

74 n. 19

Rome, 31 May 1974

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COMING EVENTS:

ASSEMBLY OF GENERALS	3. 6. 1974	16.00	FSC Generalate - Via Aurelia 476
HEALTH Meeting	4. 6. 1974	15.30	SJ Generalate - Borgo S. Spirito 5
SOCIAL COMMUNICATIONS	11. 6. 1974	16.00	SEDOS Secretariat
EXECUTIVE COMMITTEE	24. 6. 1974	10.00	SEDOS Secretariat

N. B. - If you wish to attend the HEALTH Meeting of 4 June, please phone SEDOS Secretariat as soon as possible.

Sincerely yours,

Fr. Leonzio BANO, FSCJ.

ASSEMBLY OF GENERALS - 3. 6. 1974

1. This Assembly proposes to identify concepts which could be used by its eight member Superiors General who will be engaged in the September Synod debate on evangelisation today.
2. The focus proposed for such an exercise is the theme Evangelisation and the missionary sending Institutes: It has already guided the 5 preparatory meetings held between May 2 and 15.
3. The following is a brief note on concepts generated by this preparatory phase. Full reports are offered as documentation on pages 74/396, 399, 402, 405, 410.
4. The concepts have been organized under the main headings of the Presidential introduction to the Assembly, as far as this was possible. It is our hope that this will sharpen the focus of the discussion.
5. The main thrust of the preparatory meetings was towards (a) the fresh and (b) the practical sides of evangelisation in so far as this affects, (c) the motivation of the member of our Institute, as this has been revealed in (d) recent chapters.

Point 1: COMMUNITY AS EVANGELISATION

- a) Growing stress on "how to be" rather than on "what to do". And this involves interpersonal relationships: how to be together, share concern for one another, share our experience of the Kingdom.
- b) This involves communication through the idiom of the local culture. And thus a growing appreciation of its values, of its religious experiences, of its autonomy. The Lord is already working in it.
- c) It also involves an opening to other communities in other cultures. Local communities must be linked together, in the universal Church. This means "mission to the 6 continents" approach, pluriformity, coordination, cooperation. It is this open community which decides the specifics of sharing.
- d) All this means witness to God's universal love of Man. Community is its sign. All this can only happen if our communities are expressions of the one Church.
- e) The openness demanded will be difficult to achieve. The change over will be hard. Overseas Missionaries have to learn to receive as well as to give, to serve in secondary roles. But the prospects - and the motivation they provide - are exciting. And evangelisation does not necessarily imply crossing over borders.

Point 2: THE LAITY AS BACKBONE OF THE EVANGELIZING COMMUNITY

- a) The witness function of the Christian community "happens" only if the laity assumes responsible roles in it. A half baked laity may become a counter witness by missing the essentials of the Christian proposal. This includes new concepts of ministry, new styles of Christian life.

- b) It also involves differentiated motivation. What applies to the "clericals" may not apply to the laymen. And our Institutes could be too clerical in their efforts at animation.
- c) In this respect, the shrinking of vocations may be providential. It may move us to consider new styles of religious life (see point 4). And, in turn, this may attract more local laity to our ranks.
- d) The laity have several occasions to activate the openness of the local community: toward non-Catholics and non-Christians, towards Government and private development agencies. In turn, this could inspire Christians of other Churches.

Point 3: EDUCATING THE LOCAL LAITY FOR EVANGELISATION

- a) "Evangelizing the evangelizers" involves the process of raising the level of awareness of the Christian laity of their vocation, from God, to "communicate" him to non-Christians. It is a challenge to the educational tasks of many members of our Institutes.
- b) It is also a problem of communication. Missionaries are, by profession, cross cultural communicators. And they can offer the local Church this expertise and thus help its members communicate the Gospel to non Christians around them.
- c) Education involves the discovery and emergence of local leaders - to serve the local Church as ministers, to serve the local culture as a critical force for Justice.
- d) It also means making the voice of the grass-roots heard at the centre (understand, also, Synod).

Point 4: RELIGIOUS LIFE AS HEART OF THE EVANGELIZING COMMUNITY

- a) The Religious Life is now seen by our Institutes as a way of living a special kind of life, in which Christ is the centre and evangelization the outcome. It is not a task to be performed but a prophetic role to be lived. In the local churches.
- b) Its thrust is reconciliation, contact with God, service to the marginal, counter witness to the consumer society, All this mobility and disponibility become witness to the new creation. And this is evangelisation in terms of presence, because non Christians are always a priority (through not the only one). For the local churches, religious life becomes a constant prod to openness, and international Institutes a reminder of the global view and thus of horizons which go beyond the local Church.
- c) Religious life could also provide useful models for growing local churches. Examples: the way our Institute lived out the crisis of renewal, the structures in which they link the base with the centre, the planning processes they use, the political involvement of their members.

Point 5: TRAINING FOR EVANGELISATION

- a) Our missionaries appreciate supervised training "on the spot" in the new ways of transmitting the Gospel, in the new attitudes of "receiving as well as giving", from and in the local cultures (ability to convert Christianity to local culture!)
- b) Above all, training opens them up to witness to Christ. And to the extension of witness to invitation (of the other to meet Christ).
- c) Training means: moving from the geographic to the cultural approach to mission; "entering the local culture.

d) Motivation is, of course, the crucial side of missionary training and it can take different forms:

— Salvation already "there", has to be brought to fruition. And it begins with liberation from hunger, disease, oppression. It is not a question of evangelisation or human development but of a better understanding of the comprehensive salvation proclaimed by Christ.

— Information about the felt needs there - including those of other members of our Institute. And, above all, of the whereabouts of unevangelized peoples. Our solidarity sends us to these poorer brothers.

— Brotherhood, obedience, witness, service, consecration, our love of Christ and the need to share it, renewal, God's name all are valid motives "to go".

— But the new emerging roles of our Institutes as "experts in foreign relationships" could become a motive "to stay" in our home churches and animate them to experience unity and to be ever more loyal to their missionary vocation.

e) Motivation to join our Institutes may be eroded by the instability of the current situation, our credibility gap, our Western bias, our insistence on structural and sacramental sides of missionary activity, and on definitive commitments.

ASSEMBLY OF GENERALS - 3. 6. 1974 - 4 p.m. - FSC Generalate, Via Aurelia 476.

Discussion Groups

After the Presidential introduction and the reports of the secretaries of the Neighbourhood meetings, the Assembly will break into the following "cultural area" groups:

1. Africa
2. Islam
3. Latin America and the Philippines
4. Oriental Religions
5. Marxist areas.
6. Western industrialized areas.

Each group will assign an order of priority to the topics presented above (and also emerging from the neighbourhood group sessions) and for the first topic in its priority list, share experiences in trying to answer the following questions:

--- What has your Institute been doing about this topic since "Ad Gentes"?

--- What does it intend to do in the coming years?

--- What would you suggest that the Superior Generals at the Synod say about it (at the coming Synod)?

--- What should SEDOS do about it between now and the Synod (October)?

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Neighbourhood Meeting I - South - 2.5.1974.

S.V.D. GENERALATE

Present: Fr. Antoine J. Verschuur, S.V.D., Fr. Charles Ruhling, S.V.D., Sr. Frieda Avonts, Sr. Arlene Gates, S.A, Sr. Mary Motte, F.M.M., Sr. Therese Barnett, S.C.M.M.-T., Fr. Sean Coughlan, O.Carm., Fr. Skelly, S.M.A., Fr. B. Tonna.

Secretary: Sr. Mary Motte, FMM.

I. INTRODUCTION

The theme for the meeting = Evangelization in terms of motivation.

General introductory remarks to the discussion:

The importance of information feedback conceived as a circulatory system between the base and higher administrative levels was stressed as an important aspect of decision-making. The views of those at the base or in the field, and in particular those persons who are the recipients of a particular service, are especially significant in the development of new orientations.

Likewise, the current emphasis on presence was noted with the concomitant de-emphasis on task orientation.

The discussion model being used by the White Sisters in preparation for their coming Chapter (1975) was presented. This model offers a concrete example of the accent being placed on the person-oriented approach.

II. EVANGELISATION

A. Terminology:

The following terms were clarified in discussion:

- 1) Mission: evangelisation + the building up of the local Church + human promotion
- 2) Evangelisation = self-exposure to Christ + being present to others + entering into a relationship with others.

B. Motivation:

- 1) aspirants: Today the emphasis is on life rather than on work. Religious life = a way of living a specific kind of life of which evangelisation is a natural outcome.

The concept of the common task of a religious community is gradually disappearing along with the disappearance of large institutional-type apostolates. The effect of not having a common task may be deleterious to motivation, but the lack of this former type of "esprit de corps" must be replaced today - and is being replaced - with a shared concern for one another which provides a bond of unity among those involved in diverse tasks.

The inner effects of the change spearheaded by the Second Vatican Council are becoming effective now, and hopefully will develop a clearer, more attractive image of religious life in relation to motivation.

Part of the difficulty has been the role expectation for religious on the part of the people in general, the hierarchy, and sometimes the religious themselves. There has been a tendency to look upon religious life in terms of work and the apostolate rather than in terms of being and living.

- 2) renewal : Generally speaking in religious communities, the first Chapter which followed the Council concentrated on the renewal of structures, and the subsequent Chapter has concentrated (or will concentrate) on the life and spirit of the community.

It is increasingly evident that religious communities have a prophetic role to play in evangelization:

- a) to foster reconciliation among men
- b) to provide a counter-witness to consumer society
- c) to give a visible witness of our contact with God; to let prayer life be seen.

3) mission-sending:

- a) the awareness of the call to share the Kingdom with other is essentially the same; the terminology and effective realizations differ today;
- b) communication must be through the local culture;
- c) there is a need to relate the universal church to the local church:
 - (1) need to enrich one another culturally, e.g. theology: different insights may be gained from varied cultural points of view;
 - (2) need for contacts with persons from other cultures so that the local church will not close in on itself.
- d) the concept of "being sent" when viewed in terms of different countries can provide various problems today because of varying standards of education, the need for visas, etc.

III. SUMMARY

There is the emergence of a new image of religious community life which is intimately associated with evangelisation. While the mission of the Church - the transmission of the Gospel Message - in areas where the Church has been present only in an incomplete way or not at all, is not limited to religious congregations, the latter have often played a predominant role in this area. Therefore, changes which affect the life style of congregations at the source, will have profound effects for the mission of the Church. These changes, plus the political, social, economic, and moral factors in society today interact, and seem to point to new means of transmitting the Gospel Message, to new means of evangelization.

Some of the areas stressed in the above discussion, and which seem to be indicative of new trends are:

- A. Evangelisation in terms of presence
- B. Relation of the Universal and Local Churches
- C. Religious life as a way and not a task

Conclusion: It was proposed that the discussion be pursued in terms of the relation of evangelisation to recent General Chapter preparations/decisions, possibly at the end of May.

Sr. Mary Motte, FMM

APPENDIX

FIVE QUESTIONS FOR S.A. CHAPTER

Faced with the realities and demands discovered in our research, we ask ourselves the following questions:

1. What does each one of us want to be, or what are our deep aspirations?
2. How do we, personally and as a community, live this reality, this challenge?
Positive points, difficulties, obstacles.
3. What is the attitude of our contemporaries and of those around us regarding this reality, this challenge?
What is the positive or negative influence of this attitude on our mentality and our behavior?
4. Regarding this reality or challenge, what do the Scriptures, the Church, and the Capitular Acts tell us?
5. What practical conclusions have resulted from our reflections which will help us towards a constant evolution of mentality and a continual conversion?

Neighbourhood Group 5 (East) met at the FSC Generalate on May 9, 1974 at 4 p.m. The following were present:

Sr. M.J. Tresch, SSND	Fr. M. Bodlens, CMM
Sr. C. Rombouts, ICM	Fr. J. Meehan, SPS
Sr. J. Dumont, SFB	Br. V. Rabemahafely, FSC
Sr. A. de Sa, SCMM-M	Sr. D. McGonagle, SSND
Fr. B. Tonna, Sedos	Sr. M. Luke, SSND
Sr. C. Ouellette, SCMM-M	Br. Ch. Buttimer, FSC
Sr. A. Deseyn, ICM	Fr. L. Skelly, Sedos
Fr. H. Van Hoof, SMA	

Presiding: Br. Ch. Buttimer

The purpose of the meeting was described as a sharing of insights on evangelization, using the orientations of the General Chapters of the various institutes to identify what is fresh and new in the thinking of today.

Evangelization was understood according to the SEDOS definition: the process which makes the Gospel present in a given situation through the active presence of the Christian community which offers to non-Christians the opportunity to discover Christ and accept him in faith.

A short "brainstorming" period on three points (changes in the missionary world, General Chapter motivations, General Chapter Perspectives) resulted in the following:

Changes in the Missionary World: mission to 6 continents, independent local Church, give and receive, openness to the world, recognition of the value of other world Religions, decrease of traditional vocations, readiness to listen and learn, emphasis on social justice, importance of Communications.

General Chapter Motivations

- we all have to be missionaries where we are
- healing as the base of our motivations and underpinning of all involvements
- religious consecration as one who is sent
- building Christian communities
- solidarity with all people, especially the oppressed
- prolong the spirit of the origin of foundations - return to concern for the poor
- world vision in our apostolate the international community a sign of unity of all people in Christ
- to be witness of Christian living

General Chapter Perspectives

- all are sent - to make one
- send qualified personnel
- prepare native leadership
- fostering religious life in area
- complete development of the person
- adapt religious life to new areas
- bring thinking to accord with Council documents
- be a critical force for justice in area of work
- seek greater adaptability in apostolates
- seek new options to replace institutions
- coordination and collaboration with other religious and state agencies

- to promote justice
- we want to share experience of love of Christ
- respect for human factors
- "do it yourself development" emphasis
- stress service for the poor and marginal
- respect for religious orientation of peoples.

Among the changes noted in the missionary world, the aspect of giving and receiving was identified as the one which most calls for a response on the part of the institutes. To achieve this, the following were seen as necessary:

- adaptability and flexibility
- preparation for the tensions inherent in missionary life
- on-going formation of the missionary
- recognition and respect for cultures other than one's own, not imposing outside values but integrating local values
- separation of Gospel and culture
- knowledge of post-Conciliar theology
- attitude of openness to the world.

The recognition of the value of other world religions was seen as vital. Points stressed included the fact that religion is not an isolated ^{aspect} of life, but part of the culture and the necessity to understand and respect the other's approach to God which requires an attitude of listening and learning. In relations with others, emphasis to be placed on openness with more stress on Gospel and not structures.

The decrease of traditional vocations was seen:

- to require a willingness to hand over to the laity
- the training of laity for this needs new concepts of ministry and this to be dependent on the local church
- stimulation of local vocations by attention to the aspirations of the people in order to be more relevant, new intuitions of religious life, openness and readiness to accept new structures.

There is a growing awareness of de-occidentalization in the Church. Asians and Africans seen as missionaries. The Church is becoming universal, finding its identity through pluriformity. The Gospel remains the same, but each area must find its way of living it.

In the development of the independent local Church the most difficult period is that of the change over. More generosity on the part of missionaries is needed and a willingness to serve the local Church in a secondary role. This requires adaptability and flexibility. The local Church takes to herself local values.

The geographical concept of mission to be left aside. One can also be missionary within one's own country. This requires an opening out on the part of the institutes.

There is a growing awareness on the part of so-called "mission" areas that they have something to give as well as to receive. Previously emphasis had been placed on the acquisition of certain values such as technology, leading to the belief that this was superior to one's own values.

Church considered established when the laity conscious of their responsibility to the Church. Knowledge leads to sharing and therefore to be missionary.

The "basic community" is where evangelization starts. Can't be a witness unless in contact with others. Must be seen - communication and mutual exposure.

There is a new understanding and emphasis on the aspect of culture in the formation of missionaries. Culture is seen not as a static entity but as being syncretic - where certain values are preserved while others assimilated from different cultures. There should be a scientific approach to adaptation to other cultures and training given on the spot.

The question was raised why, if we are on the right approach, is there a decrease in vocation? Is the message not gotten over or are we transmitting the wrong message?

It was felt that:

- perhaps it is providential that communities are not able to send missionaries as this leads the laity to assuming responsibility and taking over duties in the local Church;
- although communities might be aware of the right approach, there is a period of time before it becomes an actuality.

MOTIVATION MISSIONNAIRE

Le 10 Mai 1974 à 16 heures s'est réunie à la Maison Généralice des Jésuites, la section 4 - Centre Ville - du groupe SEDOS.

Présents: Fr. Van Asten, pb
Fr. Ary, sj
Fr. Th. Fernando, sj
Fr. Kapusciak, cm
Fr. Zico, cm
Fr. Cid, cm

Secrétariat de SEDOS: Fr. B. Tonna et Fr. L. Skelly, sma.

1. Le Père Ary a présenté la question à étudier: Motivation de la Mission

- selon les constitutions
- telle qu'elle est vécue
- évaluation de cette motivation missionnaire.

2. On s'est demandé s'il fallait parler des missions ou d'évangélisation.

Il a été décidé de parler de la Mission Ad Gentes, entendue comme partie intégrante de la mission totale de l'Eglise et non comme instrument de l'Eglise. Cette notion fut admise sans autre précision comme définition pratique.

3. La motivation dans les constitutions:

Pères Blancs

- les besoins ressentis par les jeunes Eglises;
- les appels des jeunes Eglises;
- nécessité de répondre à ces besoins et à ces appels en communiquant les dons gratuitement reçus.

Lazaristes

L'idéal du service des pauvres pour lesquels fut fondée notre Congrégation se laisse vivre d'une manière éminente dans les pays de mission, tout particulièrement dans le Tiers-Monde où la pauvreté est la plus grande de nos jours.

Jésuites

L'idéal est de faire connaître le nom de Dieu dans le monde entier. On note que les Chapitres Généraux n'ont pas fourni de motifs capables d'entraider la jeunesse.

Les jeunes se laissent facilement mobiliser pour la Libération pour l'aide au Tiers-Monde, pour le service des pauvres mais ils veulent y travailler en groupe non structuré et de manière temporaire; par contre, la jeunesse d'aujourd'hui fuit les organisations structurées, les missions solidaires, les engagements permanents.

4. Motivation concrète

Les motifs remarque-t-on, peuvent être conscients ou inconscients. Ils varient beaucoup selon le milieu, ils ne sont pas les mêmes, par exemple: dans les pays de l'Est que dans les pays Occidentaux. Parmi les motivations les plus courantes, on note:

- l'idée du Salut, compris au sens total de réponse aux nécessités des hommes.
- l'idée de libération dans le milieu de l'Occident et du Tiers-Monde, en pays socialistes, elle exerce moins d'attrait.
- la nécessité d'instaurer la fraternité entre tous les hommes,
- l'idée de donner et de recevoir en même temps.
- la nécessité d'assurer la continuité d'une oeuvre entreprise et de porter aide aux missionnaires surchargés.
- le témoignage évangélique d'une personne profondément engagée dans l'oeuvre missionnaire.
- la recherche d'une vie authentiquement vouée au service du prochain.
- l'obéissance au sens traditionnel.

Besoins ressentis dans les pays de mission

En Tanzanie, au moment de l'accès à l'indépendance le milieu était hostile. En dix années, le revirement s'est produit; maintenant les missionnaires chrétiens sont désirés, non pas leurs oeuvres d'assistance, mais pour l'apport de la spiritualité chrétienne.

Au Sri Lanka, les missionnaires sont bienvenus parce qu'ils font la charité sans discrimination partisane.

5. La motivation n'attire pas la jeunesse, parce que:

- elle est étrangère à sa mentalité;

- les structures des communautés religieuses paraissent empêcher l'épanouissement personnel;
- la théologie est centrée sur les sacrements;
- la théologie oecuménique a fait valoir les éléments salvifiques des religions non-chrétiennes;
- il est difficile de s'engager définitivement;
- les missionnaires manquent de crédibilité, vu qu'ils devraient d'abord convertir leur propre pays;
- les missionnaires étrangers sont mal vus par certaines jeunes Eglises;
- la situation est instable au sein de l'Eglise.

Secrétaires:

P. F. Kapusciak, cm

P. E. Cid, cm.

The General Assembly

A neighbourhood meeting was held by the Nomentana Group on Tuesday, May 14, at 4 p.m at the RSCJ Generalate to discuss the topic of the Assembly of June 3, 74.

Present: Fr. W. Buhlman ofm-cap, Fr. D. Robinson mm, Fr. Westoff msc, Sr. Helene rscm.

SEDOS : Fr. B. Toma.

In the Chair: Fr. Van Hoof, SMA.

1. The Chairman referred to the conclusions of the Executive Committee (SEDOS 74/301) and proposed that the group during the exchange of views, keep in mind both the missions there - (that is, Asia, Africa and Latin America) - and the "home" countries (Europe, N. America etc.) and to focus on the current challenges and difficulties and how we are meeting them.
2. Fr. Robinson agreed that we should focus on the fresh insights and the new emphasis which are being used today. He then circulated to the group a few points which have come to his mind, in preparing for the meeting (see Appendix A).
The group read through this note and agreed to use it as the basis for discussion.
3. It was agreed that the whole question could be viewed from the point of view of the Institutes. These could help the Synod emphasize the International dimension - a dimension which was often missing from the interventions of local Bishops. In some respects the Institutes could be compared to the multi-national companies and could learn from their negative and positive experiences.
4. Another way in which the Institutes could contribute is to go beyond the administrative stance vis-à-vis evangelization.
A practical point which had affected the institutes was the follow-up of abolition of the JUS Commissionis. The Capuchins, for example were now giving priority to life rather than to work, that is to give witness and evangelize by "being there as a community of believers in Christ, (and because they believe in Christ, they love one another).
To show that the era of the JUS Commissionis - with one territory dominated by nationality - was over the presence of different communities of different institutes in the same territory, (and even of members of different Institutes in one community !) had been found-useful.
5. The meaning of mission and evangelization had to be clarified. A trend was noted away from sacramental work (counting the no. of newly baptized) towards team work. This involved the projection of our community life as witness to the non-Christians there.
6. An example of the fresh insights being followed was the concept of salvation. Salvation is everywhere. This however could work in two opposite directions as far as motivation was concerned. Some would react: "so what is the use of our going there? if the people

there are already saved?" This is the negative side. The positive side is the realization that if salvation is there my presence will bring it to fulfilment.

Japan was taken as an example: Why is the influence of the one half of one per cent of catholics broader than their numbers? Here lies a new challenge to our missionaries: the challenge to look at people and at the culture, rather than to the number individuals, and the body of the baptized,

Another example came from Africa: where belonging to the Church often meant being "enrolled". Here the influence was much narrower than the numbers, because to the African, to be enrolled, to be incorporated in the church was enough, and this was how they have seen to approach the matter. Again a good example from Africa was the way the Protestants worked: they wanted the individual to become leaders while the Catholics wanted converted individual to fit in into clerical church. This^{is} why the Protestants had more leaders - and more influence on the mass media. Another approach to the question of salvation was to see it as a thrust towards indigenization. The experience of the RSCJ Urs in India was to convert christianity to India, to profit by the values of the people there. Because the Lord is already present and active in India and in these values. Finally an example was brought from the Christian influence in Papua, New Guinea, by the MSC's. The influence of Christianity is clear here, though there was uncertainty about the next step. This meant that the culture has been affected by the evangelization process but that we were not sure that the high point of this process has been reached.

7. It was agreed that there should be more stress on witness than on the Sacraments and, in general, about conversions. But witness should also include in it the invitation to the other to join in, by word, by deed or by work according to circumstances. Again it was not a question of one or the other, but one of emphasis - witness did not replace conversion. To measure our success in terms of numbers of converts was not right. But to stop at witness, without the positive invitation to the other, was not right either. We had to look for converts, to hope for them, to expect them. Otherwise, we would become a dwindling church: "Hence it was not we are here to baptize" versus, "we are here to give witness", but both together. Witness must therefore be extended to invitation - directly or indirectly. And it was not a question of minimizing what we have done, but of maximising what perhaps we had neglected.
8. The laity had to be brought to this thrust towards witness. Perhaps we have not prepared the first neophyte Africans, for example to witness^{to} the Gospel, and they seem to be happy to be "staunch" Christians after baptism - to be officially "enlisted, and this means that we have reduced them to "standard" passive Christians.
9. In the context of witness, the specific contribution of institutes could be to show to the whole church, and perhaps to the Synod how they had gone to the crisis of "tradition

versus "new" ideas proposed by Vatican II. The Institutes had been divided on the issue and this appeared in the Chapters. But this experience of division led to a new, fresh commitment. It had given witness to the Gospel life. Bishops were perhaps afraid of new ideas because they had not gone through this crisis, or because the crisis was seen as a source of insecurity and they were afraid of that. But our insecurity had now have been changed into a different form of security.

10. What was important was to help the Synod to come out with something that would encourage the men on the spot, at grips with the work for evangelization. We must not divide our men or polarize them by forcing on them this crisis. Again it was not "either evangelization or development". We were on to something broader, to a better understanding of the whole matter. The Bishops felt insecure because they did not find answers in their books. But this kind of crisis helps, because it refers the Church to new ideas about evangelization today, and consequently about formation of missionaries. In practice, the thing to do was to get the young missionaries working where they were now and encourage them and to refrain from "kicking" all the time. The result of working "there" would sharpen their ideas.
11. In this context of crisis, there was the question of political involvement, - how far was expulsion a part of evangelization today. This was related to No. 11 on Fr. Robinson's points. As institutes, our congregations must accept the risk involved in taking a stand on certain issues. This is a consequence of their identity as national or international organizations. An example could be the sort of ideas we get in our reviews for the people at home. Our first articles could have perhaps upset the people. But perhaps this was necessary. To get such challenging article however we must deploy personnel on research on the burning issues, for example, on the ways and means of influencing the policies of our governments in foreign affairs. This was a calculated risk, but appealed to the young and it helped, because it brought again to the masses our experiences as foreign missionaries. The SMA province in Holland had recently spoken out publicly on the reported massacres in the Portuguese colonies. The initiative was well-received by the people. To them, this was evidence of the willingness of the church to take stands on public issues.
12. We must always think of the missionary as one who by profession is a communicator. By profession he knows more than one culture, and so he can inform the people in his culture about the effects of the policies of their governments on other cultures. This could be a fresh aspect of our role as missionaries.
13. The statement made by Chapters had to be activated by missionaries in the field. This was the most sensitive point. Another contribution of the Institutes could be the bringing together, into a new synthesis, our "grass roots" and "global views. The Synod could be a chance. It was noted that a remark had been made that in earlier synods the interventions of Superiors Generals had more of the global vision in them than those of the Bishops.

14. Another aspect of this synthesis could be our own efforts to tie up the grass-roots missionary with such organizations as Justitia et Pax, the Pontifical Social Communications Commission. This meant bringing our own experiences as missionaries to these international bodies. On the other hand the missionary there needs new instruments. These could be supplied by the thinking and the facilities of these organizations.

In all this, the Institutes could act as crucial channels of communication; from the base to the centre, from the centre to the base.

15. Planning (N.4, Appendix B)

We need planning in Missionary work. We have cases of Bishops recruiting overseas priests they do not need, and this only helps to hold back the coming of age of their local churches. The Synod could do something about this misuse of personnel. So often we go there without really knowing why. And yet we are short of personnel. This could be a motive to rationalize. The fewer men we have the more careful we have to be about their deployment. One way is to end up all open ended engagements. We must go there for a specific job in a given period, (perhaps, by putting out together a team).

16. Prior to planning, we must have a good information system. The Synod could be urged to ask for one. This meant that our men are deployed without the use of sound criteria. The Church still had no "agenda" for its evangelization task.

17. This involved point 8 which meant strengthening of the local laity. Unfortunately our institutes were often too "clerical" or too "religious". The future could belong to institutes where lay persons are more involved. Attempts had already been made in this respect, and the first ideas could be followed up. Here, however, the point of view of the women religious was different from that of the clerical religious, because in the local church, they had little authority and very often the members of their institutes were local people. But again they find common ground when they come to the realization that their work in the organizations was also witness.

18. Unevangelized areas should be inventorized so that we could match the people available with the places which need them.

19. We must not forget the theological motivation. In turn this has to be differentiated. What was a good motive for clerics could be a poor one for laymen.

20. Point 1 was taken up and a stress was made on the need for the supervision of programmes of training in the field (internship). There were several aspects to this but in all cases considerable care must be given to selection at all levels. The experience was that after the first or second year of theology, future missionaries are asked to spend sometime in the field. This led to a more motivated decision on ordination.

21. Finally point 10 was discussed:

In mission countries, the ecumenical movement is often more advanced than in the home countries. This is where the missions could be giving to the home countries. Still, we still meet with suspicions at the grass-roots in our relations with the separated brethren. The experience has shown that we can do a lot with a broader concept of evangelization. This brings in the aspect of human development work. Ecumenism does not mean merely working with non-Catholics, but also with civil authorities. Collaboration led to better understanding. The Synod could spell out the consequence of Vatican II, especially as regards the recognition of values in others. This would lead to further cooperation.

The institutes still had much to learn in the field of cooperation. Often an institute would have the right idea, but simply forget to inform the other institutes, even those belonging to its group (SEDOS etc.).

The sharing of information could lead to further cooperation in conducting projects with mixed teams, in specialized areas. Again this could lead to further cooperation.

B. Tonna

A neighbourhood meeting was held on May 15, 1974 at 4 p.m at the SSps Generalate to prepare for the Assembly of June 3, 1974.

Present: Frs. Houdijk CSSP and Tonna

Srs. Eugenia SSPS, Pauline RSCM, De Toledo CND, Webb DM.

Secretary: Fr. Houdijk. CSSP

In the Chair: Fr. Tonna.

1. Rather than distinguishing between evangelization and mission, the group agreed to speak in terms of priorities. In this perspective non Christians would be one of our priorities.

The other priorities could be specific to each Institute. They would also, in some way, reflect the particular conditions of the situation in which that institute operates.

2. In this respect, a characteristic of all the religious institutes should be their disponibility to answer God's call to serve man wherever he may be. Service means mobility; today an Institute might ^{be} required here, but tomorrow it might be needed some where else.

The question then becomes: who decides where the particular services of a religious Institutes are required?

The answer is not easy, but it certainly should be come not just from the interested Institute, but from the wider church.

3. The question we should be putting ourselves during the Assembly could be:

- what are religious institutes contributing to Evangelization?

4. Our Chapters might not give us the right answers, because, despite the efforts made, they did not always fully represent the grass-roots. In any case, of their very nature, they tend to come out with very generic orientation.

What mattered though, were the efforts made in the field to make evangelization a concrete proposal. In this respect it was very important to hear Superiors General and their assistants after their visits. The idea of the 6 crucial questions of SEDOS should be followed up.

5. Still the chapters could help us, because they could give us priorities and the most useful aspect of these priorities was that their discussion did give us the global view.

6. On the whole, the Religious institutes were quite concerned with the question of the relationship between mission, apostolate and evangelization. In the discussion, some found it useful to steer clear of the concept of the institutional church in looking for answers. After all, there is one work: which the institutes are called to carry on, and that is, trying to work of Christ.
7. Chapters also helped to clarify our motivation. They showed us (especially through the reports of the representatives of Asia, Africa, and L. America), where the real concrete needs for missionaries were. This became ^acall for missionaries and thus a motive "to go". In the process, it also told us what kind of people are expected to respond to these needs and are not wanted.
8. In this context, it was important to define the local church. Experiences show that local bishops could respond to an institute by saying "it is not up to you to decide about priorities, but up to us in the local church. We cannot accept policies which you make on your own." "Is this the concept of Church required to orient our decisions about priorities?" The concept Church had several levels, and we could also think of it in terms of the level which the Synod represented. Religious institutes were international in character, and they would more usefully confront their thinking with the Church at this level - or at least at the national level - rather than at that of individual dioceses. An example from England was illuminating. The religious institutes were being asked whether they would like to be screened by the national pastoral planning agency as to what they had to offer and to put at the service of the national church. We could also push this idea one step further, and broaden the frame of reference of the Catholic Church (whether the Synod, national or local level) to that of the world (the UN, State level, etc.).
9. It was doubtful whether the Synod could give us the real priorities for evangelization. It probably did not have the information needed for a fruitful discussion. And yet this information usually existed on this spot. For example, it could not do much about establishing criteria of rational distribution of personnel. But the Synod could be asked to do something about it. For example, to suggest systematic on-going analysis of the local needs and their synthesis at the Synod level.
10. In this context our Superiors General in the Synod could have vital role to play. They did not only have the global view, representing as they did international institutes. They also had the grass-root view after investing so much of their time on direct person to person communication with their men in the field. Even if they did not provide answers or ideas, they could help by asking the right questions and thus prod the bishops to face the facts - i.e., - does the Church have an information system for the rational deployment of our people according to needs. As regards the global vision, we must remember that the Spirit is working in all.

11. They could also suggest some basic orientations like lay Formation, basic Communities and so on.

The point would be to sensitivize the Church to the concrete responses to the evangelization challenge. It would perhaps be too much to ask for a plan! Perhaps the Spirit prefers to work in another way in the Church. But we must keep our antennae ready to see where and how the spirit is leading us, This would promote in us an attitude of disponibility to be ready to go to other cultures.

12. The role of the Superior Generals could become very delicate. Some Bishops thought they pose a problem because they brought in something which is not local into their churches.

They did not like to hear the Superior Generals tell them what to do.

We must, however, do our part of the work, and therefore must find a way to deliver our own message in the best way.

13. One problem which is being faced by the institutes was the fact of the "half baked" Christians there. These had not been educated to be agents of evangelization. In India this was a particularly sensitive point because the need there was to be real authentic, We were giving the image of the fringe, rather than of the heart, of the Gospel Message. We had to go beyond our Institutions - this is what our people there were calling for.
14. A basic point was the communication aspect (as apposed to the conversion side) of evangelization. Communications was a two ways street and we could do much more to "vangelize the evangelizers". This is service, itself a two way process, because it included "receiving" from the served". This could prove difficult to us, trained as we were in another optique.
15. A further consideration on our world vision: we were accustomed to think of the world as broken down into States with geographical boundaries. Recently, we realized that the multinational companies have exploded this myth. The world is much more complex. In terms of communication, the world is split in areas of influence and this rarely coindides with State boundaries. It would be interesting to study how our Institutes stand in all this. We were struggling with the concept of the churches as broken down into local churches. If we made this exclusive of other approaches to the same, complex, matter, we risked falling into an anachronism. This was not the only reality of the Church. Are not Religious Institutes, in some respects, like the multinational companies? If so, could not they be considered as "local churches"? Had "local" to be identified with "territorial"? This merited further study in our discussion of religious Institues and evangelization.