

GENERAL ASSEMBLY OF SEDOS

CONVOCATION AND AGENDA

The Assembly (44th) of Superiors General associated in SEDOS will meet on Monday, September 23, 1974 at 16.00. (The place will be announced later)

The Assembly will go deeper into the topic of Evangelization Today by:

- a) starting with the priorities identified by the previous Assembly as regards the Agents of evangelization, namely:
 - the small community of faith, laymen.
- b) discussing specific activity of these agents, namely:
 - dialogue with non-Christians and non-believers.

Its topic will therefore be:

LAYMEN IN SMALL COMMUNITIES AS AGENTS OF DIALOGUE WITH NON CHRISTIANS & NON BELIEVERS

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This will be in line with the current final stage of the preparation of the Synod. In fact, the document just circulated among the Synodal Fathers suggests a number of questions which they could attempt to answer. Among these: "Is there dialogue between Catholics and non believers in your area?"

As in June, the Assembly will break into small groups by cultural area - namely:

Oriental Religions, Islam, Black Africa, Latin America, Marxist block, Western block.

It will also receive, in plenary session, a report on the International Congress on World Evangelization to be held in Lausanne later this month.

A round of meetings in small preparatory groups by cultural area (see above) is being planned for early September and will be announced later.

All interested are invited to these meetings and to the Assembly.

B. Tonna
Executive Secretary

EXECUTIVE COMMITTEE

A meeting of the Executive Committee was held on July 8, 1974, at 16.30 at the FSC Generalate. Present: Sr. C. Ouellette SCMM-M, Sr. Alma Dufault FMM, Sr Danita McGonagle SSND, Fr. Joseph Hardy SMA, Sr Claire Rombouts ICM.

In the Chair: Bro. Ch.H. Buttiner FSC

Secretary: Fr. B. Tonna.

1. The minutes of the previous meeting (74/ 470 471) were taken as read and approved.
2. The June Assembly was evaluated:
 - it had produced ideas which could help the SEDOS Superior Generals members of the Synod.
 - but it had tried to do too much : neighbourhood and cultural area groups; reports from both; keynote speech; People had missed the coffee break.
 - and it had not been properly concluded; it somehow fizzled out.
 - the preparatory groups (by neighbourhood) had proved a positive experience.
 - and the Assembly had touched the vital questions.
3. It was agreed to envisage the September Assembly as a continuation of the sharing which took place in the June Assembly.
The point of departure of the latter would therefore be the two priorities agreed on in June: the faith community and lay men as the backbone of evangelization.
After going through a note on the official document just prepared for the 1974 Synod on Evangelization (see Appendix A) it was agreed:
 - a) to work within the broad definition of evangelization suggested there
 - b) but to highlight that "activity" (in the evangelization process) which attempts to reach out to the non-Christians and non-believers who have not yet been put in contact with the Gospel.
 - c) and that, consequently, the Assembly could usefully focus on the questions raised by the official document on dialogue with non-Christians and non believers (see Appendix A, pp.

The agenda of the Assembly would explain this. It was also agreed that this agenda would also include a report on the international congress on World evangelization scheduled for this month in Lausanne.

4. The question of SEDOS participation in meetings organized by other agencies was then discussed. A few points emerged:
- a) to ensure wider participation, a panel of experts within the SEDOS group could be drawn up and eventually invited to represent SEDOS in meetings where their competence would be useful.
 - b) only those invitations which allow for an adequate preparatory period, and which concern mission should be considered.
 - c) follow up should always be envisaged; this would not only include a full report but also its discussion and study - eventually in small groups.
 - d) the SEDOS representative would be briefed - on trends in current thinking in the SEDOS group and on other matters of interest, depending on the focus of the meeting.

A policy could be developed as the Executive Committee or a sub-committee appointed by it considers participation in individual meetings.

5. a) Members of the Executive Committee would meet the Staff early in September, when Sr Agnetta returns from her vacation.
- b) It was agreed to accept the application of Miss C. Gilroy for the vacant post of Documentation Study Secretary. Miss Gilroy had been interviewed on July 1, 1974 by a panel formed by Bro. Ch. Buttimer, Sr. Danita, Fr. Hardy, Fr. Martin and Fr. Tom. The conditions of work were explained to her by this panel. She will start work in September.
- c) It was agreed to go ahead with the plans to delegate the duties of office management to the assistant of the Executive Secretary, Fr. L. Skelly. This would free the Executive Secretary, Fr. B. Tonna, for more study and visiting of Member Generalate.
6. The Executive Secretary reported that the Chairman of the Social Communications group, Sr. A.M. Ooschoot had agreed, in principle, that editorial responsibility for Joint Venture could be assumed by her group. A full discussion of the proposal would be conducted in September and the definitive answer of the group would be given then.
7. The President communicated to the Committee information about the new Meeting for African Collaboration (MAC) set up jointly by the Bishops of Africa and the Unions of Superiors General. It would operate as a committee within the USG - parallel to Commission VI - and would probably be inaugurated in November 1974 - more details see Appendix B.
8. It was agreed to hold to next meeting on September 16, 1974, at 16.00 at the Secretariat.

VANGELIZATION TODAYTHE SYNOD DOCUMENTIntroduction

The document is rather a questionnaire than a draft statement. It is presented as an "instrument". The questions put should count more than the statements which introduce them. Of these the most crucial seems to be that concerned with the working definition of evangelization. If this is accepted, then Propaganda Fide, missionary Institutes and our own missionaries logically fall in the background.

Part I: Sharing our experiences

The first part of the document, based on this definition, offers twelve patterns of evangelization and significantly leaves the Missionary Institute one out. The patterns:

1. Charismatic groups: do they express the longing for the Spirit? is there such a longing?
2. Small groups (comunidades de base): their function in evangelization.
3. Senates of Priests and Pastoral Councils: how can their effectiveness be enhanced?
4. Laity: awareness of role in evangelization; new ministries, promotion;
5. Youth: the vocation crisis; positive experiences.
6. Non practising Catholics: why? how can Ev. stop the trend? recover them? open communities?
7. Ecumenism: does it help evangelization? how is it developing?
8. Dialogue with non Christians and non believers: is it true dialogue? do the others respond? Results.
9. Inter Church aid: missionary animation, kinds and style of aid; distribution of ministries
10. Human development and liberation: state of awareness of link with evangelization; of dangers of alienation from Gospel.
11. Mass media: regional cooperation; training of specialists; critical spirit in the audiences.
12. Liturgical renewal: situation and plans; state of liturgical education, of the ministries of the Word.

Part 2: Theological implications

The second part of the document faces the theological thinking behind these and other current patterns of evangelization. It selects seven themes and organizes the questions which the Synod could consider accordingly. The departure from the first working paper is remarkable. The analysis of the "favourable" & "unfavourable" conditions for evangelization is gone and is replaced by an attempt to read the experiences of the local Church as signs of God's plan. This is the approach one of the SEDOS groups recommended: these experiences are so many "loci theologici". The questions derive their meaning from this stance.

The role of the Spirit in Evangelization

I. The Holy Spirit is at work in the whole world, preparing the way for, making the preaching of the Word effective (even when external results are absent). Prayer, acceptance of the Cross contribute to these results.

- .1. How can the true signs of God's presence and plan be discerned in the events, demands and needs of our times?
- .2. Which are those signs where the models of the evangelization of today's world can best be discovered at work?
- .3. In what sense can the presence of the Holy Spirit be acknowledge in non-Christian religions and in ideologies which oppose the Faith?
- .4. In which sense can we say that persons with a higher theological life are more suited for evangelization?
- .5. How does the Holy Spirit reveal evangelization in so far as this is a mystery?

2. Definition of evangelization

Evangelization means "that activity through which the people of God inspires and promotes the life of faith". The three aspects of this activity which concern the Church most are: A preaching of the Word, B the witness of life, C administration of the Sacraments.

- .6. Do the members of the Synod agree on such definition? - Note that it does not constrain the use of the word to the building up of a world according to God's Will or to the preaching of the Christian message but includes all aspects of the birth and growth of faith.

3. A. PREACHING DIMENSION OF EVANGELIZATION

The preaching of the Gospel is the chief duty of the Church, is conducted in dialogue, presents Christ not only as Model and Master but as the Incarnate Word, in whom we become sons of God.

- .7. In what does the originality and the novelty (specificity) of the Gospel consist - (when it is compared to other religions and ideologies)?
- .8. On which truths of faith must we insist more, today? And those which encounter most resistance?
- .9. How must cooperation between Bishops and theologians be approached - so as to meet the demands of evangelization?
- .10. Is there dialogue between Catholics and non believers - geared to adapt the Message and, simultaneously, skirt the dangers of syncretism, indifferentism and false irenism?
- .11. How can we safeguard ecumenism in our preaching? What about the problem of language?

4. B. WITNESS DIMENSION OF EVANGELIZATION

Witness serves as illustration, as sign of the Gospel. It follows various paths: charity, human development. And yet it should not be exaggerated; in this life it can never be hundred per cent transparent. The total Witness himself, Christ, was contested.

- .12. Which forms of witness, in the life of the Church, is appreciated today?
- .13. How can we enhance the credibility of this Church with the individual social categories?
- .14. Do our Christians know that the Church is judged by their life and by their justice vis-à-vis others?

5. C. SACRAMENTAL DIMENSION OF EVANGELIZATION

The sacramental side of evangelization consists in the fact that the Spirit uses the Church as the instrument of his action in the world. The Church then becomes the first sacrament of salvation. It becomes a community of faith. To belong to it - as it is expressed in the Catholic Church - is the intention of Christ. God can save men in his own way. But it is His Will to save as a people. The Church, consequently, has to invite men to join her - not for its own interests, but to respond to Christ's mandate.

- .15. What is the link between conversion to Christ and access to the Church?
- .16. Do your Christians love the institutional Church? If not, why? What can be done?
- .17. How can we cooperate with other Churches?
- .18. What can be said about the "right" of each man to hear the Gospel and the "right" of the Church to preach it - in a pluralistic society?

6. CONVERSION

Evangelization tends to convert. As such it provokes a crisis in life. And yet it does not destroy human values but brings them to fulfilment in a transcendent way. It is a process of progressive union with God, - which leads to justification. It does not challenge the autonomy of secular reality but demands that man understands both a) that only God gives meaning to his life and b) that he must adore God.

- .19. Which can be the entry points for evangelization in a secularized world?
- .20. How can the crisis of conversion go hand in hand with continued belonging to the convert's culture?
- .21. How can we explain that the cross does not alienate man but leads to the full life?
- .22. Which challenges does the secularized world offer to evangelization?

7. SALVATION

The final aim of evangelization is comprehensive salvation. Evangelization responds to man's hidden desires. Salvation is eschatological - it can only happen hundred per cent in the other life; but it throws light on this life - and herein-lies its intimate link with human development (liberation, progress). Evangelization does not primarily aim at development and liberation but it cannot be abstracted or cut off from it.

- .23. Is the eschatological nature of Salvation brought out clearly in today's preaching?
- .24. Is the conviction that full development of the human person in this world is implied in the life of faith, hope and charity?
- .25. What is the link between development and liberation and Christian salvation?

- .26. In which sense can human promotion help or hinder evangelization?
- .27. In which way is Charity expressed in development and liberation efforts?
- .28. In what does the specific mission of the Church in total human development consist?

WHAT SEDOS COULD DO

1. The document makes it clear that it is going to be a Bishop's Synod. It will be more concerned with the evangelization of the baptized than with that of the non-baptized. The only members who can make a case for the latter will be the Superiors General - and these will be a minority.
2. Could SEDOS strengthen their hands by giving them a brief from its 41 Institutes? This could be simple but fundamental; what about the evangelization of the unevangelized? It would help the Bishops - and the Church who would be listening in - to reflect on a basic message; to go to the unevangelized is not a marginal concern for the Church; neither is it the role responsibility of the missionary sending Institutes.
3. Another way would be to develop this core (which was at the origins of SEDOS), and then to "sell" it to individual, frontline Bishops.
4. The first decision to take; should the unevangelized be put on the map? If so which groups in Rome would be interested? How can SEDOS cooperate with these to develop and sell a relevant Message? This decision could be taken by the Assembly.

Appendix BA New Development in the Unions of Superiors General - USG and UISG

The Episcopal Conferences of Africa are united in a continent-wide Conference called "SYMPOSIUM OF THE EPISCOPAL CONFERENCES OF AFRICA AND MADAGASCAR" (SECAM).

Recently this SYMPOSIUM requested that a commission of liaison be established between the Symposium and the Unions of Superiors General. The Symposium chose five representatives: for English speaking east and west Africa, Cardinal Otunga of Nairobi and Archbishop Amissah of Cape Coast (Ghana); for French speaking Africa, Cardinal Zougrana and Archbishop Zoa, of Ouagadougou and Yaounde respectively; the fifth member will be the permanent secretary of SECAM, Abbé Osei. The Executive Commissions of the Unions chose its five representatives, Fathers Arrupe, Hardy and van Asten, Sister Marie Josée Dor, Brother Charles Henry, all of whom incidentally are members of SEDOS

The SECAM members frankly desire to benefit from the international experiences and contacts of the USG-UISG committee (and through them of all the mission-sending societies). To this end two requests from SECAM are already nearly completed, thanks to the expertise of several White Fathers: Growth of Islam in Black Africa and the Relations of the Christian Community with Islam, a research project completed by Father Cuoq, W.F. with the collaboration of many other missionaries with experience in West Africa. The second research project is on the means of successful financing of the local Churches outside Africa (in Europe especially) and the possible application of these means to the African Churches, a work being completed by Father Kaufman, W.F. Two other projects have been requested by SECAM for consideration in the November 1974 meeting of the joint committee in Rome: Promotion of Pastoral Dialogue between hierarchy and religious in Africa; Making available capable personnel on short term sessions and seminars of renewal for the clergy, religious, and laity of Africa.

The USG-UISG Commission is especially interested in studying means of establishing a similar program of liaison between Bishops and Major Superiors in the national conferences of bishops and religious.

In September on the 24th, all the Institutes that have members in the African Apostolate will be invited to a meeting of information on this new development, and to invite them to collaborate in all the programs that the joint commission of SECAM and USG-UISG initiate.

This new initiative is known in French as RCA Rencontre de Collaboration Africaine; in English it is called MAC- Meeting on African Collaboration. A permanent secretary will be chosen, with residence in Rome, as the executive officer of the joint commission.

As members of the Executive of SEDOS it would be well to ponder the influence that such a development may have on the objectives of SEDOS and on our planning for the future service we should render to the mission sending Institutes in our membership.

Dr. Emilio Castro,
WORLD COUNCIL OF CHURCHES
150, Route de Ferney
1211 GENEVA 20
Switzerland

Rome, 8th July, 1974

Dear Dr. Castro,

Your letter of April 8, 1974, arrived too late for us to make the deadline it suggested but I am using the loophole it offered and submitting some thoughts on the intriguing issues it raised. I would have liked to push our consultations here further but that would have meant putting it off again. That also explains the tentative nature of the answers.

Prior to lining these up, however, I would like to express our appreciation of, and agreement with, the points you raise in your letter.

- a) Theological education should spill over the banks of what happens in academic institutions to refresh the whole people of God with its insights on the Lord's plans for them and for mankind.
- b) Because of this, academic institutions should receive feedback from the grassroots. Their freedom should not cut them off from the "contagio" of real Church life.
- c) The outcome of such a stance would be an indigenous theology - tailored to the particular demands of each cultural area. From "political and economic "autonomy local churches could move to "cultural independence."
- d) In terms of curricula, the outcome would be training geared to produce pastors rather than professors. Curricula should reflect the fact that theology is also the "act - think-act" process of a living Christian community.

With these premises, I submit a few ideas on the purpose, method and style of the WCC in theological education:

- I. PURPOSE: Without imposing patterns, the WCC could keep its members informed about the conclusions of research and experiments conducted in theological education. These would presumably reveal substantial convergence - which would, in turn, reveal the thrust of the Spirit for our generation. Such convergence would include the points(a) to(d) made above (See Appendix A-p.506.)

2. METHOD

The WCC could continue to promote the exchange of experiences among the theological colleges but simultaneously enable each to "indigenize" in terms of the language, cultural symbols and art of its area. If this "enabling" (eventually through funds) does not happen, "exchange" could perpetuate the domination of the best equipped colleges.

In practice it could serve as a centre for pooling, sifting and disseminating these experiences. Depending on the outcome of this ongoing process, it could step in to cover areas of need which no college or Church feels responsible for (e.g. research into specific topics).

"The W.C.C. should encourage and support theologians in the local churches to find ways of expressing and transmitting to their people the picture of a God who loves, and of a Christ who redeemed. It could spend some money on sociological surveys, but it should spend more on an imaginative catechesis." (Fr. J. Power, SMA, LSS)

3. STYLE

Opening up each college to the insights of the others (colleges) and of the Churches it serves could become a spontaneous process if the WCC ensures that the people who man it are periodically and systematically exposed to other people who run other colleges. "Orthopraxis" could be a useful ally to "orthodoxy."

Indigenization is a valid objective but we should be aware of the pitfalls of archaism. We might do a very good job of expressing Christianity in cultural patterns, practices and idioms which are in fact dying and losing real meaning. All cultures are on the move and we must allow for this sense of movement. To go back when a people is moving forward would be fatal - and insulting.

An appreciation of the values of cultures other than the student's own should be encouraged through the study of history. This will show how the Christian message has been enshrined in many different forms of cultural dress gaining in richness of expression all the time. The Church is still young and has still to be "incarnated" in every culture.

"Please don't establish another Institute of Higher Studies, because the higher the study (and the institute) the less effect it seems to have on the average man in the marketplace. Why not an Institute (or call it by some other name) to train people to explain to others why they themselves love God and what God means to them? Train people to explain their personal encounter with Christ and their witnessing to Christ in a normal, human-life experience. This is the kind of theological training that will not 'alienate' students from the life around them and from its missionary challenges'.

(Fr. J. Power, SMA, LSS)

(See Appendix B p. 507- C p. 508 - D p. 513)

Hoping that these thoughts prove useful, I remain,

Sincerely yours

Fr. Benjamin Tonna

Appendix ATheological Education: a Bishop's ViewPurpose:

We must not let ourselves be discouraged by current pluralism about the meaning of life, or by the fact that the non-reality of the supernatural is admitted, with extreme ease, in all parts of the world. (In the Bible) we read that God, by calling, reveals Himself--that is, by calling men in the midst of life, shows them the way which can be seen and followed only by those who abandon themselves totally to Him... (this happened in) Christ who rendered God visible in his love, his power and his glory, and presented himself as the obedient, loyal, patient, suffering and, consequently, the truly peace-ful man. If theology is to be real, theo-logy--i.e. doctrine about God--then it must above all study Holy Scripture and transmit the contents not primarily as the human expression (tied to a stray culture) of a series of adventures of a people who gets its bearings from a certain concept of God, but as the expression of an authentic experience and knowledge--in faith--in God and in a relationship of faith with Him. Specifically, it must present Christ as His disciples saw Him, "experienced" Him, "transmitted" Him--first hand--Lord, Son of God, Liberator from all uncertainty, Redeemer. In many documents of the Second Vatican Council we find that it is exactly this which must be the core of the content of theological education...

But how do we come to know the valid and unchanging "certainties"...about God's manifestation in Jesus Christ and simultaneously what they imply for men in terms of faith and daily life? Does each theologian have to answer on his own? Does his teaching have to be "uncommitted" to the point that the listener can decide what to accept and how to respond? Or, perhaps, does an **authority** exist which puts a limit to, and offers norms for this?

Again, we check with Revelation, with the Bible itself. It teaches, according to H. Schlier, the exegete from Bonn, that "it belongs to God's decision to make Himself known in Jesus Christ. By the power of the Holy Spirit, He selects certain men, endows them with powers, entrusts them with a task, sends them to perform a service-function which is not linked with science or with their personality but **transcends** them. And it is exactly in this task, the performance of an **uninterrupted** function of service to an orderly transmission of revelation and simultaneously in these delegated and authorized preachers that we learn how God Himself wants to be known--in our day to day life". (1)

Bishop Joannes M. Gijzen, Roermond 7/10/73

(1) SCHLIER, H. Das bleibend Katholische (Münster i, W. 1970), p. 8.

Appendix BTheological Education: a Bishop's ViewStyle

From the fact that this service of proclamation belongs to God's revelation itself, it is clear that even the acceptance of this service and of its crucial value for the knowledge of God, derives from and is tied to, abandonment to God as He makes Himself known... The Catholic Church has stressed this aspect of revelation because on it depends its particular function of guaranteeing certainty in matters of faith... It is acceptable only to those who believe its content. And hence, again, the question: who will these be? We find the answer, again, in revelation, which states that "only to the poor in spirit is the word of God, especially in Jesus Christ, good news"..... The poor are those who, as men, feel poor, weak and small... Only those who have experienced the inadequacy of human resources to achieve the lasting good and, notwithstanding this, have not felt frustrated, can come to find another way,—that is, can be touched by the Other, by God... Only those who are willing to admit the limits of culture and technology can know God as He wants to be revealed. They can achieve "blind faith"—which always precedes seeing God and His marvellous deeds. They are the numberless, nameless believers of our day, who live their lives without expecting all happiness from "having a word to say" or from self determination, but know that real peace can be received and lived only as a gift.

The man who wants to discover these "poor" must possess their spirit. He must not study theology as an intellectual-scientific meeting place for the study of nature, or as a contribution to technical progress, or as an easy refuge, when he is not satisfied with current solutions of vital problems as these are offered by anthropology, or as a launching pad for social and political revolution. It must become to him a source of science and inspiration to be able to show to others, beginning with his own conversation with God, the way which leads to the permanent certainties and joys which revelation offers the faithful through the Church.

Understood and communicated as such, theology can have a renewing impact even in our times... To attain this joy and this liberation it must become a "praying" theology... which lives on obedience to the Word of God, on the search for His will...and which praises and glorifies, in all humility, He who wants to be known in it.

(Bishop Joannes M. Gijzen, Roermond, 7-10-73)

APPENDIX CAN INDIGENOUS AND PASTORAL THEOLOGY by Fr. Benedict ASHLEY, O.P.

Supplied with a European heritage, the Church now is faced with the task of using this tradition to free herself from its limitations. This freedom is required to devise formation programs appropriate to diverse cultures, if we are to educate a truly catholic priesthood for the whole globe. Indigenous churches are beginning to flourish in cultures which never produced a systematic philosophy of their own. Their wisdom, often profound and vital, is expressed not ⁱⁿ systematic, abstract forms, but in symbol, ritual, myth and art. Such symbolic modes often are closer than ours to the semitic culture of the prophets and Jesus. Jesus' teaching is more at home in a Nigerian village than in a German university.

How can we provide seminarians in such different cultures with the advantages of a philosophical and theological education, without imposing Europeanization? Vatican II urged us to this difficult task, but gave us little concrete help in performing it. The theoretical principles on which these new curricula might be constructed are still to be elaborated, since the "theology of culture" is still in its infancy.

We should attempt to be radical in the true sense of that word, by getting down to fundamental principles, that is, to essential objectives of priestly education. In my opinion three paramount principles are the following:

1. We must recognize the Holy Spirit is already at work in every culture, even before the Gospel is preached there. The evangelical task is not to plant the seed, but to cultivate the plant. We must not up-root already living forms of truth in order to replace them with imported systems that will soon wither in alien soil, or spread like weeds to destroy the "cultural ecology". It is necessary to develop indigenous modes of thought in such a way that they attain philosophical and theological refinement and articulation.
2. At the same time we must also recognize that a teacher trained in the European tradition cannot disown his own culture, deny its achievements, or teach successfully without using its resources. Such a teacher cannot honestly or convincingly speak from within a culture which is not wholly his. Even if he is a native of that culture, but has been given a European education, he can only teach out of that education, not on the basis of his earlier experience. The European educated professor, therefore, must deliberately and consciously use his education to enable him to transcend its limitation hermeneutically. He must recognize sensitively the dialectical contrast and comparison between his own way of thinking and that of his students, his experience and theirs.
3. To the extent that we really understand the deepest values of our own heritage, rather than cling to its accidental forms, the more open will we become to the Logos wherever it sheds its light. Jesus himself was open to the influence of the Spirit speaking through the Syro-Phoenician woman (Mark 7: 24-30). The same catholicity which led the Church to be open to the truth in Greek philosophy must now open her to transcend the limitations of the Greek mode of thought to learn from other sources.

Bridge-Principles

In my opinion the following are important if we are to maintain a certain continuity and unity in the formation of the Catholic priesthood in the midst of diversification:

1. The deepest root of Greco-Roman culture which Christianity retained and fostered was a strong appreciation for the power and dignity of human intelligence, a kind of "faith in reason". When the Greeks discovered pure mathematics, they established analytic reason as a unique feature of European culture. In accepting (not without hesitation) this appreciation of analytic reason the Church went boldly beyond the cultural horizon of the Biblical world.

I believe the education of priests in any culture whatsoever should be based on a deep respect for the dignity and power of human intelligence. The prejudice that candidates for priesthood in non-European cultures are not ready for a genuinely intellectual education arises from a false understanding of what intelligence is. We need to free our notion of intelligence from the one-dimensional models fostered in our western universities by Cartesian rationalism, reductionistic positivism, and historicism, and in much of our political and economic life by technological pragmatism. The merely rational, analytic dimension of mind must be balanced with its intuitive, mythic, affective powers.

2. A second western achievement needs to be retained and purified as a bridge to other cultures is the conviction that good practice must be rooted in good theory. Many cultures have an intensely pragmatic, concretizing tendency. This obstructs not only philosophical or theological systematization but also scientific thinking. We also sometimes observe that a culture (that of Japan for example) may be ready to accept abstract thinking in the realm of science and technology, but still resists its application to religion and ethics.

Our task here is to help seminarians from highly pragmatic, concretizing cultures (I would count my own United States in this respect a non-European culture) to realize nothing is more practical than good theory, in matters of religion and ethics as well as science and technology. The priest himself in a practical man, a minister in concrete life-situation, but he must also have an effective respect for the theoretician as a resource for innovative, progressive practice.

3. We must also retain the Greek confidence in the power of dialogue, the effort by men of different opinions to communicate. We must have real hope in the possibility of hermeneutical transcendence from one language or world-view to another. This is no "false irenicism" or syncretism. Students need to learn the fundamental distinction between truth and the language in which truth is expressed, as well as the mutual interaction between the "message" and the "medium". Unless a student has achieved a hard-won confidence that truth can be found by frank discussion and acknowledgement of honest differences, he will never be able to preach the Gospel in its purity.

4. A final achievement of the western tradition which must not be lost is its sense of ethics as an expression of human freedom. Greek reason came to see that the ethical is not mere social conformism (as the Sophists taught) nor blind obedience to fixed law (the error of some Pharisees); but an effort to become truly human through social reflection on human experience. Jesus by his insistence on the priority of spiritual values over laws cleared the way for the Church to integrate Greek ethics into the Gospel, giving man the freedom to choose ways to realize these values in life and society.

All cultures have developed ethical wisdom, often sublime. However, European tradition has particularly contributed to the notion of the human person as a free, social being.

In every culture priests must help their people transcend the moral standards of their existing culture. They must lead in the revision of these values and the prophetic advance to higher levels of conscience. Jesus' criticism of the ethics of his own people, so devoted to the Holy Law, demonstrates our need of this prophetic attitude, which is powerfully supported by an ethics of authentic personhood.

Curricular Objectives

These four basic philosophical attitudes inherited from our European tradition can help us formulate the objectives of philosophical studies in priestly education, so as to construct the diverse curricula appropriate to the various cultures of the non-European world. Undoubtedly as seminaries become thoroughly indigenized these will be re-constructed by those native to each culture.

1. The first effort should be to help students that Jesus has come to save every people by helping them to find God already present in their lives. This means they must study their own native culture in its broad features and essential spirit. They need to discover that this culture, anterior to European contacts: a) invited its people to search always for a deeper wisdom; b) through this wisdom led its people to recognize the existence of the Transcendent; c) called its people individually and socially to conversion of life so as to share in the order and harmony following from this Transcendent Reality.

In this phase of study we can make use of the traditional Thomistic "rational psychology", modern philosophical anthropology of the existentialist or phenomenological type, as well as scientific psychology. The aim should be to awaken students to the basic needs of man out of which fundamental religious questions arise. Here Marxism has something to contribute in stressing man's economic and political needs. Existentialism and phenomenology can help students realize in an experimental way the dilemmas of the human condition: man's need for self-identity, authenticity, and self-transcendence. "Rational psychology" also helps to analyze man's cognitive life in a manner that the new scientific school of "cognitive psychology" is again emphasizing.

2. The next objective should be to help the student see that along with his own culture there exists a diversity of other cultures in the world, each of them using the gifts of God in different ways. He should realize that God delights in each of these peoples and the culture they have created; that He is displeased only when a people selfishly regards itself as supreme and unable to learn from others. He must come to admire other cultures, understanding that this does not mean abandoning or demeaning his own, but will rather help him appreciate the uniqueness of his own heritage while enriching and developing it.

A seminarian must become thoroughly acquainted with the ways of expression of his own culture, its art, music, dance, drama, narration, eloquence. A comparison with those of other peoples will help him appreciate his own, without being limited to it.

3. The third phase of philosophical development should be a comparative study of the great world-systems of religion and philosophy. It should be on broad lines, rather than in the complicated details of sects and schools. In this comparison the teacher should help the student see how God has inspired men to seek him through every culture, how the Gospel of Jesus Christ came through Jewish culture yet transcends all cultures, making an historical use of each. Thus the student will see that while the Gospel may come to him through European culture which it has both used and enriched, yet it is just as much at home in other cultures which it can also vitalize, helping to develop the gifts of each and receiving new forms from each. He should understand that the history of the Church has just begun, so that in the future his people may make a great contribution to that history, greater perhaps than anything yet achieved.

In this phase also some consideration must be given to the philosophy of science, since, as I have already mentioned, the scientific picture of the world forms today a major element in the world-systems of Marxism and Secular Humanism. Any viable Christian theology must now incorporate this scientific-world picture through some interpretation which renders it open to a transcendent dimension of reality.

4. The final objective, which must be all pervasive, should be constantly to relate all these studies to specific local situations through a consistent pastoral emphasis. Theology becomes "pastoral" not merely by applying general principles to cases, but by helping the student discover these principles through a reflection on his own personal, pastoral experiences, his own efforts to minister to others. Throughout his seminary years his experience should not be clericalization, but rather a supervised and directed growth in understanding himself in relation to his people, the people he will serve within their own cultural situation.

This pastoral phase of education is also its ethical phase. Certainly to study moral theology the student must have some awareness of the achievements of classical ethics. However, something much more is needed than a classification of virtues and vices. Nor is a purely individualistic ethics sufficient. What is needed is a reflection on the social reality of his own culture in which he will minister to

people who live in their own system of values. Fortunately recent anthropology as well as cognitive psychology are showing that pure moral relativism is untenable since there are cross-cultural moral universals and innate stages of the development of moral decision. Nevertheless, it remains true that ethics and pastoral ministry deal with particular situations which are relative to the culture in which they occur.

We need to awaken the seminarian to the ethical wisdom of his own people forged from their historic experience. This is probably more social and traditional than individualistic. Out of its deepest values we should help the student develop that more personalistic ethics which the Gospel demands.

Appendix D

TRAINING MISSIONARY PRIESTS TODAY

Some Reflections

by Patrick Fitzgerald, W.F.

The title of this article assures the reader that its purpose is not to attempt a complete coverage of the very extensive ground of missionary training. My modest aim is merely to reflect on what I saw and heard recently during an eleven week tour of an African country—a journey that brought me into close contact with missionaries of three dioceses. Some of these missionaries I had last seen in the seminary where they had done the last four years of their studies before ordination and where I was Rector. No doubt these reflections could be concerned with more fundamental things, but I am simply mulling over the things that in fact impressed me most forcibly, and their implications for the training of missionary priests. They centre on two things—firstly, on where the training is given, and secondly, on the content of that training with particular reference to leadership.

Seminary and Mission Life: Contrasts in the life-style

The difference in life-style between the seminary and the mission station is what first strikes all missionaries, painfully in some cases. For a start, the young missionary will often (in some cases always) find himself living in the bush miles from any town, with very limited possibilities for social and recreational pursuits. Probably he spent the last years before ordination near or in a large city, enjoying relatively good transport facilities, able to meet a variety of people, indulge his cultural taste for music, theatre, etc. The old seminary regime that more or less compelled a man to find all the food of life within the seminary walls has gone. A student has opportunities to use or abuse many more good things than in the past, and if he wishes, he can escape more easily from the pressures of daily routine and from familiar faces. Suddenly to find himself in a foreign land, unable to speak the language, deprived of most of his cultural pursuits, and cut off by miles of bush from others undergoing the same experience—this can be painful.

In human relationships

This change of environment is accompanied at times by an equally radical change in the sort of human relationships the young missionary has hitherto known. In the seminary he lived with men of his own age who shared, more or less, his own outlook, attitudes and values. Once on the missions he finds himself with older men (and with much older men as the number of new missionaries decreases) who, naturally, have a different outlook and other attitudes and values. The contrast is most marked, perhaps, in the field of human relations. To hazard a generalisation, it might be said that the older men were trained with one idea of personality in mind, and the young men of today with two. For the older men a person was someone who stood alone, was separate from his fellows. While not denying the validity of this conception, the young man will also have been encouraged to think that he can become more or less a person, not in the "solitary affirmation of his individual autonomy, but in availability, welcome, receptivity" (Moeller); in pursuing the belief that personality admits of degrees, and that the more complete person is the one who has entered into deeper relations with other persons. This very basic difference in understanding personality has obvious repercussions on the community life of the missionary. The young man will want to talk, to strike up friendships with priests, and possibly with nuns. The older men quite naturally are more alone and are happy to spend their free time playing cards or reading, and do not feel the need for human support to the same extent as the younger man.

Present Training Deficient

Add to the experience of a different understanding of community life the usual problems of differences in pastoral priorities and approaches, in attitudes towards Authority, rules and rubrics, and the sum total is something to make the young missionary ask himself to what extent his training prepared him for the realities of his situation. Obviously the gap between seminary training and mission reality has always existed, and always will exist. Presumably, however, it is not the aim of those responsible for training to perpetuate or widen it deliberately! In fact, in the writer's view, the gap has widened considerably both for the reasons given and for others more dependent on the attitudes and aspirations of the clergy and laity among whom and under whom the young missionary will work.

What should be done? One conclusion I came to was that, as a general rule (flexibly applied), candidates for the missionary priesthood should spend some of their training time in the country where they will eventually live and work as priests, and before they make any definitive commitment. They should learn the language and so become members of a mission work-team, or they might teach in a school or seminary. The type of work would not be the top priority, but it would be important in order to give a man a genuine experience, a feel of the real situation, and above all a realistic idea of what it means to live and work with others as an expatriate priest in a local church today. That such a measure has drawbacks and disadvantages is obvious. Some might suggest that it would only mean pandering to the very weaknesses that people say they detect in young people today. Possibly. The alternative seems to me to be even more hazardous, unrealistic and possibly unfair. There is a great deal more to be said about this suggestion and doubtless others will say it. In a short article it is not possible to cover all the ground.

Here is another reflection which in my view is at least as important as the one already expressed. It concerns in part the content of the seminary course, or, more accurately, the end product of the course. I am not qualified to make suggestions as to what particular subjects should or should not appear in the programme, or about how long the course should be. For what it is worth, my impression after talking with missionaries ordained, some for a few, and others for more than a few, years is that there is much that is defective in the present programme of studies, that it tends to produce a kind of jack of all trades for all cultures and peoples, and that it contains much that has proved irrelevant to the missionaries' situation. Rarely, if ever, did I hear voiced enthusiastic support for the whole programme of studies such as it is at present. Who decides what should be studied over these six years? My impression is that the men in the field have little or nothing to say in the matter.

Two Approaches

My own reflection centres on the relationship between the priest and the people. Ask a young priest, his head full of six years of theology and much else besides, what is his purpose relative to the people among whom he is to work. Ask him what he wants them to be and to become. It is significant that he usually finds it extremely difficult to answer such questions, and in attempting to do so falls back on theological jargon that conceals more than it reveals. If helped, however--at least that is what I discovered in Africa--he invariably comes to talk of wanting people to become more responsible, more hard-working, with more initiative, more concern, greater generosity, better citizens, a deeper awareness of their responsibility for the Church, a keener consciousness that it ^{is} their church. All these qualities, he says, are the ways in which his people, at this present stage of their development, will express their love for God and their neighbour. With the missionary's purpose clarified, it is possible to look at the approaches the missionary adopts to achieve them. Basically there are two. First there is the directive approach which assumes that the

priest knows what the people need, what they should be doing, and possibly how they should be doing it. The second is the non-directive approach which helps people to achieve their purposes, meet their needs, and solve their problems. As a rule, the young missionary, after his six years of training, implicitly assumes that he does know what is best for people, what will make them better people, and what their priorities, as to their needs, are or should be. All his instinctive attitudes, reinforced by years of directive teaching, induce him to behave as a directive worker among his people. And yet, ask the young missionary, as I did to draw up a list of the advantages and disadvantages of working directively, and he will very quickly tell you that a directive approach does not foster a sense of responsibility or initiative--quite the contrary: it reinforces passivity, dependence, indifference, and usually ensures that the enterprise collapses when the worker takes his leave.

The Real Needs

Here, if anywhere, the end product of the long years of seminary training looks suspect. Apart from the fact that the missionary will often be working manfully in a way that only reinforces dependence and passivity, thus defeating his own purposes, there is also the inability and unpreparedness to provide the only sort of leadership that will ensure a future for the Church in many developing countries. I am speaking of the leadership that starts with the real needs and priorities of the people, that asks people how it can be of use to them, rather than with the assumption that it knows what they need. Does the seminary course give a man a realistic set of purposes relative to people? Does it challenge his assumptions about what constitutes people's betterment? Does it give him values that appreciate first and last the growth of human beings in freedom, responsibility, and the ability to control their own destiny with more effectiveness? Does it prepare him for the fact that this growth of human beings is terribly slow, but infinitely more precious than all the "things" he can "get them to do", and all the buildings and services he might give them? Also, supposing that, bearing in mind that grace builds on nature, he wants to help people to grow as human beings, is his goodwill enough for this? Or are there not men and women with years of experience behind them who could give him precious guidance in these matters?

Service: A Mental Attitude

It is sad that, at a time when co-responsibility is being preached in the Church, the young missionary is generally not only unequipped to bring it about, but is also, because of his training, likely to perpetuate the old dependent relationships of the past when thinking, initiative and decision-making were the prerogative of the few. There are young, and not-so-young missionaries who, after driving themselves to "get people" to Mass and the Sacraments and providing them with buildings and various services, ask themselves just what they are doing, why, and what would happen were they to leave. This situation is not one that can be remedied merely by tinkering with the programme of seminary studies or by adding to it a course on leadership. It is necessary to ask the fundamental questions about the purpose, the role and the function of the missionary of today relative to the people to serve whom he is being trained. These are theological questions and they need to be answered without too many 'a priori' assumptions about what the answers should be and without too many glances at a blueprint of priestly work representative of a bygone age, culture and the theology of the People of God. At a time when the expatriate priest must be either a servant or a contradiction in terms, it is quite natural to be asking the people the missionaries serve what help they need and then training our missionaries to work with and under the people of God to meet them. My impression is that we still have much to change in the training of our missionary priests before they acquire the mental attitude of a servant (I do not question for a moment their desire to be servants) and are equipped to be useful ones.

NEWS FROM AND FOR THE GENERALATES

1. SA - Sr Marie-José Dor will leave Rome in mid-July for Yemen; after a two week visit to Sana's and Hodeidah, on her way back she will stop in Ethiopia.

On 5 July Sr. Frieda Avonts leaves for Belgium and France, returning about mid-August.

2. 44th. INTERNATIONAL WEEK OF MISSIOLOGY (Louvain) MANUR, Belgium: August 26-29, 1974

"WHO WILL CARRY, TOMORROW, THE GOSPEL TO THE NATIONS?"

"Les catéchistes locaux", Bishop Van Cauvelaert, CICM.

"Do young Churches want and wish foreign auxiliaries?" Fr. F.J. Fox, MLI.

"Le point de vue de l'Afrique", Arch. Gantin, S.C.E.P.

"Le point de vue de l'Amérique Latine".

"The Asian point of view", Sr. N. Murata, FMM.

Panel of "Mission-promoters", chairman, Fr. E. Jadot, Belgium.

For details apply: Secretariate: 95, St. Jansbergssteenweg, 3030 HEVERLEE, BELGIUM.

D I A R Y

APRIL 1974

1. 4. Fr Tonna attended SCMM-T Council meeting
2. 4. Fr Tonna had supper with O.M.I. Council
4. 4. Meeting of Health Working Group 3.30 pm
9. 4. Meeting of Development Working Group 3.30 pm
21. 4. Meeting of Executive Committee at FSC Generalate 9.15 am
29. 4. Visit to Secretariat by Bishop D. Andoh of Accra.
30. 4. Visit to Secretariat by Sr. Henrietta SSND.

MAY 1974

2. 5 Meeting of Neighbourhood Group 1 at SVD Generalate 4 pm.
6. 5 Fr Tonna visited the SX, SSPS and RSCM Generalates
7. 5 Frs Tonna and Skelly and Sr. Mary Motte were received by the F.S.C. Council.
9. 5 Sr. B.A. Schnan SSND, National Director of the P.M.U. of Canada visited the Secretariat.
Meeting of Neighbourhood Group 5 at FSC Generalate 4 pm.
10. 5 Meeting of Neighbourhood Group 4 at SJ Generalate 4 pm.
11. 5 Fr Tonna attended meeting of Multimedia International at NEMI.
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12. 5 " " " " " " " "
14. 5 Fr Tonna visited the SM Generalate
Meeting of Neighbourhood Group 2 at RSCJ Generalate.
15. 5 Meeting of Neighbourhood Group 3 at SSPS Generalate 4 pm.
16. 5 Visit to Secretariat by Fr. G. Bellucci, sj, Editor of "Popoli e Missioni".
Meeting of Communications Working Group 4 pm
- 20-22 Fr. Tonna gave lectures at a refresher Course for missionaries at invitation of Fr. Luca SX.
22. 5 Meeting of Executive Committee at 4 pm.

29. 5 Meeting of Development Working Group at 3.30 pm.

June 1974

3. 6 Assembly of Generala at FSC Generalate 4 pm.

St Patrick's Society accepted as SEDOS Member.

4. 6 Health Group Meeting SJ Generalate 4 pm.

5. 6 Sr Agnetta goes on leave.

11. 6 Meeting of Communications Group 4 pm.

12. 6 Fr. Tonna visited the IMC and SDB Generalates.

18. 6 Fr. Tonna and Fr Skelly visited the M.M. Generalate to meet new Procurator

20. 6 Meeting of Health Working Group at 4 pm.

21. 6 Fr. Tonna said Mass at SNDN Generalate

24. 6 Meeting of Executive Committee at Secretariat 10 am.

27/28 Fr. Tonna gave course of talks to SNDN Missionaries.

Fr. Linssen brought twomembers of the new C.I.C.M Council, Frs Heyndrickx & Pycke

July 1974

1. 7 Visit to Secretariat by Sr. Joan Delaney M.M. of HongKong.

2. 7 Visit to Secretariat by Bishop Bonaventure Paul of Hyderabad.

8. 7 Meeting of the Executive Committee at the FSC Generalate at 4.30 pm.

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