collaboration."

26. This does not mean that the women are less efficient. But it could mean that they are giving lower priority to efficiency, higher to robust interpersonal relationships. And somebody had said that evangelisation is a relationship...

27. This could be an aspect of the radical rethinking of their identity and mission. The old dichotomy between evangelisation and human development (promotion humana) occasionally pierces through but is much less evident than, say, five years ago. It's the commitment to Christ which will finally give us our identity. The concern for justice for peace, for liberation wherever it comes from, is embraced and fully shared. And if it does not come from anywhere, in some areas where they work, it is switched on and spread by our people. And this is how it comes through in the SC:MI: bulletin, quoting Sr. Gates' address to the Chapter:

"The truth is that the Society is in its small way God's hand offered to man - that the Society exists for the world as surely as the system exists for the individual, as man exists for his brother. Its place is in the world learning and healing within present history....

There is an admirable coincidence between what we have to offer as our unique gift and the greatest single felt need of mankind. Much in modern life has struck at true community and leads to the separation of people at their deepest level. The world desperately needs the authentic vision of community which the Church asks us to strive for and which is known through revelation

Community will not be achieved without great cost. Those who have been called to the kingdom, to that fellowship established by the pains and the cross of Jesus, have implicitly expressed their readiness to pay the cost of love-sacrifice and suffering. If we love, we don't count the cost. Were we naïve? Did we promise too much; above all did we miscalculate the cost?

Renewal can only be conceived in terms of the holiness of Christ.

To hear and answer this call to the kingdom is to open oneself to the world and to one's fellowmen in hope, love and joy, and so to be on the way to human wholeness.

We have no meaning except in terms of others. We cannot be defined or grow or maintain our identity except in terms of continuous relationships with other persons, dependence on them and responsibility for them."

28. Geographically, the bulletins showed an inclination to be more concerned with Asia. This does not affect the exclusively missionary congregations, whose focus remains the places where they are (WF - Africa, SMA W-Africa etc.) It is evident, however, in the other Institutes. There is less concern than, say, ten years ago, with Latin America, Asia of course, is quantitatively and qualitatively the super continent of the future. The worries of the congregations focus on the quality and the quality of their work appears to depend heavily on their will and ability to indigenize. The cultures of Asia are much older and much more varied than those of Africa and Latin America.

29. The above reactions to the contents of the bulletins we received are, of course, fragmentary. Not every thing experienced by the Generalates goes into the family bulletin. And, of course, not every Generalate produces one. The 24 we get provoked the thoughts expressed above, this is all we can conclude. Still, they are one, valid, way of promoting mutual understanding, a pre-requisite for further sharing and communication.
30. In preparing this as our own Christmas present, we at the SEDOS Secretariat cultivate the hope that, one day, this communication will flower into community. That one day could be very like the first Christmas, when the Lord communicated his plans for the total community of men and God in such a novel way by appearing as God made Man - and a poor, helpless, little man. The words of the Angels provide only the cue to the understanding of the life of that Man. The words in the bulletins, we fully understand, are only an indicator of the life of the Institutes. As we continue our efforts to help share the experiences of this life, a life eschatologically already "in the Lord", we cannot but conclude with the Christmas wish that that spirit of enthusiasm, serenity and sheer joy "caught" by us as we went through the bulletins may be with all members of SEDOS throughout 1974. In the words of an FMM issue, quoted from Pope John, and requoted to their Generalate last month by Pope Paul: "Go be happy, be good and let the birds sing."

B. Tonna

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EVANGELISATION IN THE CONTEXT OF EDUCATION

A meeting was held on the 5th November, 1973 at 16.00 at the SEDOS Secretariat.

Present were: Sisters: Frieda Avonts, sa - Helena de Toledo crsa, Joan Burke sdn, Anne Mackie rscj.

Fathers: Herbert de Souza sj, Benjamin Toma for SEDOS.

In the Chair: Bro. Vincent Gottwald fsc.

Recorder: Fr. Frank Moody, pa.

The meeting opened with a reminder of the five questions raised at the general discussion of October 19th, by Brother Charles Henry Buttimer, Superior General of the Brothers of the Christian Schools. Out of these questions arose the idea of further detailed discussion:

- is the school community capable of engaging members in evangelisation?
- to what extent has the educator a duty to give moral education in relation to and in support of the pupils' freedom?
- how do we evaluate the school as an unwitting agent in perpetuating injustice in developing countries?
- what are the new orientations?
- How does one give moral instruction where Christians are in a minority.

It was noted that Bro. Ch. H. Buttimer fsc, Sisters Edith Ryan sdn and Marjorie Keenan rscm had sent their regrets at not being able to attend: of the members of the group, two had first-hand acquaintance with situations in Latin America, three of those in Africa, three of Asian contexts.

As adjustments to the perspective of the discussion it was remarked: that we should keep in mind the parallel work of the UISG education commission and of Educ-International; also that we should not talk too narrowly of education which had a wider connotation than school--tuition or of evangelisation which is more than catechesis.

After some exchanges it was agreed that by evangelisation in the context of education we mean, not only the Christian education of Christians, but for all (whether Christian or not) we mean: opportunity to enquire without embarrassment, opportunity to observe and opportunity to witness.

With regard to the "school system" it was agreed that in several countries, Catholic schools are so organised to preserve the status quo that one might reasonably ask if it would not be better to leave schools and undertake other activities. Two observations were considered particularly important: that it is not only government authorities but also ecclesiastical authorities that lend the "school system" to orientations that are basically anti-evangelical, and that inside our own Institutes many members consider conservatism to be the right

and proper attitude.

In general, it was felt that the present situation does not impose on us a choice between schools and something else, but imposes rather a search for supplementary activities that can counteract:

- the neglect of large sectors of the population who can not profit by schools but who need and have a right to education.
- the impression that ours is a presence denoting other objectives than Christian mission, other values than those implicit in the cultural and national ethos or values hostile to and incompatible with that ethos.

In the development of these ideas the following reflections were made:

- that in some places a new image has to be created for the Church as institution, so that through it people can really meet Christ, really be exposed to the transcendent in Christian lives.
- that in some places a new educational role has been forced on missionaries, but that they have not yet been able to take psychological distance so as to see its tremendous advantages over the former stereotype; that in other places the demands made on the educators are so heavy that they leave no energy for initiatives, and the missionaries have not realised that precisely since they are so much in demand they have acquired leverage for reform.

In this connection it was noted that there is no such thing as education in a social or political vacuum : education, preparation for living, is effected in a context of actuality, of social, political, cultural and economic realities.

- that everywhere the educational process has to be re-thought in terms of service, that is as a response to a real felt need, that this implies a whole series of new relationships with Church or State authorities and with the community. Schools must be open to the local community, and their capacity for exposure to Christ evaluated objectively
- that one of the obviously neglected sectors is the University sphere: here, it seems, the provision of hostels with enough staff to make real contact and assure real response to students, is an urgent necessity full of promise.

It was agreed that another meeting would be profitable, perhaps to discuss actual positive initiatives that could provide elements for a blueprint of new approaches to evangelisation in the context of educational mission.

Note: for obvious reasons, specific references to particular countries have not been made in this report. Experiences referred to in discussion concerned: India, Burma, Ceylon, Japan, the Philippines, Uganda, Zaïre, Tanzania, Rwanda, Brazil, Peru.

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NEWS FROM AND FOR THE GENERALATES

1. The General Chapter of the Missionary Sisters Servants of the Holy Spirit (SSpS) announces the election of:

Sr. Escolastica Ruhl  
Sr. Eugenia Berning

Superior General  
Assistant Superior General

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2. THE CONFERENCE OF MAJOR RELIGIOUS SUPERIORS OF ENGLAND & WALES

Following the various requests for Apostolic Renewal Courses, made during the A.G.M., Fathers Walsh and Reddy have agreed to make themselves available for two courses during 1974 - one in late May and June, and one in late October and November, or November and early December. Father Reddy, however, agrees only on condition that both courses will be limited to major superiors.

3. U.K. 30-day retreats for Sisters

There are 3 places at the moment where 30-day retreats for Sisters are available annually but they are regularly in June/July/august. Though I have not the full details for 1974 as yet, I do know there is one at each of the following centres:

June - Massingham St. Mary

Write to the Retreat Secretary,  
Massingham St. Mary,  
Little Massingham,  
nr. King's Lynn,  
Norfolk.

July/August - Wimbledon or St. Beuno's.

Write to The Retreat Secretary,  
Convent of Marie Reparatrice,  
115, The Ridgway,  
Wimbledon,  
London SW19 4RB

or Rev. Paul Kennedy, S.J.,  
St. Beuno's College,  
Tremcirchion,  
St. Asaph,  
Flintshire,  
N. Wales.

The first centre - Massingham - is a new one run by the Daughters of Jesus. All three are first-rate.

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