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In this issue: Father Holmes' theological reflection on his Ten Year Journey provides insights on the situation which follows on making an option for the poor. In effect, in his context, it meant turning his back on the rich, a re-reading of the Gospel, and a new emphasis on lay ministries. His reflections on what belonging to a community meant in his life, the place of explicit preaching, the meaning of the vows, and the place of prayer in his life are all significant.

Some practical details of recruitment, discernment of vocation, preparation and administration of missionaries are given in the extract from 'Mission Guidelines. These are of interest to all mission societies, and particularly to those whose whole raison d'être is not mission in the sense of international apostolate.

Rosemary Haughton's article is concluded. Once again this concluding section emphasizes that the Church of the future will be essentially missionary. She presents in a vivid way some of its essential characteristics: leaving things as possessions; the need of repentance and baptism; recognition that salvation comes from the poor; letting go of inadequate, even counter productive structures; holding fast to faith and trust that a humble and honest discernment guided by divine wisdom will enable the perennial truth to become once more fully visible and active.

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### COMING EVENTS

Sedos Seminar -  
Formation and Preparation  
for  
Mission

10th-13th March, 1982  
at  
Villa Cavaletti.

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PREPARATION FOR MISSION  
SEDOS SEMINAR 10TH -13TH MARCH, 1982  
VILLA CAVALETTI

The Seminar has been designed to arrive at principles of preparation and formation for mission in the future based on an analysis of actual mission situations today. Five small group meetings of members took place last week where an effort was made to examine some of these.

Representatives of the groups met on Thursday, 25th February to make a choice of situations which will be studied at the Seminar. Those case studies are being prepared in some details for the participants at the Seminar.

As was outlined in a recent letter to members relevant information should include for example:

- a) decisions of the general/provincial administrations that affected the evolution of the actual situation;
- b) motivations for such decisions;
- c) political, social, economic factors of the situation;
- d) numbers of missionaries involved;
- e) prognosis of future developments, problems, opportunities...etc.
- f) other relevant information.

The subjects of the Seminar study are the people, local and foreign, involved in the actual lived conditions of the particular situation. The aim of the Seminar is to assist the administrations to arrive at decisions regarding preparation and formation for mission of the future.

Three resource persons, Abbé A. Ngindu Mushete, Kinshasa, Sean O'Riordan, CSsR, Rome, and Sydney D'Souza, SJ, Bombay will be present throughout the Seminar.

Two reviews which arrived in today's Sedos mail are indicators of the relevance of the topic. One is the *Missionari Saveriani* which deals largely with the situation in Burundi where twelve Xaverians have been expelled recently...*Una dura prova per quelli giovani cristiani. (In pochi anni cacciati dal paese 130 missionari.)* The account includes an interview with one of those expelled. It ends:

- D. Ed ora qual'è la sorte che attende voi espulsi?  
 R. Credo sia inutile farsi illusioni sul Burundi. Sarà molto difficile che possiamo rientrare. Tuttavia la missione continua. Non è il Signore che ha detto - quando non vi vogliono in una città, andate in un'altra? Ora siamo in attesa di ripartire per un'altra missione, quella che il Signore ci indicherà. Importante non fermarsi davanti agli ostacoli.

The second is the *International Bulletin of Missionary Research* in which the first article, *Christian Missions - Survival in What Forms*, begins thus:

*When survival depends on change, human institutions often tend perversely towards suicide. In times of social upheaval clinging to yesterday's images provides solace. For modern Christian missions to survive, it will take brave and visionary change, not just solace.*

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A TEN YEAR JOURNEY  
OUTLINE OF AN ANALYSIS

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B. Holmes, CSSR.

PART II.

*(La deuxième partie du rapport du P. Holmes est une réflexion théologique personnelle sur ses dix premières années de vie missionnaire. Il réfléchit sur la crise inévitable lorsqu'on opte pour les pauvres. Dans son contexte, cela équivalait à tourner le dos aux riches et à les combattre. Il témoigne aussi de l'importance de la communauté: pour lui, son aspect principal est la relation entre personnes, relation bien plus profonde et bien plus étendue que les limites purement locales. Il réfléchit aussi sur la manière dont sa foi en un Dieu libérateur a failli chanceler: sur le sens de son engagement dans les trois vertus évangéliques et sur ce que signifie pour lui d'être un missionnaire.)*

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3. RE-ACTION.

A theological reflection on all this should now follow. But I am no theologian. I simply offer a few thoughts, born of intuition, and which I recognize are neither conclusive nor definitive and unchangeable positions. Perhaps some theologian will reflect on them, deepening and clarifying them where they are faulty and garbled.

"Bernardo turned his back to the altar and faced the people". That was how Chico Fortaleza (a rural worker, a great animator, a militant trade-unionist) summarized my work on the night before I left for Ireland, during a moment of prayer he had called for while we were having a farewell round of drinks. In my first few years in Brazil, my attention was mostly centred on the Congregation. In the second stage the Church became the focus. Now in this third stage the people of God take first place. And in this new perspective I discovered more clearly the real meaning of the Church and of the Congregation. At times I came to understand the radical meaning of certain sayings, - 'The glory of God is man fully alive' (St. Irenaeus), for instance. Or, at the moment of consecration, on breaking the bread and repeating the words of the Lord, 'This is my body', I must always look at the people of God there present and remember that also equally sacred. The true altar for the worship of God is service of His people. A total service radical, and historically effective, concrete and incarnate.

- God conceals his purposes from the great and the wise and reveals them to the humble. To believe this requires a great conversion on the part of the person who has been formed (deformed?) along bourgeois, intellectual, self-sufficient lines. To be converted and to believe in the poor, to live among them, pray with them, let them set the pace and determine the style of the work, to give way to their insights, to recognize that in terms of faith and of the process of social change they are the ones who have the task and the conditions to march forward, - this is sometimes a little hard. It does not eliminate our role, but it relativizes our mission and places it in a very different perspective.

- To opt for the poor means to dedicate most of your time, attention, study, prayer, everything to them. And in practice (leaving aside the ideological choice) it means to break with the rich. For the rich cannot accept this choice. Accustomed as they are for generations to dominate, to occupy the first places in church, it is too much for them that the poor occupy the parish priest's time, that he talks only of the life and problems of the worker, that the yokels talk and preach in church and that the gospel is seen from the point of view of the poor.

In practice, then, to opt for the poor is to say goodbye to the rich. But it is necessary to go further: the poor do not exist, only the impoverished. To opt for the poor means to fight the rich as rich. It is to take a stand in the class struggle which goes on before us. To opt for the poor is to opt for the exploited classes and in the name of God, of his Kingdom, his Gospel, to struggle on their side to snatch from the hands of the exploiters the instruments of oppression and make them, (the exploiters) become our brothers also. Hence the need to fight for access to the land, for an end to capitalism and all its machinery of oppression and alienation.

And all this in a spirit of love. I repeat that this struggle to socialize the means of production and for brotherly structures in society is a great act of love, perhaps the greatest one can make.

- The re-reading of the Gospel, the Theology of History, from the point of view of the poor. One day we read Luke 4: 16-29. The people of the Community were trying to discover in their lives today the good news of Jesus. They said that the good news would be 'rain in the fields, a good crop, a fair and legal lease, agrarian reform, a victory for the Opposition team in the Trade Union elections, a united people, to have self-confidence and to struggle like brothers.

I believe in this interpretation of the gospel. The good news of Jesus is, in the first place, here and now. If it is not made real here and now I have little hope of salvation after death. I believe the good news does not become exhausted or come to an end here and now, but that there is only one way to heaven: the road of this life on earth. Jesus' life is the greatest and clearest proof of this. What are the signs of the kingdom which he left us? It wasn't crowded churches, flourishing religious societies, everybody praying all the time, christians keeping their covenants up to date. Rather, it was 'the blind see, the lame walk, the dumb speak and the poor receive the good news'.

Today I can see clearly that as long as the rural workers in the North East of Brazil continue to be exploited, domestic servants enslaved, young people alienated, factory workers robbed, the first world cankering with wealth at the expense of the misery, hunger, infant mortality and human destruction of the third world, as long as all this continues and increases, the salvation and good news of Jesus is being negated.

- The shortage of priests is a blessing from God. The fact that I was alone and what is more, a half-lazy priest, made the situation such that the lay people had to take over their church. In more than one hundred small communities scattered all over the municipality of Taua, every Sunday the people gather together to celebrate the word of God, - to pray, sing, talk about the meaning of the gospel in their lives, to organize themselves and to plan a course of action. And at the parish church of Taua itself, I make a point of being away at least one Sunday in the month, and the liturgy team takes over the celebration. The financial administration of the parish is in the hands of the laity. Every month I receive my salary and that's all. The planning of pastoral activity is done by the parish team at community assemblies. The priest has a role, a very important one, but side by side with the laity. Were there more priests, I am quite sure, we would inevitably undertake many of the tasks which are now performed by lay people.

- Living with the people has declericalized me a little. It is difficult at times not to be able to reflect and discuss with a confrere or companion who shares one's 'baggage' and education, so as to challenge and deepen different aspects of life (theological, biblical, spiritual). But, on the other hand, to live most of the time with lay people, to sleep in their homes, to eat at their tables the same beans as they, to listen to their conversations and get in touch with their worries and struggle to survive, - all this is a precious education.

I emphasize especially the companionship of women and working with them. This has been a very important experience for me, educated as I was in the exclusively male world of the seminary and of religious life. To know how to relate to women, to appreciate them, to work with them, to pray with them, is a maturing and humanizing experience.

#### 4. THE CONGREGATION

The specifically 'Redemptorist' aspect of this journey may be of special interest to the confreres, difficult though it is to describe. What it is and how to be a Redemptorist today, - these are the big questions that have taken up hours and hours of debate at community meetings and chapters not only in the vice-province, but all over the world wherever one finds the CSSR. Trying to identify exactly what gave me my Redemptorist identity, I came up with the following:

- The formation we received. The memory of Alphonsus, who left the beaten track in pursuit of a particular pastoral need as he saw it in his own time. A concern for the poorest, in the first place for the materially poor. A simple style of preaching, geared to the mass of the people, as far as possible concrete. The capacity to live with few comforts, without a house, a bedroom, or good food (shades of the formation houses at Cluain Mhuire and Clifden). A devotion to Christ in his Passion (yesterday and today). Joy and good humour before life: despite cruelty and brutality it is worth living and struggling - and to be happy fighting.

- To belong to the vice-provincial community. This sense of belonging has remained strong despite six years living away from the local community. But I have also tried to keep in touch by means of letters to the confreres. And during the two holidays I took during those years, I visited almost all the houses and confreres in Goias and the North East. Besides being able to rest and have a change of climate, this helped to strengthen the ties of friendship and of common destiny. And, on the other hand, more than half the confreres have visited me, some staying for quite a while, sharing the work and the journeying with our team.

This belonging to the vice-province was especially precious during the period of repression (in the days of AI 5) when I was threatened with expulsion from the country. During those long days of tension, personal uncertainty, and repression of the people, the presence of confreres was particularly appreciated. Many will still remember the 7th October, 1977 when the news went around that at the end of the Feast of Our Lady of the Rosary, just after the procession, I was to be arrested, and how the presence of the eight priests, six of them Redemptorists, all wearing their habits, made it clear to the federal police who accompanied the procession, armed and mounted on horses, that Taua was not alone or isolated. I am still awaiting the order for my arrest.

I have always tried to take part in Chapters and seminars - joining in the preparation for them as well as the debates themselves - trying to learn as well as make my own small contribution. All these factors have kept alive my membership of the vice-province.

The two nearest communities - Iguatu (my canonical community) and Sao Raimundo in Fortaleza - deserve special mention. We have tried to maintain a more stable relationship with Iguatu, making mutual visits and helping out on feasts, during missions and at times for study. It would have been better were it not that courses, holidays and illness reduced the community in Iguatu. Very often the daughter church was stronger than the Mother. (Forgive me, Brandao).

Sao Raimundo in Fortaleza has been a constant support, very understanding and patient as well as offering practical hospitality. It is not easy to have to provide bed and board all of a sudden for six rural workers who have been summoned to Fortaleza by a federal magistrate as witnesses. Few would put up with the invasion of their 'nest' by strangers in the way that Sao Raimundo has - with so much pleasure and a very real welcome.

Then there are the thousands of urgent tasks which Sao Raimundo had to take on - telephone calls to lawyers in the middle of the night, lodgings for wanted persons, and so on. There are those who say that Sao Raimundo is not a Redemptorist community, that there is no privacy there, that people are even put up in the chapel (my own favourite place, like Mary Diaz!). It might not be 'redemptorist' for some, but it is certainly Christian. Thank you, Jaco, Patricio, Eduardo, William, Albertinho and Dionisio, who - for the past six years - have maintained this tradition of open welcome to the needs of the people, something I consider we Redemptorists have learned from the Northeasterners.

In the light of the origins and historical development of the Congregation, we have noted four marks that must be present today in our lives as Redemptorists:

- Commitment to the materially poor. A commitment which leads us to fight to eliminate the causes of misery and human degradation, utilizing the trade union and political struggles to change the rules of the game. At the same time this commitment leads us, in the name of the gospel, to denounce constantly all exploitation and injustice, all personal and social egotism, and to spread the news of a new world, a new heaven and a new earth where there will no longer be pain or tears or death or suffering, and where God will be everything for everyone.

- Missionary. This means refusing to settle down or to become identified with out-dated structures, and to keep on searching, on the move, for where the pastoral need is most urgent. We are frontline troops. In practice, the two jobs we undertook in the vice-province without canonical obligations were Taua and Palmeiras. We are there not because we are obliged 'ad nutum Sanctae Sedis' but because we feel the urgent pastoral need and are trying to respond in a missionary spirit. Whenever we realize that there are more urgent situations or places, we will be there. This, for me, is the essence of the missionary spirit, always with one's feet on the stirrups, without of course becoming a butterfly or a humming-bird (literally, in Portuguese, a 'flower-kisser' - translator's note).

- Explicit Preaching. Perhaps I am the one who has to preach most in the vice-province. Every time I celebrate one of the signs of God's liberation, be it a baptism (and I do 2,000 a year) or a wedding or the eucharist, I try to prepare for it well in advance with the liturgy team. And when I do finally preach, I try to speak in simple language, directly, concretely and prophetically. Afterwards we have an assessment. I feel a great responsibility and sometimes a great loneliness when I have to preach to a large crowd, but I trust in the Holy Spirit.

I believe we do not have a monopoly on preaching. I try to encourage lay preachers to emerge from the midst of the simple and poor. I believe in their preaching. And very often I keep quiet in order to prove - especially to the wise and the educated bourgeois who despise the poor - that I do believe.

- Community. The greatest challenge to the Irish Redemptorist in the Northeast of Brazil is not to live in an Irish nest with all the comfort and advantages, as well as the limitations, that this entails. The great challenge is to form one community with the people, to live with the people, which is much more difficult and challenging. It demands the unlearning of one style of living, so that one feels insecure, small, exposed, and needing to learn all over again.

Just a few notes about the 3 commitments of religious life. I am still trying to understand what this commitment means to me today. And I admit there is still a lot to be understood and to be explained as well.

Poverty: Solidarity with the Exploited Poor. Protest against the machinery for exploitation by the dominant classes; commitment to fight with the poor in their struggle.

Celibacy: To love everyone and not have someone just for yourself. To protest against a 'macho' society which constantly exploits women in marriage in prostitution, and in consumer advertising. To renounce marriage for the sake of the kingdom.

Obedience: To become sensitive to the needs of God's people today. In the first place to adopt as a life-project the cause of God's liberation of his people; to be available to the cause of protesting against the alienation and self-indulgence inherent in the capitalist system. I admit that I need to think, study and - above all - pray more about all this.

#### 5. NEGATIVES.

Things have not always been positive in the last ten years. In the hurry and bustle of a very active life, full of a thousand daily tasks, overburdened because I do not know how to get organized and be better disciplined, it has not been easy to recognize what have been my failures. But I can see a few.

Prayer and contemplation was often sacrificed. And this impaired the very activity for which it had been sacrificed. For I believe that the contemplative is the greatest subversive, because he distances himself somewhat from immediate action in order to look for the roots of history and act more effectively in history itself. In this respect I feel that I have often been engulfed by the activity to hand and have lost some of the awareness of the roots and of the ultimate meaning of all this effort. In consequence, the specifically Christian contribution to this struggle for a more just and brotherly world was neither very profound nor explicit. Many precious aspects of the Christian faith remain hidden. It was not easy to synthesize a new historical and socialist vision of reality from religious baggage shaped in other times and conditions, and I did not allow much time for it. This was a mistake.

At the same time, the same activism hampered the creation of a space in which to deepen our journeying in the light of the science of history and of the materialistic analysis of the structures of society. Often I realize that I still have a naive, simplistic, idealistic vision of history, and I cannot see how much I am an instrument of the capitalist system, - reinforcing its ideology and softening the critical and fighting spirit of the oppressed people. This intellectual laziness diminishes the efficiency of our journeying activity, and is another failure.

As a result, and even more so because of my temperament, I am often impatient, arrogant, trying to skip stages and override people. I cannot tolerate the real, concrete conditions, the 'why' of all this, the objective conditions which generate this situation, the journeying of history itself which counts for much more than our poor, small effort.

The Bishop says that I 'sometimes sacrifice the prophet in favour of the politician'. He means that I am not (for immediate, tactical reasons) clear, direct, open enough in word and action. I really do experience this tension between the prophet and the politician. When to speak and when to stay silent; when to declare war and when to negotiate; when to dispute and when to endure; when to take a stand and when to compromise. I think it is a natural tension. But I like to procrastinate, to play for time, to engage in dirty tricks. At this stage I am almost a professional liar. The real problem is that I end up believing my own lies...



There has been very little feedback from the confreres. One or other says jokingly (?) that I ought to leave and found a new congregation. It's their way of avoiding, opting out of a serious and fraternal confrontation, critical of both ideas and practices. The Chapters also have never reached this level of debate. They have been vague, theoretical, an escape from today and from the day-to-day. I feel that the Congregation, despite its courageous beginnings, radical and innovating, has settled down comfortably and in Brazil today it is more of a brake than a spur to new, courageous and innovating action.

My faith in a liberating God has faltered a little in the face of so much human suffering, drought and oppression, death and destruction of life. The hope of a new heaven and a new earth does not always shine brightly, - because of so much failure, so many setbacks on the part of the Church itself. And love often struggles against hatred at the sight, each day, of the exploiters treading and crushing and cheating the poor. But the Spirit of the Lord may still use this faulty, limited, sinful instrument to lead the People of God towards the promised land. Because of this I keep journeying on, trusting, knowing that 'we are merely servants; we have done no more than our duty' (Luke 17:10).

Reference: SEARCH, No.12, 1981, (A Magazine for and about Redemptorists of the Irish Province).

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#### FATHER ARRUPÉ:

gave a short talk in Bangkok to a small group of Jesuit and others involved in refugee work when returning from the Philippines last August. Apart from his homily during a concelebrated Mass later the same day, it was the last time he spoke to Jesuits before his illness. Here is the concluding paragraph.

*Please courage! I will say one thing. Don't forget that. Pray. Pray much! These problems are not solved by human efforts. I am telling you things that I want to emphasize, a message, perhaps my swan song for the Society! We have so many meetings and gatherings, yet we don't pray enough. We pray at the beginning and at the end. Well! We are good Christians! In our three-day meetings, if we spend half-a-day in prayer about our supposed conclusion or points of views, we will have such different lights, and such different syntheses, inspite of different points of views, that we could never find in the books nor in the discussions. This is a classical case here: If we are in the front-line of a new apostolate of the Society, we have to be enlightened by the Holy Spirit. These are not pious words of a novice-master, but it is Saint Ignatius one hundred percent....I think there has to be a basic unity of minds for a new type of apostolate which is going to be born... And we are going through this 'dolor partus' - birth pangs - before this apostolate will be born!....With this medical point of view I finish my talk!*

Reference: PROMOTIO JUSTITIAE, No. 24, December 1981.

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## MISSION GUIDELINES

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*(Cet extrait d'un rapport des Jésuites américains sur la mission est une introduction très utile au prochain Séminaire de SEDOS sur le même sujet.*

*Le rapport aborde la question de la mission et de l'apostolat internationale d'une façon très réaliste et comporte de nombreux points qui méritent l'attention de ceux qui ont à prendre des décisions qui affecteront la politique et la vie personnelle des membres des instituts engagés aujourd'hui dans un apostolat missionnaire pour demain. N.d.l.R).*

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"Jesuit Missions" has issued a booklet with a set of guidelines dealing with various aspects of the responsibility of Jesuit Provincials in the United States with regard to the "missions" or the "international apostolate". These have been circulated among a "select group of experts" with a request for "whatever reactions you choose to share with us" and an offer of free extra copies of the text (28 pages)" for any individuals or groups with whom you might want to share them".

The extracts that follow are, first, from the covering letter that explains the genesis of the document; and then, from the section on Guidelines for Mission Personnel.

### PREAMBLE

Upon request of the U.S. Jesuit Provincials, the Board of Directors of Jesuit Missions, Inc. (which is made up of the Mission Directors of the U.S. and Canadian Jesuit Provinces), turned its attention, a couple of years back, to working out some guidelines for Provincials to use when considering a request to undertake a new mission abroad.

In the course of working out those guidelines, the Board came to realize that something similar was needed to facilitate the eventual withdrawal from existing missions, once the local church is viable. So the Board addressed this question as well.

And then, for good measure, there was drawn up a similar set of guidelines to assist Provincials in the selection and preparation of individuals to go to "the missions."

In the course of this work, we consulted with a broad range of experienced persons, both Jesuits and members of other congregations: Mission Superiors, individual missionaries, theologians, missiologists, Mission Boards, etc. However, we do not therefore, feel we have something definitive in these guidelines!

And that is why we are sharing this edition of our Mission Guidelines with you at this time. We feel we have much yet to learn from your own expertise and so we submit our work to you for your criticism and await your reactions in the hope that we can improve these guidelines with your help.

We realize that there is much Jesuit jargon in these pages. We do not apologize for that but hope you will understand that these guidelines are essentially an internal working document. The terms "mission" and international apostolate" are used interchangeably in this report.

### I. RECRUITMENT

The responsibility of recruitment for assignment to the international apostolate, while itself an obvious priority for the Provincial, will vary according to the apostolic assignments, the duration of the assignments, and whether priests, scholastics or brothers are being recruited. Generally in the case of a new international apostolate, the Provincial, after consultation with the Province Mission Director, will endorse or make a statement describing the needs of the particular international apostolate and will challenge Jesuits interested to apply to himself, or to the Mission Director.

In the case of continuing recruitment for international apostolates to which a Province is already committed, the Provincial will at appropriate times, either in conversation with individuals or in a communication to the Province, challenge Jesuits to consider assignment to the Province's missions in much the same way as individuals are challenged to consider assignment to the Province's other institutions or ministries--educational, pastoral, social or whatever. Similarly, the Assistant or Vice-Provincial for Formation will see to it that scholastics are adequately informed of and appropriately challenged to consider assignment to the Province's foreign missions.

Ordinarily Province members will be challenged to volunteer for the international apostolate but the regular personnel process of the Province will be used to identify appropriate Jesuits for mission assignments and they will be approached by the Provincial or the Mission Director.

The Mission Director will be involved throughout the recruitment process; he will be in contact with the sending Provincial, the Mission Superior and the Formation Superior in facilitating the recruitment; he will be in contact with missionary prospects and will assist the process of selection, preparation and assignment.

Criteria for Selection and Screening Process: Appropriate care should be taken in the whole selection of Jesuits for the international apostolate concerning:

Health - the candidate should have a thorough physical examination, including consultation with a specialist on tropical medicine where appropriate.

Vocational Stability - some kind of informatio or questionnaire should be distributed to the candidate's recent superior and to some of his peers.

Clear Motivation, Prayerfulness.

Facility With Language - available tests should be used to ascertain the candidate's ability to learn and use a foreign language.

Cross-cultural Sensitivity - an ability to communicate cross-culturally.

Religious Qualities - generosity in service of others, humility.

Personal Qualities - self-reliance, self-confidence, adaptability, maturity.

Screening: The screening process should include interviews of the candidate by the Provincial and the Mission Director and, when possible and appropriate, by some missionary on furlough in the Province. To the extent that they are deemed necessary or useful, questionnaires or infor-  
mationes may be used preparatory to or as supplements to these personal interviews. The Provincial, either directly or through the Mission Director, will communicate with the Mission Superior about the suitability of this candidate for the needs to be fulfilled. Finally, the Provincial will assign the individual to the Mission.

## II. TRAINING

Outside the Mission: When possible and appropriate, the missionary candidate should be given the opportunity to attend one or other seminar or workshop designed by various training groups, e.g., Maryknoll or the Catholic Theological Union (Chicago), to prepare missionary prospects for their overseas assignments. The Mission Director should provide the candidate with publications on general missiology and on the specific area of assignment, especially readings chosen by men already on the mission. When possible, meetings should be arranged between the candidate and Jesuits who have worked in the mission country and nationals of the country to which he will be assigned.

Inside the Mission: Except in the unusual case of a missionary who will be pursuing a specialized apostolate where English is a commonly used language, the missionary should be given an immediate opportunity to learn the language (s) of the host country or region where he will be residing and working. At the same time he should have the opportunity to learn something of the history and culture of the place. Scholastics should live and work with scholastics of the host country, and special attention should be paid to their spiritual formation. Ordinarily the process of language study and orientation should comprise several months or until they have a working fluency of the language (s) and appreciate the culture.

## III. ASSIGNMENT

To Mission: Ordinarily the sending Provincial gives a general mission to the Jesuit missionary to work in a particular country under the jurisdiction of the Jesuit Superior of the place after dialogue with the Superior of the mission or region. The Provincial, usually through his Mission Director, will be in dialogue with the Mission Superior about the initial assignment of the missionary. This dialogue may comprise consideration of the work, place and the length of the assignment.

Within the Mission: In the mission territory, the missionary is under the jurisdiction of and receives his assignment from the local Major Superior. Any major change in the assignment will be made only after appropriate dialogue between the missionary and the local Major Superior and, where necessary, after correspondence or dialogue with the sending Provincial or Mission Director.

Where possible the missionary in the beginning will be given an opportunity to experience a number of works and places with a view to his being assigned most effectively. He will be provided the same opportunities for continuing education as local Jesuits.

It is recommended that ordinarily there will be a definite furlough policy with the understanding that for a good reason a missionary may postpone furlough when the time comes. Ordinarily a minimum period of three years and a maximum period of five years between furloughs is recommended.

#### IV. RELATIONS OF MISSIONARY WITH HOME PROVINCE

The Provincial publicly makes the missions a clear priority for the province and shows it to be so by visiting the missions early in his Provincialate.

The missionary should be given a choice to remain a member of the home Province and applied to the receiving Province or mission or, after an appropriate residence in the receiving Province or mission (not less than five years ordinarily), be transcribed to the jurisdiction of that receiving Province or mission.

For continual fraternal support, it is recommended that Province catalogues should continue listing names and addresses of persons transcribed to other Provinces.

#### V. TERMINATION

It is recognized that the question of termination of a missionary's assignment may occur for different reasons in different circumstances. The process may be initiated by the Mission Superior, the missionary or the sending Provincial. Ordinarily the desire of the missionary to have his assignment terminated will be favorably received after dialogue, even if the missionary has been transcribed to the mission.

#### VI. AFTER PERMANENT RETURN TO PROVINCE FROM MISSION

The Mission Director will, along with the Provincial, be in dialogue with the returned missionary who will be given ample time and appropriate training to resume residence and work in the home Province. He will be encouraged to participate in one of the special programs conducted for returned missionaries by Maryknoll or other groups. He will be given the opportunity to make use of his recent experience in ways that will help prepare and encourage others for assignment to the international apostolate. Early and careful attention should be given to provide for the retirement needs of the returned missionaries.

Reference: "Jesuit Missions", 1717 Massachusetts Ave. NW, n.402, Washington D.C. 20036, U.S.A.

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THERE IS HOPE FOR A TREE

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Rosemary Haughton

*(Conclusion de l'essai de Rosemary Haughton sur sa conception de l'Eglise missionnaire en voie de devenir. N.d.l.R).*

THE 'REMNANT' OF ISRAEL

There have been certain times in the history of the church when it was failing and lost its way and its vision. And it came to new life through some small group of people who somehow embodied the new needs, the new 'being' of the church. They were few, yet in them Christianity found its own meaning, and was re-born. The spirit in them became the way of new self-discovery for all those who were willing truly to be the church. The 'Desert Fathers' did it, the Franciscans did it in the thirteenth century, the Jesuits in the sixteenth. The Quakers did it in the seventeenth century, the Methodists did it in the eighteenth century and the little group of the "Tractarians" did it in the nineteenth for the Anglican church which seemed completely moribund. There have been many other examples, perhaps less obvious, or more local, but having the same effect.

In retrospect, many Protestant examples became separated and even sectarian and the Catholic examples are labelled 'religious orders' which is almost the same thing. But in a sense this is misleading in either case, because they didn't come into existence in order to be separated denominations or to be religious orders but simply in order to respond as fully as possible to the call of the Spirit in the actual, concrete needs of the church, then and there, spiritually and physically. The historical 'character' in each case was, in a sense, imposed by expectations in the existing churches.

Religious orders: There are clear signs, now, that this old separation is coming to an end. More and more members of religious orders and groups are moving out to live and work in what are often small churches at least in embryo, and to do so in company with members of different orders, and with other people, married or not. (The 'lay', 'clergy' and 'religious' labels are so grossly out-dated, untheological and misleading that we should make a serious attempt to avoid using them, but present alternatives are clumsy and awkward.

A new theological language is needed which fits the present, not the medieval, Christian experience. It seems that the 'charism' of the older groups, nurtured in isolation, is now being given back to the whole Christian community, to be lived in that context, so that the local church becomes itself the locus of spiritual growth and awareness, the place where one learns what it means to belong to Christ. Reflection on this is only just beginning, but it has far-reaching consequences.

The present crisis and challenge and change which is happening in the church is the biggest so far, yet is quite different from the others as they were different from each other. The scale is different, the people are different, the conditions are different, so the response must be different. The response has to have something of the character of a 'remnant' which is faithful, because this is simply how it has always happened, through the whole history of Israel and on through the 'Christian centuries'.

Sectarianism/elitism: But we must try to learn from history and strive to prevent the pulling away, the sectarian or elite character, which is so opposed to the self-giving love of a church in mission for Christ. And no 'separateness' is needed except that necessary one which is involved in a willingness to respond whole-heartedly to Christ calling.

Only a few will have that acute awareness, and respond to it, and they are needed for the sake of the rest with whom they are one. Somebody has to do this or that particular job of ministry; it might have been someone else, but if it happens to be you, or me, so be it. But above all the demand laid on Christians is simply the one implicit in the acceptance of baptism. It means, essentially, to leave behind 'the old life'. It is no wonder the first disciples sold all they had, it was the only possible response to a call to mission.

The response to a call to mission: "leave all things": It must happen now, to each new church and to each one in it. "The kingdom of heaven is near", people have literally to 'seek first the kingdom'. For some this will mean to leave everything behind and go as a messenger, but for most it can't mean leaving the place or there could be no new church. It must mean leaving things as possessions - not holding anything as 'mine', but only to share, for the sake of those who need them, and this applies especially to the means of hospitality, because hospitality and real poverty are two sides of the same coin.

The act of dispossession is truly converting, and nothing less will meet the case. Therefore, initially, one important part of the work of those who are aware of what God is doing is to call people to that, or at least to a desire to be able to come to that. From that point all kinds of necessary and appropriate action can grow, because people will be free to respond to needs they perceive. These needs are concrete, they are here and now, and the nature of them is indicated by the kind of universal movement from which the new churches themselves emerge, of ordinary poor people, working for a real alternative to profit madness and futile conflict and the cult of size and uniformity. They are finding alternatives together, becoming gradually more and more self-aware.

The conversion of the church: But the same demand for repentance and baptism is being made of another group, that of the existing and explicit and 'official' church. I am not speaking here, only or even chiefly of the process of individual conversion through which anyone must pass in hearing and answering the call to mission. That can be taken for granted. I am speaking of the conversion of the Church itself, of dying and rising with Christ, to become his presence in those particular and concrete situations where the messengers of the Spirit in new places call to the already visible church to come and help them.

Transformed in Christ: If the church is accurately described as 'the Body of Christ', that means that it is identical in its inmost being with the one who is incarnate God, the man called Jesus. It is so, as a visible human community, only insofar as each one is really and personally transformed in Christ. No further than that - but so far it is. And only insofar as it has undergone death with Christ will it be able effectively to be the presence of the risen Jesus in a 'pre-church' situation, or in any place where a nascent (even if already nominally Christian) church is struggling towards its full identity in Christ.

This is a constant demand on the church, in its individual members, in its being as local churches, and in its awareness of itself as one of the widest level. But just as there are times in each individual life when the Lord demands a deeper and more painful dying, in order that one may enter into a new intensity of transformed being, so in the community of the body of Christ local churches of many sizes come to times of crisis when a real dying is demanded.

A painful dying: This happened, for instance, to churches in mission countries which were called upon to let go all the security and prestige of being citizens of some rich colonial power, and to be - if they were allowed to stay at all - poor and possibly persecuted, servants of the people, as vulnerable as the crucified man whom they preached. In such ways the Lord calls his church to die with him, and when it does, a true experience of resurrection follows. (Only sometimes it refuses, clinging to glory and security, and then it dies the 'second death' and corrupts.)

The demand is laid on the church as a whole, constantly, but is especially clear at certain times. It is happening now, on a scale and in a manner without precedent as we saw at the beginning of this paper, and the same reactions are naturally present.

Salvation comes from the poor: To document this adequately would be impossible here. Plenty of documentation and plenty of undocumented but immediate eye-witness evidence of what is happening is available, for those who are awake enough to hear it, both from the Third World churches and also from the 'territory' of the older ones. Awareness of the demand, and of both kinds of responses, were evident recently at the conference of the Bishops of Latin America at Puebla. Salvation, said the Bishops, comes from the poor because that is where Christ is. (Where else would one expect him to be?) Not all are in severe want, for the poor, in this context, includes all those who, from their experience of unimportance and weakness, come together wherever they are to seek salvation, temporal and eternal - both together as one desire. And the Lord is there amongst them.

'Sell all that you possess': From that position Christ demands of the church that it die with him as it is pledged to do. The old forms of Christian life, once useful and alive, are increasingly inadequate, even counter-productive, in such a situation. They can actually be a barrier to the communication of the Good News, rather than its voice.



'Structures' both human and stone, splendid liturgy, inspiring books, and great art, even traditional ways of prayer and holiness or of dedicated life, are often meaningless to these poor. These are not 'bad things', on the contrary, they have been glorious and beloved, and rightly so. There has been wrong, of course, but it is easy to see the point of letting go what is clearly bad; 'even the heathen' do as much. It is much harder to let go the spiritual wealth of centuries simply because it can no longer convey to those who most need hope and meaning the ultimate beauty and terror which it is its sole purpose to announce.

Such 'letting go' is what is required: Not all will realize this call to die, or respond to it, but some will, and are already doing so. That in Christianity which refuses to die will linger on, doing useful work, comforting, sustaining, full of good will and loyalty perhaps, but it will gradually lose confidence, become more entrenched in defensive anger, or else slack and apathetic.

Yet there is great hope. At the Vatican Council, the original preparatory documents which manifestly refused the call to 'leave all things' in order to serve new needs were thrown out, and new ones written. At Puebla the same thing happened, to the astonishment of many. (Foreign journalists never even noticed.) Hearts and minds are being converted. Many smaller official gatherings are experiencing sudden changes of direction, and emerging from 'routine' discussions converted to new ways.

The most difficult thing, perhaps, for a church constituted (inevitably and for all kinds of perfectly good historical reasons) on such a very masculine model is to accept that planning and organizing, however enlightened and loving, are necessary but are not enough.

It is necessary to let go prejudice: to let go directing, to be open to ways and ideas which seem totally strange and even 'irreligious', yet to have a sound judgment to discern good and bad in them, in the new as well as the old.

We must hold fast to faith and trust that a humble and honest discernment guided by divine Wisdom will enable the essential and perennial truth to become once more fully visible and active. All this requires such a deep conversion, such an absolute dying, that the mere thought of it is painful to many Christians. But that is how the church can come to new birth, and in that way only since it is the way Jesus took. He made it perfectly clear that this was the only way. We can ignore his warning but if we do so then the older forms of the Church will indeed die, but not to new life.

"I believe in Jesus Christ": This church will live, and people will live in response to it, and it will grow, and it will be very recognizably the church of the Ages, with two-thousand year long roots of prayer and search and language of faith. Its statements of faith already coming out of this new experience of being the church are bolder and more scriptural and more radically orthodox than those of the last generation of Christian teaching, which grew to be so afraid of the violent demands of the incarnate God that it accommodated him to various contemporary philosophical and political models in order to make him easier to live with, if not to live by, as indeed their forefathers have so often done. So the life of this church will be truly incarnational, lived visibly and concretely where real people do live, whether in cities or on farms, in prisons or

shanty towns, and knowing Christ there. And it will be a light to the nations.

"All These Things Will be Added Unto You...": But if the 'old' church hears the call of the Lord to follow him to death then, at least in those parts of it which hear and respond, not only will its great store of wisdom and experience be immediately available to the still immature being of the new Church, thus saving it many mistakes and dead ends, but its own life will, as the Lord promised, be 'saved'. In this mission, it will be renewed. All that it 'lost' so hardly will be given back, the same yet transfigured.

We may disobey, but we can't change the 'rules', because they are not invented laws but simply the articulation of the very nature of reality. 'He who saves his life shall lose it, he who loses his life for my sake shall find it.' It applies to each one, and it applies to the whole. We have a choice, and the choice is clear, and the results of our choosing have been shown to us in extremely simple language. If we die with Christ, we shall also live with him. Not otherwise.

#### APPENDIX

From an address of Cardinal Tarancon of Madrid: "...a somewhat particular phenomenon which has emerged within the last few years, and not only in Spain - the appearance of communities and small groups representing various trends. Each group in its own way wants to be an authentic expression of the renewal of Christian life which is prompted by the Spirit, and this is in accordance with the characteristics of today's world.

...We must also stress that the majority of these communities or groups and even movements comprising communities with the same characteristics, have emerged independently from the hierarchy, sometimes indeed out of opposition to it. This statement is not meant to give a pejorative impression, it is simply a statement of fact--As the Council said, "To everyone is given the manifestation of the Spirit for the well-being of everyone". We the Bishops have kept somewhat apart from this powerful current which is increasing in depth and strength...we have...a clear task of discernment... has not the right moment now arrived?"

- concluded -

## "COME ANNUNCIARE CRISTO SALVATORE DI TUTTI GLI UOMINI"

### CORSO DI FORMAZIONE PERMANENTE PER MISSIONARI REDUCI

Dal 6 al 26 giugno, gli Istituti Missionari maschili e femminili di origine italiana (Comboniani, Saveriani, Consolata e PIME) terranno un corso di formazione permanente sul tema: "Come Annunciare Cristo Salvatore di Tutti gli Uomini".

#### PROGRAMMA GENERALE:

Prima settimana: - Dialogo e Comunione

- Dinamica di gruppo (P. Filippo Commissari, PIME)
- Elementi fondamentali del messaggio morale cristiano in rapporto all'evangelizzazione (P.D. Mongillo, OP).

Seconda settimana: L'evangelizzazione oggi alla luce della prime comunità apostoliche nel Nuovo Testamento. (Don Bruno Maggioni)

Terza settimana: - Dialogo con le grandi religioni in Asia (P. Marcello Zago, OMI).  
- Problemi della Missione oggi (Comunità di base, ecc.) (P. Meo Elia, SX).

#### OBIETTIVO DEL CORSO

Il corso è particolarmente orientato ad un rinnovamento spirituale, culturale e pastorale dei missionari attraverso una riflessione biblica, teologica ed ecclesiale sull'evangelizzazione nel mondo contemporaneo nei suoi elementi fondamentali.

Affinché il corso possa raggiungere il suo scopo, riteniamo indispensabile, come punto di partenza, promuovere una vera fraternità tra tutti i partecipanti del corso attraverso il dialogo e la dinamica di gruppo.

Per realizzare una comunione fraterna e fruttuosa è richiesta una collaborazione attiva di tutti i partecipanti dall'inizio del corso fino alla fine.

Inviare le iscrizioni e domande per informazioni utili a:

P. Filippo Commissari, P.I.M.E.  
Via Guerrazzi 11, 00152 Roma. Tel: (06) 58.97.941

Il secondo Corso di aggiornamento si terrà dal 30 agosto al 25 settembre, presso il Collegio Spagnolo (via di Torre Rossa, 2).

SUMMER SCHOOL  
ON  
ISLAM TODAY

JUNE 28TH TO JULY 23RD, 1982  
AT  
PONTIFICIO ISTITUTO DI STUDI ARABI

Piazza S. Apollinare, 49  
00186 Rome

A course for the non-specialist, conducted by the staff of the Institute for Arabic and Islamic studies (Rome), and guest-lecturers.

PROGRAMME OF LECTURES

Week 1: Fundamentals

- 1) The world of Islam. The expansion of Islam;
- 2) Muhammad, his life and mission
- 3) The Qur'ân, its genesis and message;
- 4) Fundamental beliefs
- 5) Fundamental practices

Week 2: Theology and Culture

- 6) The quest of continuity; early history of Islam.
- 7) Tradition and traditions.
- 8) Development of Islamic thought.
- 9) Mysticism.
- 10) Sufi Orders: Theory, organization, influence.

Week 3: Daily Life

- 11) Festivals, devotion to Muhammad.
- 12) The life cycle of a Muslim. Family Law.
- 13) Shicim; Iranian revolution
- 14) Modern trends, ideologies, present revival and search for unity.
- 15) Popular Islam and traditional cultures (magic, etc.).

Week 4: Christianity and Islam

- 16) Islamic Christology (Consequences for Christian witness).
- 17) Concept of salvation in Islam and Christianity.
- 18) Muslims and non-Muslims (in past history, and at present).
- 19) Mission and dialogue, Christian communities in Muslim milieux.
- 20) Conclusions and suggestions.

Applications and requests for further information to:

Pontifical Institute of Arabic and Islamic Studies,  
Piazza S. Apollinare, 49 - 00186, Rome - Italy.

Joint Commission USG - UISG  
for  
Justice and Peace

December 10th, 1981

Dear Father Arrupe,

We members of the UISG-USG Joint Commission Justice and Peace write to offer you our prayerful support in your present sickness, and to thank you for your example and service to the whole church over the years through the promotion of justice. In particular we want to thank you:

- for your courageous leadership of your own companions in the Society of Jesus in the service of faith and the promotion of justice
- for the witness that has been given by Jesuits under your leadership in the defence of those whose rights as human beings have been trampled, and in the challenging of unjust regimes and structures of society that cause and perpetuate poverty, powerlessness and suffering. This has been an example to all religious men and women
- for the solidarity you have shown and the service you have rendered to refugees all over the world. You have awakened many, ourselves included, to consciousness and positive action for these victims of injustice, war and repression. You have mobilised not only Jesuits, but many others who wish to collaborate in this human and pastoral service in solidarity with our needy sisters and brothers. We think especially of your first call to help the "Boat People", of the setting-up of the Jesuit Refugee Service, and of the new effort for refugees here in Rome, in which we are grateful for the opportunity to share
- for our own personal contacts with you and the inspiration that your faith, your commitment, your understanding of the needs of the time and your love of the church have been to us. We especially recall our July meeting, when you came personally to meet us and spoke to us about refugees in Africa.

Be assured of our prayerful support and of our continued commitment to work for justice. We believe that action on behalf of justice is an essential element of evangelization, "a constitutive dimension of the preaching of the Gospel", and we want to live that belief. We ask that we may be a part of your prayer too.

Your sisters and brothers in Christ,

Ma. Ramona Mendiola, icm  
President UISG Commission

Falco J. Thuis, O.Carm  
President USG Commission

for the members of the Joint Commission.