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**EVANGELIZATION:  
THE CHALLENGE  
OF  
MODERNITY**

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CONTENTSPAGE

AN INTRODUCTION TO THE THEME OF THE SEMINAR	140
RESOURCE PERSONS	141
A LOOK BACK AT THE SEMINAR	142
UN ESSAI D'EVALUATION DU SEMINAIRE (voir la fin du rapport)	
Bill Jenkinson, CSSp. Helene O'Sullivan, MM. SEDOS Secretariat.	
 I. THE PROCESS CALLED MODERNITY	145
CHALLENGES PUT TO EVANGELIZATION BY MODERNITY	148
1. SECULARISATION	148
2. PLURALISM	150
3. FROM FATE TO CHOICE	151
4. THE INDIVIDUAL	153
A SPIRITUALITY FOR MODERNITY	156
A PROCESS OF EVANGELIZATION FOR THE MODERN PERSON	160
Des O'Donnell, O.M.I.	
 II. MODERNITY: A CULTURAL REALITY	165
CHALLENGES TO INCULTURATED EVANGELISATION	171
1. TECHNOLOGY AND SCIENCE	171
2. SOCIAL-POLITICAL CHANGE	173
3. SECULARISATION	176
Marcello Azevedo, S.J.	
 III. L'EVANGELISATION A L'EPREUVE DE LA MODERNITE: QUESTIONS VENUES DE L'AFRIQUE	179
L'Abbé Ngindu Mushete	

APPENDICES

- I. PERSONNEL OF THE SEMINAR
- II. LIST OF PARTICIPANTS
- III. NOTICES

## AN INTRODUCTION TO THE THEME OF THE SEMINAR

The amount of knowledge in the world continues to increase because of constant research and it is rapidly diffused through very efficient communication systems. MODERNITY is what happens when this knowledge is transferred into technology which then has increasing and unforeseeable effects on economic growth, on social systems and on political decisions. Inevitably, the individual too is affected in his or her values, attitudes, beliefs and behavior.

It is with the human effects of MODERNITY that we are concerned and these are sometimes good, sometimes evil, and often ambiguous. MODERNITY can lead to human community and comfort or to pollution and poverty for millions; it can facilitate or disrupt human values; it can enrich a poor country or steal its unrenewable sources of energy; it can help in the diffusion of truth or of lies through the media and it can pass on productive information or child pornography.

The word SECULARIZATION is being used to describe the challenge of all this to the person of faith today. SECULARIZATION manifests itself when explanations of reality previously attributed to mythical or religious sources, are shown to have rational ones. It is also manifest when the scientist takes over from the witchdoctor, the psychologist assumes some previously priestly functions or when a technological discovery disintegrates a traditional explanation. A group of Animists in Java lost their gods a few years ago when a new seismographic station began to foretell and explain volcanic eruptions more accurately than the local holy man. For some people, the study of a good theology of providence could have a similar effect. These people are experiencing SECULARIZATION.

The Church is challenged to evangelize this new and emerging person who seems to need an experience of God quite different from that of the past. SECULARIZATION is forcing us to find a new presence of God, a presence which permeates, integrates, energises for action and which brings human and divine values into secular realities.

In this Seminar, resource persons from Europe-Asia, Africa and Latin America explore with us the phenomena of MODERNITY and SECULARIZATION as they are manifest in various parts of the world.

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RESOURCE PERSONS  
SEDOS SEMINAR  
March 15 - 19, 1988  
on  
EVANGELIZATION: THE CHALLENGE OF  
MODERNITY

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NGINDU MUSHETE, Prêtre diocésain au Zaïre. Docteur en Théologie (1973) et diplômé (1972) en sciences sociales, il est chercheur et Professeur à la Faculté de Théologie Catholique de Kinshasa depuis 1968, Secrétaire du Centre d'Etudes des Religions Africaines (1968-1988), Membre-fondateur de l'Association Oecuménique des Théologiens du Tiers-Monde, Membre-fondateur de l' Association Oecuménique des Théologiens Africains (AOTA), Directeur du Bulletin de Théologie Africaine, Membre du Comité Directeur de la Revue Internationale de Théologie (Concilium) (1985), Membre de la Fondation Universitaire Belge (1987), Secrétaire Général Adjoint du Symposium des Conférences Episcopales d'Afrique et de Madagascar (SCEAM) (1985-1988). Auteur des nombreuses publications.

DES O'DONNELL, OMI, born in Dublin, Ireland; has worked in Australia for over 27 years where he does counselling, retreat work, on-going formation, and diagnostic testing. A clinical psychologist by profession, he studied in University College Dublin, the Ateneo in Manila and did post-graduate studies at St. Paul's, Ottawa. Studied Modernity and Secularization while at St. Paul's, has lectured in Britain, the USA, Ireland, South Africa and Australia. He has written for several reviews and published several books and study guides for group work. He is now in his second term as Regional Councillor for Asia/Oceania of the Oblates of Mary Immaculate.

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## A LOOK BACK AT THE SEMINAR

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Bill Jenkinson, CSSp.  
Helene O'Sullivan, MM.  
SEDOS Secretariat.

More than one hundred people participated in the SEDOS Seminar on the challenge which MODERNITY brings to evangelization today. In preparation for the Seminar participants living in Rome took part in neighbourhood group meetings and the SEDOS BULLETIN published a selection of articles on Modernity in the two issues preceding the Seminar.

At the Seminar, from the opening talk on THE PROCESS CALLED MODERNITY to the closing talk on A SPIRITUALITY FOR MODERNITY there was little opportunity for participants to escape from the varied manifestations and challenges of MODERNITY. Whether these were seen as good or bad, positive or negative, helpful or destructive, actualised or potential, we recognised that we lived in the midst of these challenges. We felt often that we were being described to ourselves and we recognised the all pervasiveness of the phenomenon. Our reactions varied. There was surprised recognition of ourselves as we questioned, accepted or rejected the reality of Modernity. We were disturbed by, sometimes fearful of the process.

We realised the very great impact of secularization on our understanding of evangelization, and we saw also the challenges arising from technology, the increase in self awareness of the individual person, the ability of the individual to make choices rather than accept the course of events fatalistically, the immense increase in the availability of information, unquestioning, continually increasing, - all leading to an irreversible growth in pluralism which affects human living.

Inevitably and forcefully this awareness of pluralism led us to consider two major factors:

- 1) Only in freedom can men and women direct themselves to God.
- 2) The fundamental root of pluralism is perhaps the diverse cultures which are the basic matrix of all human groups.

We questioned whether these two factors are given the significance they deserve either in human institutions with their social, political, economic potential or in Church institutions - including not only the central offices of the administration of the Church - but also the very institutes of which we ourselves are members. And we asked ourselves further whether we acknowledged them fully even in the process of our own Seminar.

Ngindu Mushete's comment to a questioner: "You ask questions in an abstract way - in a Western way - but I don't want to answer in an abstract way!" made us suddenly (or not so suddenly!) aware of the pluralism of cultures even in our own Seminar.

Evangelization must take into consideration the great diversity of cultures and of sub-cultures even within the same country. There is no faith or

religion outside a culture. Even the models of evangelization presented by the speakers could not be applied to all situations. We who cross over cultural boundaries for mission are not called to become Indians or Brazilians or Germans or English. We must be authentic to ourselves and our culture but we must be challenged by the Gospel and sincerely enter into dialogue with those among whom we live and work. And some surfaced the question: "Recognizing the immense diversity of the peoples being served by the Church, will they be helped by the publication of a universal catechism?"

We looked at the city where we live, Rome, with all its manifestations of Modernity and asked ourselves what do we do here on our own doorstep?

If evangelization is to respond to the process of Modernity new ways of understanding authority and obedience in the Church and in our institutes are called for, new understandings of the processes of decision-making and sharing, of subsidiarity and collegial (team) leadership. A centralising, overdirective, mono-cultural, controlling form of leadership will be destructive of creativity, of the development of unity and of the growth and the life of the institutes and of the Church.

Formation and formation of the formators emerged with renewed urgency. Evangelization today needs well-centred people possessed of a spirituality that can cope with the rapidity of change; formators/educators who can empower people to be at ease with rapid change, the diversity of cultures, emerging situations and the pluralism of our times.

Formation programmes today need to have an experimental aspect incorporated within them. Inductive models of learning become more significant. As we stress the importance of international mission teams and international collaboration in mission more emphasis will have to be placed on experiences of internationality in formation.

Modernity infers the need for a profound examination of vocations and policies associated with recruiting, accepting and training people for mission today and a need to clarify motivations.

The emphasis given by some groups to formation in general and international formation in particular reflected participants' questioning of the degree of their own awareness of Modernity's deep challenge to inculturated evangelisation. Many are under no illusion that in spite of the bows made to inculturation, the Greek-Aristotelian-based model remains the operative and consecrated model in practically all theological institutes whether in Africa, Asia, the Americas or Europe. New models inevitably appear inspite of the lack of encouragement if not opposition. Their acceptance and recognition will perhaps come about through holy people - the saints who sponsor them and use them.

Some participants would have preferred a more inductive approach to the theme of the Seminar. There were questions as to whether the process called Modernity would evolve in Asia and Africa in the same way that it has done in Europe and the Americas. Will it in fact provoke a loss of religious values in Asia? Is it applicable to the countless millions of Asians who have still scarcely been touched by it? And does the "Western" process of

Modernity really apply to the profoundly different African cultures and traditional religions?

When, at the concluding stages of the seminar, we were introduced to the spirituality needed for Modernity we resonated to the beauty and wonder of the modern world presented to us.

"It is not how the world is that is mystical,  
but that the world is".

In coming to terms with the challenges of Modernity we recognised with the speaker the need for a new mysticism. He quoted the poet:

"Earth is crammed with heaven,  
And every common bush afire with God,  
But only those who see take off their shoes,  
The rest sit round and pick blackberries".

The modern mystic will agree with Elizabeth Browning. We need deep faith to open our eyes to the wonder of the world of technology, to see that every computer is afire with God. Otherwise we merely push the computer buttons!

The following pages are an effort to bring together and present the many contributions of the resource persons and to reflect the atmosphere of the seminar. Editing was necessary to make the material available within the spatial confines of the Bulletin.

We sincerely thank all those who helped in the organisation of the seminar. Their names are to be found in "Personnel of the Seminar", Appendix II to this report.

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## THE PROCESS CALLED MODERNITY

### AN INTRODUCTION TO THE THEME OF THE SEMINAR

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Des O'Donnell, OMI.

When Thai teenagers throng into a discotheque in Bangkok, when Kashi tribals in northern Bangladesh discover video via a car battery, when a Javanese student threatens suicide if his parents refuse to get him a motorcycle, when Moslem women in Jolo say they are too educated to wear the purdah, and when a scientist in Sydney experiments with DNA, - MODERNITY, and the significant change in human consciousness which accompanies it, are taking place. Let us note carefully that Modernity is a process more than an event.

The amount, depth and accuracy of information increases with ever greater rapidity today, because of constant research. This knowledge is then rapidly diffused through very efficient communication systems and is transferred into technology - cars and computers, hair dryers and dish washers, seat-belts and space travel, telephones and television, airplanes and air conditioners, electricity and amplifiers, weather-prediction and nuclear weapons, radio and video, seismological stations and genetic engineering.

Each new piece of technology affects or will affect the human family;

- ecologically - controlling pests and damaging the ozone layer;
- economically - encouraging trade and causing unemployment;
- politically - centralizing power and diffusing information;
- culturally - challenging traditions and undermining symbol systems;
- religiously - answering questions scientifically and purifying faith;
- humanly - developing genetic engineering.

MODERNITY IS MORALLY NEUTRAL. A helicopter can drop food or bombs on a village; a car can bring one on an educational tour or for a weekend of adultery; a computer helps both dedicated demographers and tyrannical dictators; genetic engineering can prevent pre-natal defects or kill human embryos. Modernity usually counts the immediate cost of most things but it assesses the deeper value of few. Values are not in its vocabulary.

As the process of Modernity pushes forward, persons become more self-conscious, less willing to admit or accept limits, less able to make long commitments, easily caught-up in control-and-consume syndromes, frequently distrustful of communal purpose and uncomfortable with mediating authorities.

Religiously also, most people become restless because of the apparent withdrawal of God, the decrease of the sacral spheres in life and the increase of the secular. Because the immediacy of God is not so obvious, they



suffer "the sting of contingency". They are then challenged to find a new and deeper presence of God but many sidestep this demanding process.

Some move towards Fundamentalism by believing more and more in less and less; others slide into Secularism by believing less and less in more and more.

MODERNITY SEEMS TO BE A MONOCULTURE, reducing traditional cultures to its own image and likeness. At the same time it is a metaculture criticising other cultures in a subversive way. Thus, the dominant dialogue might no longer be between traditional cultures but between Modernity and all of them.

Because of unlimited access to knowledge and research, technology is subject to 'rapidation', giving Modernity its own momentum. It seems to be self-propelling: It develops under its own momentum, creative for good, but productive too, of evil.

MUCH TECHNOLOGY IS ADDICTIVE. Initially at least, it is not only painless but pain-reducing. It satisfies curiosity, power, prestige and possessive instincts. It is addictive. It says, - often accurately - that;

faster is better than slower;

newer is better than older;

now is better than later.

It lures each of us subtly through five almost imperceptible stages of addiction or acquisitiveness exemplified in advertising:

from the superfluous to the attractive;

from the attractive to the useful;

from the useful to the necessary;

and from the necessary to the indispensable.

MODERNITY SEEMS TO BE IRREVERSIBLE. Because of its addictive potential, Modernity seems to be irreversible. People seem mostly to want more of it. If they hesitate at any of those five seductive steps, the advertisements tell them what they are missing - again, for good or evil. Its addictiveness is facilitated by the illusion of apparent control which it offers at each step - always just a button away.

MINDLESS. Modernity opts for motion regardless of the direction in which you are going. Its criterion is mostly functionality. It is apparently mindless and calls for unquestioning participation. It promises 'progress', a high quality of which it often delivers, but not always - and especially not in the long run.

Modernity generally knows "that it is about to do..." - but it may not know "what it is about," - as the Bhopal disaster taught us.

REDUCTIONIST: Because of its stress on functionality and immediacy, Modernity disregards or tends to reduce to irrelevance the higher manifestations of human life - religion, philosophy, art etc. It measures, weighs and instrumentalizes even the person, because anything beyond biological needs and instinctual urges are not manageable.

This reductionistic tendency means that Modernity deals with everything piecemeal or in terms of technical problems. Its approach is - 'get the job done'.

UNPREDICTABLE: For all these reasons, Modernity gives the impression of being unpredictable. It encourages many good ideas like openness to information and constant communication which facilitate interdisciplinary mutual respect. But where it is all going in terms of the human, is not clear. In fact it is far from clear because both beneficial and harmful effects continue to emerge, as genetic engineering shows us.

CENTRICIST. Urbanization appears to be an effect of Modernity. It might thus be called centricist because it draws people functionally together for both productivity and pollution. It also gives the opportunity to centralize power and wealth. One result we observe is that the poor and the rich are growing farther apart everywhere.

MODERNITY MAXIMISES THE POWER TO CHOOSE. In the past the corner-shop of our towns and the omni-shop of our villages certainly limited our choices by present standards. But the super-market - while increasing choices for a while can eventually limit them by monopoly-trading and higher prices. The increase in the power to choose which Modernity brings is not always, and certainly not automatically, a good thing over a long period.

In the fields of city planning, space travel and genetic engineering, Modernity maximises human choice and the need for well-discerned decisions. Because human persons are now the subject of their own research, education for choice could well be the greatest human need today.

### EVANGELIZING THE MODERN PERSON

This is a brief and necessarily simplified outline of what observers are saying about Modernity and its apparently emerging 'modern person'. Jesus told us to proclaim the Good News to ALL people. The problem for evangelization today seems to be that Modernity has made many people 'religiously unmusical'. And yet this may be true only of a certain 'dated' kind of music.

The question now is - can we recognise a new kind of music, the kind of music which enables the modern person to resonate to God's unfailing never-ending invitation. This is the challenge of Modernity to evangelization in today's world.

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## CHALLENGES PUT TO EVANGELIZATION BY MODERNITY

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### I. SECULARIZATION

People in all religions experience discomfort at the point where their previous awareness of God becomes problematic. When the Australian government's CSIRO scientifically seeds the clouds to bring rain during a drought, it becomes less easy to say that God sends the rain. And one cannot escape the challenge by replying "Yes - but who brought the cloud?", for the CSIRO may eventually 'create' clouds too.

What is Secularisation? Secularization is usually defined as THE EXPERIENCED, GRADUAL DISINTEGRATION OF ALL MYTHICAL AND RELIGIOUS LEGITIMATIONS OF SOCIETY. Notice that it is not atheism, nor secularism - which is a sort of undeclared atheism, - nor materialism. It is not usually a chosen stance; many sincere, thinking christians today are desperately trying to hold on to an image and experience of God which no longer fits their lives. It is as if God is withdrawing rather than that he is being discarded or argued away by these people.

Secularization manifests itself when explanations of reality previously attributed to mythical or religious sources, are shown to have rational ones. It is also manifest when the scientist takes over from the witchdoctor, the psychologist assumes some previously priestly functions or when a technological discovery disintegrates a traditional explanation. There is less need to look outside and above for a God to give meaning to life as explanations from within and answers from below increase.

The Second Vatican Council expressed the origins of the secularisation process rather optimistically in GAUDIUM ET SPES:

Through his labors and his native endowments man has ceaselessly striven to better his life. Today, however, especially with the help of science and technology he has extended his mastery over nearly the whole of nature and continues to do so. Thanks primarily to increased opportunities for many kinds of interchange among nations, the human family is gradually recognizing that it comprises a single world community and is making itself so. Hence many benefits once looked for, especially from heavenly powers, man has now enterprisingly procured for himself. (Par.33)

As we saw earlier, many find this religious earthquake too much and they then move away into the temporary security of Secularism - believing less and less in more and more, or into Fundamentalism - believing more and more in less and less. Both of these groups can remain 'in the church'. The secularist keeps up external religious behaviour without belief; the fundamentalist withdraws into a private very limited parameter of orthodoxy. If religious leaders move towards either of these, they increase the fragmentation within their religious group. Secularisation is a fact. Secularism is

an ideology - an altogether different matter.

### CONSEQUENCES OF SECULARIZATION

Some of the more obvious results of Secularization are the privatization of belief and practice; selectivity and pluralism about doctrines and moral behaviour; the questioning of religious institutions; a decreased religious influence in the public sector. Churches lose their direct influence on civil legislation and control of social service institutions such as hospitals and schools.

There is even a desacralization within the Church as it becomes more difficult to attach the word 'holy' to people, roles and organizations. "Sacred" Congregations become an anomaly; the papal tiara loses its meaning; medals are no longer visible; public prayer in schools causes acrimonious debate; grace before meals in restaurants is a thing of the past. A hospital is a hospital - sacred images do not make it a better one. The use of sacramentals declines, new theologies and spiritualities are emerging.

Perhaps I can illustrate the process by sharing with you an experience from my own family. My grandmother drove in a motor car with some trepidation. She sprinkled holy water liberally and made the sign of the cross; my mother sprinkled holy water, made the sign of the cross and used the seat belt; my sister uses the seat belt and makes the sign of the cross! What will my niece do? Have they four different conceptions of God or are they relating to the same God in four different ways?

Ecclesiastical authority becomes more healthily hesitant as it recognises itself to be but one more interpreter of meaning for the modern person. The Church is challenged to evangelize the new and emerging person who seems to need an experience of God quite different from that of the past. SECULARIZATION is forcing us to find a new presence of God, a presence which permeates, integrates, energises for action and which brings human and divine values into secular realities.

### Challenges and Questions:

1. Is the process of Secularization evangelically valid? is it beneficial towards a deeper experience of God?
2. In the midst of Secularization how should the Church co-operate with other sectors and institutions in society in its mission to announce Jesus Christ? What and how should it criticise?
3. In relating to secularized societies what are some of the changes which the Church itself should make to be both true to itself and also credible to the society it evangelizes? What forms of inculturation should faith institutions take?
4. Evangelizers are challenged to become aware of the changes in people's mindset and capacity for belief which take place as a result of technological advances.
5. When technology changes patterns of living in a culture, what can a missionary do to help people profit from the benefits of

technology without total disruption of their beliefs and of the religious context provided by a more traditional culture?

6. What is the possibility of direct proclamation of Christ in a secularized society and how might this be done? What symbols and what language should be used?
7. What ministries should missionaries and all pastoral ministers favour in a modern or modernizing society?

The two diagrams on pages 163-164 may help to illustrate simply and graphically the move from an overarching religious legitimation for everything in the sacral world to the modernized secularized world of today.

## II. PLURALISM

Because of Modernity, the individual has discovered himself or herself with a new degree of self-consciousness. At the same time this new person is being avalanched with an unprecedented flow of information and options. This is a very volatile combination - high self-awareness and almost unlimited questioning information.

Freedom. Combined with these two elements of Modernity is the reminder from Gaudium et Spes that "only in freedom can the human person direct him or herself to goodness", - one of the most dangerous and challenging statements of Vatican II.

Freedom adds a very creative aspect to the two elements - selfawareness and information. Pluralism is then inevitable. It becomes increasingly difficult for any reflective individual today to give him or herself totally and unquestioningly to any institution, system or conceptual framework.

Relativity. No wonder modernity creates an enquiring and inventive attitude of mind and relativizes previously accepted 'certitudes'. It disrupts cultural and religious unity and helps to produce a person who is fragmented, competitive, conflicted and critical, a person who nevertheless may have a very significant underlying anxiety-laden insecurity.

As in the political arena, where the neutral state gives rise to interest-group pluralism, so, within the Church as well, there is a growth of theological and spiritual pluralism. The sources of this go deeper to the variety of Christologies and Ecclesiologies now present in most groups of believers.

### CONSEQUENCES OF PLURALISM

On the outside, Christianity and the Catholic Church have become one more item on the religious shelf. We have become a church of shoppers, infected by religious consumerism. Paul Johnson puts it well in his book ENEMIES OF SOCIETY:

"The Roman republic and early empire was a market-place for a multitude of rival private religions and it was the triumph of Christianity that it scooped the poor. The process could occur again.... and the sociologists have a good deal of evidence that we are in the market place of the modern world now".

Centralism. Perhaps we do need more of a market-place even within the Church too at this time. The Roman centralism as we experience it now has not always been part of the Church. The call of the Popes for deeper inculturation of the christian message is the rationale needed to counter this centralism.

Variety. The great faiths of Asia have considerable pluralism within them as we know and a great ability to adapt to new cultures - to inculturate without any overall authority structure. Can we rediscover Christianity as an historical movement capable of being more at ease with variety both within and without?

Fear. Has our fear of pluralism inside and outside the Church been motivated by defensiveness and fear since the time of the Reformation? In psychology we recognise that fear is a dangerous motivation for human responses - especially coming from someone in authority. The Church is now surely secure enough to hear and name its own fears and to develop great confidence in the message it carries. A healthy internal pluralism - despite the fear of the fundamentalists among us - seems inevitable to-day unless we are prepared to return to, or take up again, a 'walled-city' approach.

'Heresy'. Peter Berger says that Modernity tends towards the 'universalization of heresy'. 'Heresy', in that sense, is here to stay in that thinking people today will not be easily corseted into any one ideology or doctrinal system. And even if it is possible for a time to so corset them, they will not stay in it. To evangelize the modern person we need to discover more deeply Christ's "Fear not", based on the power of his Gospel and then be prepared to live with a lot of looseness or 'heresy' around the edge.

### III. FROM 'FATE' TO 'CHOICE'

Another major challenge to evangelization is the move which the modern person has made from a mode of acting based on fate - a given, which could not be controverted, to a mode of acting based on personal choice.

Common purpose and mediating authorities were generally accepted in non-modern cultures and so they did not generate a high level of personal self-awareness apart from the group. Most non-modern persons did not feel or at least did not activate a desire to investigate, to compete, to control or consume. They were thus less anxious and felt less threatened than people today. Also in the past there was less education in the sense of learning to question. These factors combined to produce attitudes which were based on fate rather than on choice.

The "given" influenced decisions more often than the "chosen". The accepted-past deeply influenced the present; the future was left often enough to fate and to faith!

Modernity is in the process of changing even the attitude which might favour such behaviour and certainly the behaviour itself. The supermarket has replaced the corner-shop; a wide variety of routes and means of transport have taken over from the local bus; transnational companies have pushed the limited local factory aside. Sexual intercourse plus birth has been replaced first by intercourse minus birth and now by birth minus intercourse, - and so on. Choice continues to overcome fate and the given.

### MAXIMISING CHOICE - CONSEQUENCES FOR EVANGELIZATION

There are serious implications and needs for evangelical reflection on this apparent maximization of choice for the modern person.

Centralized: Choice is 'apparent' because everywhere, perhaps especially in the less developed world, this choice is being centralized. It is more and more in the hands of educated elites who manipulate the economy in poorer countries; in the hands of the already rich who own the land - 16 families own most of Pakistan; in the hands of young technocrats or military dictators who direct the use of a nation's resources to their own whim and benefit. Even in highly developed 'democratic' countries, lobbying groups have highly significant, if not the final choices in government policies.

Temporary: Illusory. Choice can be very temporary and very illusory in many situations as we saw in the case of the supermarket which gobbles up the corner store or in the case of the medical centre which monopolizes medical care away from the family doctor.

Final. The finality of some of the choices before us today, especially in the nuclear and medical fields, makes these choices rather frightening for the future - or no future, ahead of the human race. This surely calls for evangelical concern and action.

Needing Discernment: 'Progress' is the motivation most frequently proposed by modernity. This seems innocent enough but on scrutiny we now know it is a mixed blessing and calls for frequently discerned choices. So often too it appeals to the immediate and instinctual, to its painlessness and pain-reducing gifts. Observation, however, shows us just how painful and pain-increasing some aspects of modernity can be. IN-SIDE AMERICA, just published by Louis Harris, of Harris polls, shows that 90% of Americans report experiencing high stress even if 95% still believe in God; 28 million are alcoholics; 81% think that the rich are getting richer and the poor poorer each year; 60% feel they are alienated from the power structure.

Instant. Finally, choices need to be near-instant as technology talks its way across all borders and cultures. A teacher in Bangkok told me that by studying the good and bad effects of industrialization in other countries they had some chance to prepare themselves for it before they accepted it. When it came to information-technology there was no time to choose; it just seemed to arrive and take over. Any western video is now available in Bangkok in its original language or in dubbed Thai.

This clear bias for choice over fate, be it on the personal, local, national or international level, calls out for evangelization like so many other aspects of Modernity.

Education for choice is probably the greatest challenge before all of us today.

## IV. THE INDIVIDUAL

The individual has discovered herself or himself with a new degree of self-awareness in modern society. We have noted some of the consequences of secularization, pluralism and the possibility of making choices on this society. I will now briefly outline some of the effects of modernity on the individual - the object and the subject of evangelization today, first in the countries of the northern hemisphere in general and then in the countries of Asia. I will then propose a spirituality for modernity and suggest an appropriate evangelization

### I. THE NORTHERN HEMISPHERE

Identity. It is a major 'plus' of Modernity in the 'first world' that it has enabled the individual to gain an identity independently of the group. The existence of listed human rights and an acknowledged respect for personal conscience have made major advances. More highly developed communication and openness, encouraged by technology, are largely responsible for this.

Alienation. Modernity does bring people more together but mostly in a functional way thereby instrumentalizing them in some way. Thus it might be said that alienation is the pathology of the so called developed countries of our age. Big cities continue to grow alarmingly and people live in closer contact but they are not more present TO or FOR one another.

Anxiety. While modernity has greatly increased people's self-awareness as distinct from groups and institutions it is an anxious self-awareness, an unhealthily tense and tired self-consciousness. This probably explains the rise in emotional and mental illnesses today in developed countries.

Consumerism. People in the more highly developed countries today are subject to the continual battering of Modernity's subliminal message - 'faster is better than slower, newer than older, now than later'. Thus they approach their world with a 'master-and-use' attitude rather than a contemplative one. Consumerism is one of the results of this change in human consciousness today.

Mobility. The human organism can suffer from cyclic disrhythmia or jet-lag. As mobility becomes excessive geographically, relationally and conceptually - so too can the whole person. Modernity seems to be a cause of this disrhythmia. Families in the U.S.A. for instance, which move every five



years find it costly in more senses than the obvious one.

Bureaucraacy. Many pressure groups today use polls, surveys and questionnaires to organise effectively against increasing government interference. They believe that the instrumentalization, mechanization, rationalization and bureaucratization of the human person is being overdone for the sake of control. This control is exercised in the name of 'progress' or national security, both of which appear to be linked with Modernity.

## II. ASIA

Most Asians have lived and continue to live with five deep and permeating experiences but each of these is now being questioned by Modernity.

Belonging. Without perhaps being consciously aware of it because its opposite has never been present - most Asians have a strong feeling of belonging. Each person belongs to a wide family, a village, a language group, maybe a caste and a religion. The pressures of Modernity however, may change this. Higher material standards combined with easier mobility enable the barrio-Filipino to find work in Manila or in the Middle East where village togetherness is not so obvious. Even in very modern Japan, belongingness is an economically-motivated experience in which the Company almost possesses the employee.

Sharing. Most Asians live with another gospel value - sharing. I have seen so many intelligent, highly-motivated young Filipinos quit college after their second year in order to finance a brother or sister through grade school by earning their school fees. Many young Asians put off marriage for the same reason. But this also is breaking down as young people choose a love-marriage and elope rather than delay or accept an arranged one.

Transcendent. Most people in Asia - from the animist to the temple-going Hindu or the mosque-going Moslem - seem to inherit, to have some sense of the transcendent. In a way they breathe God. But Modernity threatens this. The Kiaks of central Borneo have chosen to live in villages along Kapuas or smaller tributaries rather than to build their villages in the forest. They have seen the forests as the place of ghosts and gods. Australian bulldozers and French missionaries have combined to remove the gods and have disturbed the animists' religious experience to some degree.

Order. Every Asian village has order. There are clear hierarchies of caste (eg. in India and in Sri Lanka), society and religion with their mullahs and monks. But the economics of modern society upsets this as "lower" no longer means a person has less money. Education too has shaken up the order as bottom-of-the-ladder people have more access to training. Technocrats too, take the place of gurus as power-people in big cities like Karachi and Kuala Lumpur.

Passivity. Some call it passivity - and maybe this is a cultural characteristic of Asian people in the face of much pain and oppression. They have an extraordinary capacity for exercising the virtue of long-suffering. Victor Frankl reminded us that the ability to overcome and to put

meaning on meaninglessness characterises the human person at her or his best. The Asian people have a remarkable patience and ability to feel at home with their environment in both pleasant and painful moments. But this patience and "passivity" is now being challenged as they see the possibility of great comfort constantly portrayed in the cinema and on video and see how often this can be achieved through violence towards others.

Modernity brings so many good things to North and South but it also gives rise to disturbing questions and situations which challenge evangelization.

The following talk will suggest a spirituality for this modern age. This will be followed by a "new - old" process for evangelization.

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## A SPIRITUALITY FOR MODERNITY

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"All day long I am taunted - where is your God?" (Ps. 42.3)

This might have been addressed to any modern Christian, Confucian, Hindu or Muslim as recently as yesterday. And in the not so distant past, de Chardin put the question this way:

"All around us the physical sciences are endlessly extending the abysses of time and space and ceaselessly discerning new relationships between elements of the universe.... Is the Christ of the Gospels, imagined and loved within the dimensions of the mediterranean world, capable of still embracing and still forming the centre of our prodigiously expanding universe? Is not the world in the process of becoming more vast, more close, more dazzling than Jehovah? Will it not burst our religions asunder? Will it not eclipse our God?"

### A NEW MYSTICISM

An Anglican spiritual writer underlines the urgency of spirituality for the modern person when he writes: "This may be the emergence of a new sort of spiritual person.... there may be no option if meaning is to be sustained" (Happhold in FAITH AND MODERN MAN). This brings me to what I think is the first and central aspect of this spirituality for modernity - it is going to call for a new mysticism unlike that of the 'mystics', and unlike the passing mystical moments most of us have had in our lives.

It is extraordinary that when St. Paul met a secular society for the first time in Athens, he may have given us the answer, or a direction, when he quoted, not the scriptures, but the words of the 6th century B.C. poet Epimenides:

"From one single stock he not only erected the human race so that they could occupy the entire earth, but he decreed how long each nation should flourish and what the boundaries of its territory should be. And he did this so that all nations might seek the deity and, by feeling their way towards him, succeed in finding him. Yet, in fact, he is not far from any of us since it is in him that we live, and move and exist as indeed some of your writers have said: "We are all his children". Ac. 17.26-28.

This is the presence of God which the modern believer must deepen or rediscover. Note the words "seek", "feel their way towards him", and "not far from any of us" because they are very modern indeed. It is this immanent God whom we 'find' by 'feeling' our way towards him. But he is not far from us because we live, move and exist in him who must be the centre and source of a modern spirituality. This is far from two-tiered Secularism and from naive Fundamentalism. A long time ago the English historian Christopher Dawson wrote:

"People today are divided between those who have kept their spiritual roots and lost their contact with the existing order of

society, and those who have preserved their social contacts and lost their spiritual ones."

Unless each of us finds what John Ruysbrek describes as - "The God in the depths of us who receives the God who comes to us" - we will be in either one of these unchristian categories.

#### FINDING GOD IN THE WORLD OF TECHNOLOGY

The Danish philosopher Wittgenstein reminds us - "It is not HOW the world is that is the mystical, but, THAT the world is". The modern believer has to discover this and to experience the world of Modernity as "a diaphany of the divine" (de Chardin).

Tillich spoke of "a God who is the personality of everything" and in the Vedanta Mandukya Upanishad we read - "There is nothing in the world that is not God". This is a mysticism that enables us to experience God in the world. "Christ", - as Bonhöffer reminds us, "is no longer the object of religion but Lord of the world".

The modern believer has to be deeply convinced that she or he has nothing to fear from the basic thrust of technological discoveries; "Called or not called, God will come" as Karl Jung inscribed over his doorway.

The poets have always seen this.

"Earth is crammed with heaven and every common bush afire with God, but only those who see take off their shoes. The rest sit around and pick blackberries".

The modern mystic will agree with Elizabeth Browning that every computer is afire with God.... but some sit around to pick out what their program has already inserted. Only those who see with deep faith will find God in technology.

#### FINDING GOD IN MYSTERY

Non-modern persons met God deeply in sunsets, sunrises and starlit nights, in nature, - and many of us still do. They met God also in gothic arches, papal cavalcades and in crimson cassocks. God was also experienced in statuary and shrine more deeply in the past than for the secularized person now.

The Anglican writer John Macquarie puts it this way:

"Nowadays, the kind of natural theology that saw God in mountains, stars and clouds has declined. Nature has been made the subject of scientific research... If we believe in God now, it is not likely to be because we have seen attested God's wisdom and beneficence in nature. Rather, if we can still see God in nature, we do so because we already believe in God on other grounds".

This other ground may be the presence of mystery within and around each of us - mystery in the sense of something which is so deep that it is end-

lessly rich. Today such might be parental courage with a crippled child, vows fulfilled, recovery from drug addiction, caring teachers, dedicated artists etc. (You must read UNDER THE EYE OF THE CLOCK by Christopher Nolan).

St. John reminds us: "God is love and any one who lives in love, lives in God and God in him or her". This love seen with a contemplative heart, either in our own struggles or those of others, especially in apparently meaningless situations, might be a rediscovered revelation of God in an age of technology.

### CHARACTERISTICS OF THIS SPIRITUALITY

A Pilgrim Spirituality: Modernity means motion and it may just be that it is a grace continually calling us away from our fixed idols and immovable images of God. Spirituality for now will be one of searching, evolving, discovering, of uncertainty and transition, of parting and of letting go - a call from God to become what we ought always to have been - pilgrims on a journey "not knowing where we are going" ( Heb. 11.8b). As someone pointed out, it may be we are being called into a corporate dark night of the soul as old images and concepts crumble and as God, through God's creativity in current technology, beckons us forward in trusting love.

A Creatively Loving Inter-dependence: Modernity is centricist (Cf. introductory talk) and so it gives the power-hungry and the money-seekers the possibility of making this a very uneven and unjust world. This demands that we become more and more like God - creative lovers, loving creators of a world in which real progress is the 'progressio populorum'. Latin American writers speak rightly of the need for 'political saints', of people who will become conscientized about, and willing to work at changing systems, so that we can 'reconcile all things in Christ' because all people have been so reconciled. A modern spirituality must learn from the Japanese economic motivators - "I'm OK because we're OK" and live this in the market place of daily life.

A Spirituality that Gives Unity: Modernity is subversive and disintegrative and so the modern Christian must live a spirituality that creates unity - between christian and non-christian religions, between christian religions themselves, between prayer and action, between solitude and community, between the material and the spiritual and surely between woman and man. Like so much of what I am saying, this too is very old but by no means old fashioned; it may indeed be the price of the modern person's survival. This unity of course must be taking place more urgently within each of us first of all.

An Interiorised Spirituality: Modernity brings the individual to the fore - good! But it deprives him or her of cultural support in the transmission and the development of faith. Thus the faith experience has to be very personal, very interiorized today. As this happens, each of us - having rejected the magic of many of our Catholic symbols - may rediscover them more deeply as our very own. Then too we need not fear 'losing the faith' because it is part of us - like our lungs - which continue to grow as we do. That is why 'having the faith' might be better described as 'faith-ing' today.

Community Supported and Explicated: In spite of its increased potential for

communication and bringing people together functionally, Modernity is probably responsible for the pathology of our age - isolation and alienation. Thus a modern spirituality will have to be a community experience. Never before - except perhaps in the act of martyrdom - has it been so necessary to explicate, to exteriorize faith and where best to do this than among faith-ing people - a christian community. This is not the monastic model - which too, has its important symbolic presence in modern society. It is a question of structured, qualitative time willingly spent together to share our experience of God.

Apostolic, Earth-based Prayer-life: To live faith-fully today in a time of rapid change which calls for frequent discernment - even about the locus of God's presence, we must recognise the need for what Macquarie calls, "prayer as thinking" - passionate, compassionate, responsible and grateful thinking. All reality is opaque and when it is moving fast, it is still more so. And so we need to withdraw - not to escape, nor to spiritually 're-fill' - but to sharpen our spiritual eyesight, to see what is really there in technology and the things it produces. We need to discern what each new discovery is doing to ourselves and to our brothers and sisters and especially how it might be contributing to a system that could stimulate real growth or strangle the human within us.

A Spirituality of Hope: Finally, it has to be a spirituality of Hope, of 'joyful hope' and of a 'sure hope' (I Pt.1.3) which keeps telling us that we live in an already christified world - that God created the creativity of the modern person and "saw that it was good". Concern merely for the secular city robs not only religion of its meaning, but denudes humanity of fundamental dignity. When the first Russian cosmonaut came back from space, he said he had looked around up there without finding God. A newspaper reporter cabled Martin Buber with this piece of news and asked for a comment. Buber's reply "Relax; read psalm 8". (1)

- (1) Yahweh, our Lord,  
how great your name throughout the earth!

Above the heavens is your majesty chanted  
by the mouths of children, babes in arms.  
You set your stronghold firm against your foes  
to subdue enemies and rebels.

I look up at your heavens, made by your fingers,  
at the moon and stars you set in place-  
ah, what are we that you should spare a thought for us,  
Your children that you should care for them?

Yet you have made them little less than gods,  
You have crowned them with glory and splendour,  
Made them supreme over the work of your hands,  
set all things under their feet...

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## A PROCESS OF EVANGELIZATION FOR THE MODERN PERSON

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It is my opinion that evangelization is what it always was, - the model still being HOW GOD EVANGELIZES EACH ONE OF US. I see God do this in seven neverending steps.

1. God Completely Identifies with me in the strengths and weaknesses of my humanness (Cf. Hb.4.15). God became flesh (sarx). God had total compassion with me - shared my pain in every one of my fleshly experiences, save committing sin. God offered me the deepest koinonia possible by walking in all my emotional footwear.

This has to be our first step in evangelizing the modern person - to identify with them, to laugh and cry with them, to feel their pleasures and their pains, their personal and cultural experience. I must do this firstly with myself to identify my personal and cultural bias and then go through a continual kenosis as I try to enter into the experience of the modern person.

2. God always accepts me where I am AT. Jesus showed us this by meeting Zacheus in his sinfulness and accepting him. He accepted his fear-filled apostles as he washed their feet and always respected those he met just where they were at. God does not love me more or less after long prayers or after adultery; God cannot. Here is the second step in my evangelization of myself and of others - to fully accept.

The modern person will have to be accepted in his or her fragmentedness and confusion - maybe also in their constant questions and aggression against the Church or even against God. The communication of my full acceptance of the other is a basic condition for their growth in integration and self-acceptance without which all evangelization is problematic.

3. God Calls me to Life: This is my basic vocation - God calls me to life, life to the full (Jn.10.10). God constantly encourages and challenges me towards this. God encourages me to be like God. "Let there be no bounds to your love as your heavenly Father sets no bounds to the love given me." (Mt.5.48). This is the next step in my own willingness to be evangelized and to evangelize today I have the privilege of calling people to the fullness of life. I do this by manifesting this life in myself as far as I possess it within myself.

I too am part of Modernity, sharing in its confusions and questions. Because of faith I can do this with serenity, the evidence of which attracts others to ask where does it come from and to seek its source in God. But I must be challenged and I too must challenge if I am to be evangelized and evangelize others. To the modern person who is pressured to sacralize so much and so many ideologies, I must say clearly that there is no god but God; that God alone is holy. I must challenge myself and them to be convinced that the most perfect legislation, the most advanced technology and the most excellent G.N.P. will never answer the deepest human needs. Love, joy, peace... the gifts of the Spirit (Ga.5.22) will always be necessary.

4. Then, God constantly offers me diakonia in helping and healing love. God usually does this through others, starting with my parents. In prayer too God heals my hurts and shows me how to help myself at the point of my real needs. This is the fourth step in evangelizing and in being evangelized. I offer help - but only taking the

first three more difficult steps. For if I help before I hear or fix it before I find it, I am not really helping at all. If done as God does it, this help will be given at the right time, in the right amount and respond to the right need.

This may be basic self-respect, deeper integration against Modernity's disintegratedness or it may be the service of God's Word in the explicit gift of telling who Christ is if the person is ready to hear. Jesus gave this diakonia to the Syrophenician woman at the point of her need - physical healing, but he knew that he should not ask the then - impossible - to join the semitic people.

5. Forgiveness: None of us ever responds fully to God's call to be evangelized and so we come to the next step - forgiveness, seventy times seven. God's forgiveness, unlike merely human forgiveness, is not given after my failing; it is given before, during and after because it is an attitude. God's merciful love is God's clearest and most constant quality. Neither must I have any time-table or limits to my patience or ready condemnations in my own being evangelized or in my evangelization of others. I must live in God's time, - with endless patience. Even in practical terms, it will prevent 'burn-out'.

I can recall Fowler's attempt to describe stages in faith development and Kohlberg's efforts in the moral sphere and apply them to those to whom I am sent especially as I know the modern person's unreadiness for commitment and neat conclusions. Since the asceticism of delayed satisfaction does not come easy to the modern person, this recognition of gradualness and the hierarchy of moral values must be accepted.

6. God sends, "Missions": God's evangelization is both a gift and an obligation; the Good News is a fire to be passed on. While evangelizing us, God is sending, missioning us to do the same. We are empowered by the Spirit to announce God's justice and distribute God's peace. In my acceptance of God's evangelization, I know that this call to mission is not a post-hoc reality; it is a same-time activity and feeds back into my own evangelization.

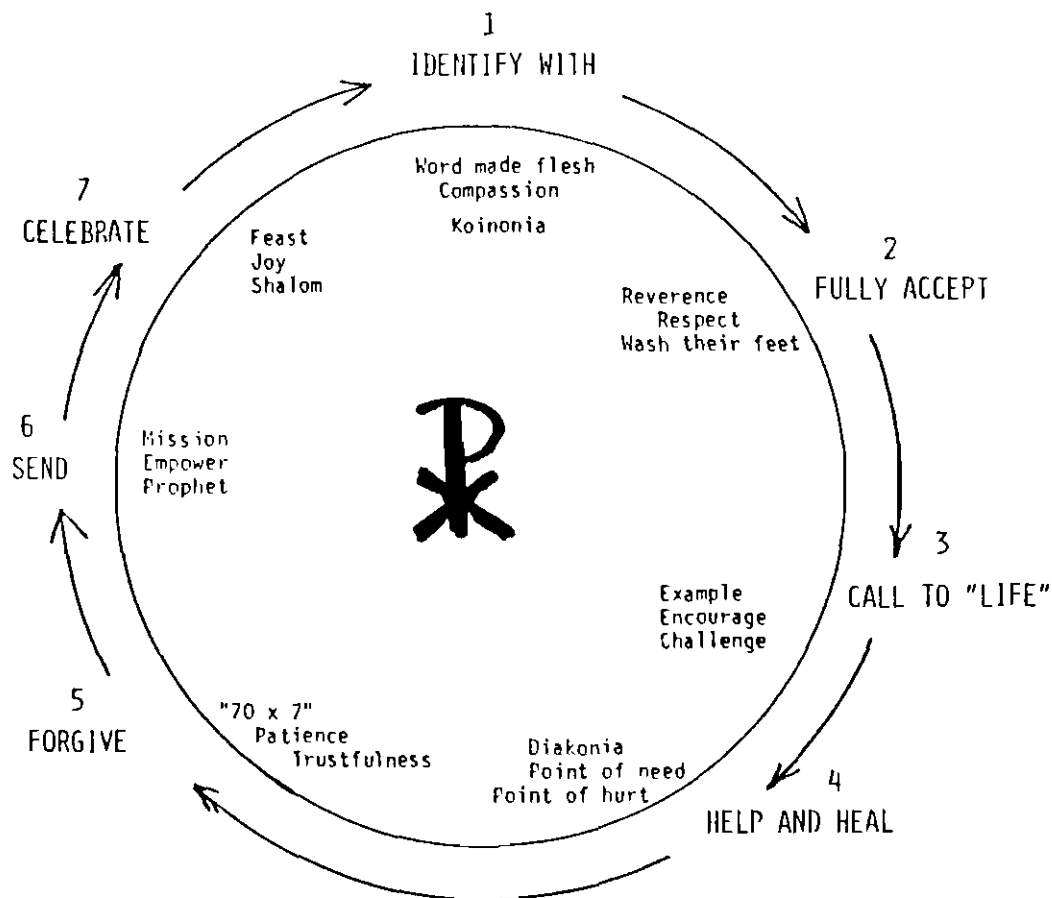
The modern person hesitates about commitment. Receiving this sense of mission can help to overcome this hesitancy as well as the process of integration which is often in difficulties. I must send this modern person to be a missionary - to walk with others around this circular journey of evangelization too. Today especially I must remind him or her that each individual is made to God's image and likeness - a creative lover - and that this is more than a privilege; it is an obligation to be creatively loving in calling others and in changing systems in line with God's own justice and truth.

7. Invitation to Celebrate: The deepest step in my evangelization is taken when God invites me to celebrate - to dance with God (Lk. 15). I am called to the feast of God's Word and Sacrament,



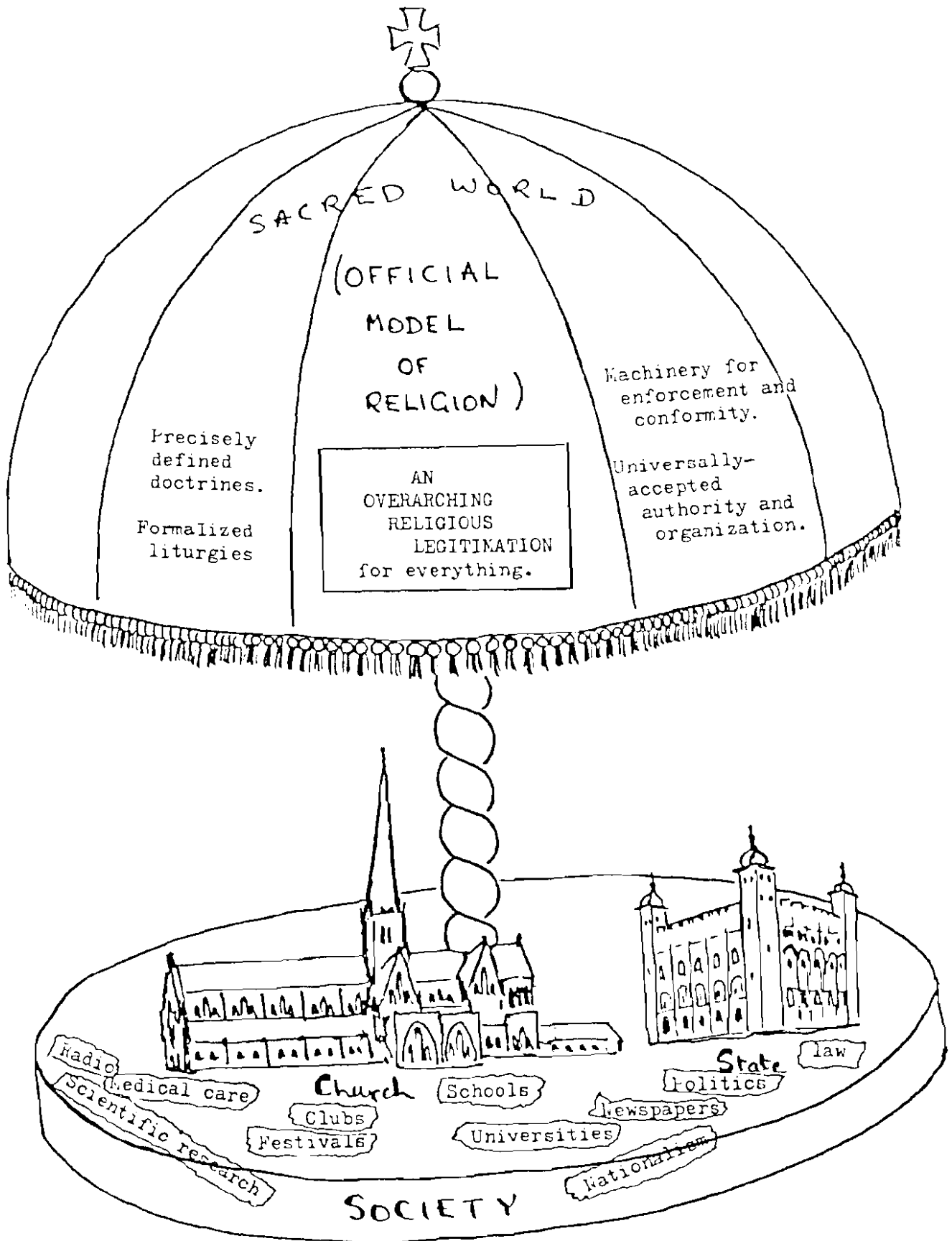
especially in the Eucharist where I experience symbolized shalom. This is a step which I may never see many modern persons take, but I must be ready to invite them at the moment of their readiness. While waiting, I can continue their evangelization in and through many minor, richly human celebrations such as eating, drinking, laughing and relaxing together.

True evangelization means going around these seven steps unendingly and more deeply each time. But I must recognise that it may not be my privilege to bring a person or a people beyond the first, second or third step. Evangelization is God's work, God's gift.



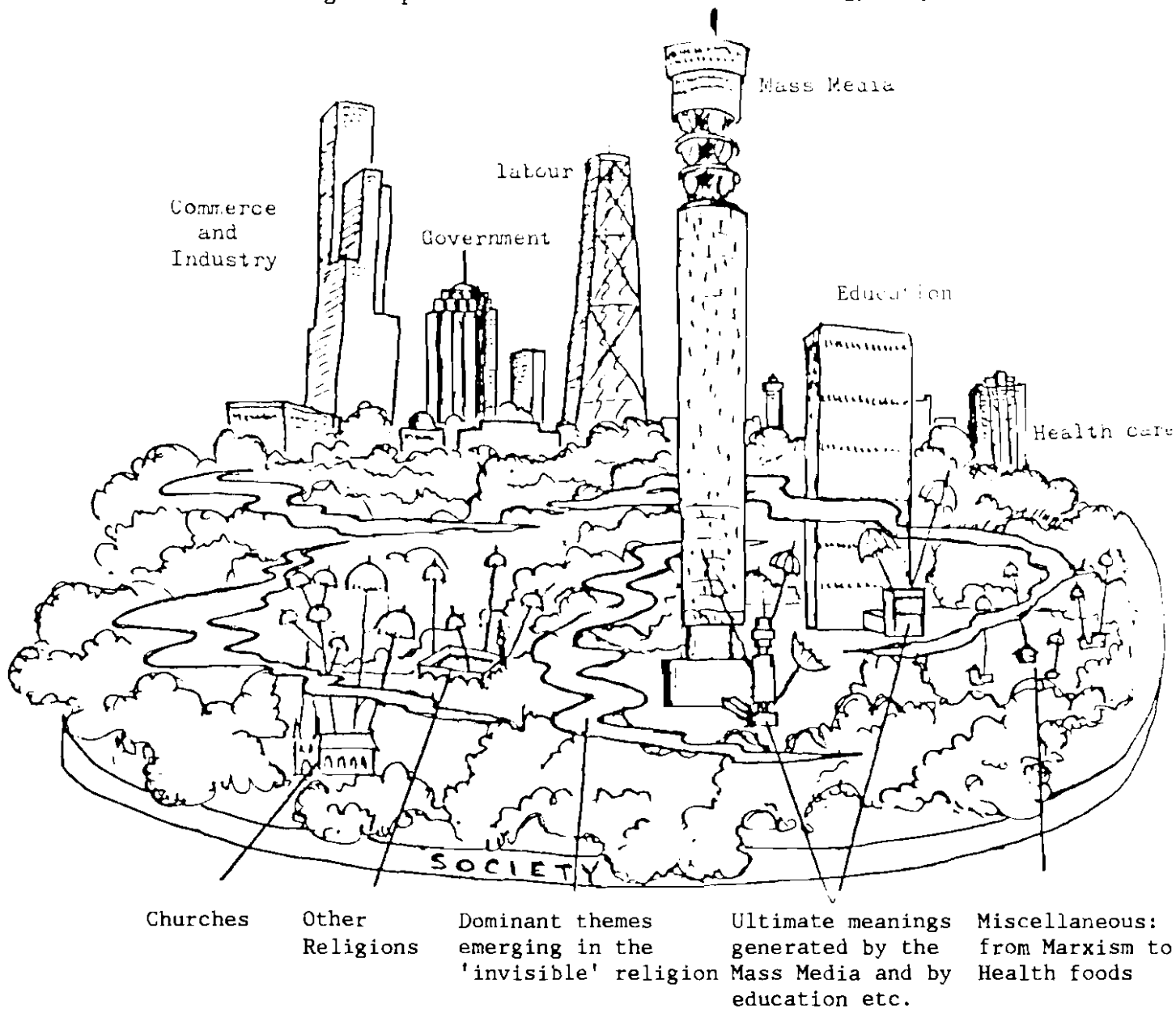
THE CIRCLE OF EVANGELIZATION - seven never-ending steps.

- How God evangelizes me.
- How I cooperate with my own evangelization.
- How a community evangelizes its members.
- How I evangelize those to whom I am sent.
- How to evangelize the 'modern' world.
- How to evangelize a culture.



MODERNIZATION SECULARIZATION  
and  
EVANGELIZATION

MODERNIZATION: dominates all cultures... shakes traditional values ambiguous in its results... moves from 'fate to choice' changes human consciousness... affects religion and atheism... increases rich-poor gap... Rapidity... shakes traditional institutions... disintegrates symbols. gives power to the few... causes SECULARIZATION.



SECULARIZATION:

- The quantum of the sacred decreasing.....secular increasing...
- The apparent withdrawal of God....SECULARISM/v/FUNDAMENTALISM.
- Religious influence declines in the public sector...
- Pluralism and privatization of belief and practice..selectivity.
- Variety of theologies and spiritualities...
- Loss of overarching 'religion'....disintegration-feeling...
- The Church but one interpreter of meaning....
- Search for new symbols.....new presence....of God.

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## MODERNITY: A CULTURAL REALITY

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Marcello Azevedo, S.J.

### INCULTURATED EVANGELIZATION

The values introduced by Modernity as a cultural reality invite the Church to rethink the Christian message and reshape its presentation in order to reach the modern world from within its own positive meanings and patterns. Evangelization as the interaction between faith and culture cannot limit itself only to reshaping or rephrasing the intellectual content of faith.

The process of evangelization has to be a process of inculturation. Inculturated evangelization reaches the very heart of modern culture from within the basic assumptions of that culture as it is exposed to the Gospel message. It cannot limit itself to a simple adaptation of the expressions of faith such as rituals, liturgy, external signs, discipline and methods.

Dialogue with the Modern Culture: In its deep fundamental nature, the Christian message is not bound to any particular culture. It is potentially universal, it can be expressed and lived in and by any culture without destroying either the message or the culture. A consistent, committed and alert dialogue between the Church and modern culture is a fundamental condition for announcing and keeping alive in our time the timeless message of Jesus Christ.

We will look at some characteristics of Modernity as a cultural reality and then go on to examine specific challenges that Modernity puts to inculturated evangelization.

### SEVEN CHARACTERISTICS OF MODERNITY

#### I. TECHNOLOGY

A significant structural characteristic of the modern world is its intrinsic technological dimension. Technology has always been present in all kinds of cultures and in practically all ages of humanity. In its original meaning, technology is the capacity for improving labor by means of tool-making. Put another way, technology comprises the total resources which increase the efficiency of human activity. As the body of knowledge available to a culture for making use of materials to serve human life, technology is a human product with a long and complex history. Paleontology and archaeology afford a vast amount of information on the development of technology from the earlier stone tools to irrigation and transportation devices during the agricultural revolution.

A New Kind of Technology: What is new in the modern world is the fact that the application of knowledge and science toward the improving of relationships with the environment gives us a new kind of technology. This new technology is at first transforming and then, innovative and almost creative, as is seen in the case of computers, biotechnologies and nuclear power. The continual interaction between scientific research and new technology becomes the source of the self-sustaining and self-propelling process of change which is an irreversible trait of the modern world.

The Impact of The New Technology: I want to emphasize here only two important aspects of the impact of technology on our humanity because they are both particularly meaningful for our understanding of the challenges put to evangelization.

The first aspect is:

- Massive technological development produces a profound transformation of individual and social consciousness.

The second aspect is :

- The contemporary, new level of creative technology - the biotechnologies involve the human being not only as subject but also as object of the technological process.

Transforms Fundamental Relationships: Modernization has always been a gradually growing process. It implies, however, an intellectual, technological and social revolution in any one of its stages. It transforms three of a person's most fundamental relationships:

- to time,
- to nature,
- to another human being.

It is here that technology can humanize or dehumanize. It is here that technology becomes the crossroads of the hopes and anxieties of the modern world. It is also here that the Church can support a hopeless, antagonistic view of technology or integrate itself in the effort of humankind to look for a responsible way to deal with technology. This is a central choice for both the world and the Church.

Latin America: I suggest three profound effects of technology:

- The transfer of lower technologies from the First World to the countries of Latin America is leading to an aggravated stratification of entire populations;
- The development of science and technology means an asymmetric interdependency and the First World countries are clearly dominant.
- Technocrats are now taking a prominent role in the decision-making process of most Latin American governments.

## 2. SECULARIZATION

Secularization and its developments constitute one of the most pervasive challenges put by modernity to inculturated evangelization. Secularization manifests itself when explanations of reality previously attributed to mythical or religious sources, are shown to have rational ones. It is also manifest when the scientist takes over from the witchdoctor, the psychologist assumes some previously priestly functions or a technological discovery disintegrates a traditional explanation of reality.

Secularization can be seen in two ways:

- As the fragmentation of a relatively holistic and organic universe of meanings, values, symbols and patterns that characterize the nature of a non-modern culture,
- Or as the independent development of the natural and social sciences which preclude a comprehensive legitimation of the world solely through religion or myth.

Latin America: Significant secularization has taken place in the academic world, in the media - especially television - as well as in the executive and legislative sectors of government. Within the context of liberation theology, the shift from the poor as the objects to being the subjects of history, active in the transformation of society shows the development of liberation theology taking place within a broad trend of secularization on the Latin American continent. The call for the integral liberation of the human person in the social, political, economic, cultural and religious spheres is another proof of this trend.

## 3. PLURALITY

Another typical feature of Modernity is that of social - cultural pluralism which has resulted from the widespread diffusion of secular knowledge and secular sciences. The distinct secular sciences and disciplines evolved on their own with different world - views, vocabularies, methodologies and symbols thus rupturing the encompassing cultural and organic unity of non-modern society. This gave rise to the fragmented and pluralistic character of modern culture as well as to the autonomy of persons and of societal institutions relative to the religious sector.

Pluralism Relativizes Certitudes: The fragmentation of the cultural world is reflected in the diversity of understandings, meanings, values, ways of being and of living as well as of social and symbolic expressions. This plurality reduces, confuses and compromises identity. It relativizes certitudes; it renders critique, discernment and interpretation indispensable. As a consequence there is an instinctive erosion of the pretension of security and of permanence that was typical of non-modern societies.

New Theologies Developing: Plurality is rooted in the recognition of cultural differences and the development of a variety of theologies reflects these differences. When I was studying theology we studied Thomism of the 16th century without major changes. It was stable and comprehensive. Now we witness the development of:

- Process theology,
- Feminist theology,
- Black theology in the USA,
- African theology,
- Asian Min-Jung theology,
- Liberation theology.

These theologies start with the human person and immanent reality.

Latin America: The deep popular religiosity of the Brazilian people is being affected by modern fragmentation, lack of identity, and up-rootedness which follows the migrations from rural to urban settings. Plurality can pave the way for pluralism which in modern culture is not so much a sign of tolerance as it is a structural consequence of that autonomy of different universes. Modern pluralism requires discernment and dialogue, and can lead to a dialectical approach to overcome conflicts: it can also lead to polarization and radicalization. The following are two examples of polarization in Latin America:

- the sharp opposition between supporters of liberation theology and a growing neo-conservatism.
- the diversity of positions on the role and scope of political action by Catholics, especially by members of the basic ecclesial communities (BEC's).

#### 4. IDEOLOGY

Ideologies are a typical secular phenomenon of modernity. The extraordinary pluralism of the modern world brought about the need to justify in a competitive way the credibility and plausibility of a given world-view. Capitalism and socialism in their various fashions certainly are the most powerful ideologies of our time.

Ideology can be seen as the absolutization of a partial perspective claiming to be a universal explanation or legitimation. The focus is the interests of the group or groups trying to impose or legitimize their actions or goals. In today's world there are many ideological trends or elaborated bodies of doctrine which serve as inspiration for political action, social organization, conceptualization of history, shaping of education, communications and so on.

#### Some Consequences of Ideology within Society:

1. All Modern cultures and societies, because they are charged with ideology are conflictual. Non-modern society is conflictual too - but it is more hidden, covered over.
2. Because of the extreme variety of modern cultures there are many ideologies. One result is that crisis is now a feature of modern culture. Vatican II was a crisis. Changes in society and culture made it impossible for the Church not to adjust e.g. from resistance to the modern world to openness, from adaptation in mission to inculturation. The process of transformation in modern culture is irreversible.

### 3. Reactions to crisis are varied:

- (a) ignore it - try to be peaceful, which may well be a kindness or blindness or naivete and leads nowhere.
- (b) attempt to solve it - which may polarise - again leading nowhere.
- (c) dialogical - not by juxtaposition but creating a new situation, a new synthesis.

### 4. Modern culture is so subject to crisis that it itself can become an ideology - "Only the modern is good".

### 5. Conscientization - by attempting to unveil the ideologies behind the situation. When one reaches the "class" barrier it is very difficult to avoid ideologies.

We must try to be aware of ideologies continually. Positivism, Relativism, Reductionism, Evolutionism - all are present in ideologies.

Is the Vatican a Non-Modern Structure? The Church started in a typical non-modern society (Constantine 453) and continued so for many centuries. Then in medieval times and up to the Council of Trent it became a catalyst and an activist in producing a new age.

When the discovery of the Americas took place in 1492, the Church and the Vatican tried to resist the onset of modern culture. It reacted against the ideational and ethical foundations that were being laid down.

Following Vatican II the Church went through and is still going through, many of the crises we mentioned. One could say that the Church's central administration comprises aspects of a non-modern and modern society and culture. It makes use of advanced technology but it operates from a non-modern stand point.

Is Catholicism an ideology? It is best to avoid defining ideology from a Marxist mind set. Marxism denies the reality of any "non-material" basis. Its analysis claims to lead to scientific progress, evolution. The term "Christian faith" is preferable to "Catholicism" when describing our faith. "Christian faith" is certainly not an ideology - but we can make of it an ideology when we identify it with Western culture.

Fr. Ngindu added that Catholicism is not a scriptural term - it is rather an historical category. In Africa we prefer to speak of the Christian message - even more than Christian faith.

Fr. O'Donnell: Fear is always a dangerous stance. It leads to blundering. The first kind of ideology was based on fear, it was aggressive and defensive and after 500 years it is hard to shed it. And we should note that the power of goodness is not necessarily accumulative.



## 5. THE CENTRALITY OF THE INDIVIDUAL

Another characteristic of Modernity is the centrality of the individual, considered as the subject of rights, decisions and actions, as having his/her intelligibility and legitimation without a necessary reference to or dependence on the group. Hence, the stress on equality of individuals, on personal freedom and on formation of individual consciousness and responsibility.

On the individual level, there is a progressive rejection of the patronizing decisions of the group and a going from the given to the chosen as regards fundamental options of life such as social conditions, education, vocation and profession, social mobility, political positions, etc. The contrasting, often conflicting individual attitudes and interests can lead to competitiveness and to a lack of solidarity and/or openness for community and eventually to the "ideology of individualism".

## 6. MATHEMATICS AS A COMMON LANGUAGE

The significance of mathematics as a common language between the different sciences deeply affects the minds of people especially through its abstract and symbolic-formal nature and expression. The paramount importance of mathematics today can have a double side effect: first, a reduction of people's understanding of different symbolic languages or even a clean rejection or underestimation of them; second, a trend to void the ethical consequences of human decisions made at the technical mathematical level i.e. to make decisions without further consideration of their economic, political and social consequences.

## 7. HISTORY

The concept of an ongoing, linear and dynamic history as opposed to the non-modern concept of a static, cyclic and always recurrent history is an aspect of Modernity. In the latter, the human person is submissive to history and suffers it without being able to change it or to give direction to it. In the former, the human being is an active and determinant builder of that history. The awareness of the Christian historical and eschatological relationship to time can clash with any one dimensional vision of time and history. But the integration of the historical and eschatological dimensions can help to integrate faith and life within the concrete modern world.

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## CHALLENGES TO INCULTURATED EVANGELIZATION

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Marcello Azevedo S.J.

The previously mentioned characteristics of Modernity present a challenge to all of us involved in inculturated evangelization. We will briefly examine some of the major challenges which can be clustered around three major relationships:

- I Evangelization and Technology/Science
- II Evangelization and Social/Political Change.
- III Evangelization and Secularization.

### I EVANGELIZATION AND TECHNOLOGY/SCIENCE

A crucial task of religion in the contemporary world is producing and articulating a new vision of technology as well as creating the social pressure for the implementation of this vision. This convergence of vision and pressure seems to be effective in achieving technological changes for the sake of humankind. For example, the ecological approach to environment as perceived and urged by a community or population has sometimes been effective in bringing social pressure either against the use of a specific destructive technology or to improve pollution control. A growing appreciation of the value of silence coupled with social pressure to publicly achieve this value has brought about a remarkable reduction of the noise produced by airplanes and other means of public transport. The Church and other religious or secular institutions should be active in the pursuit of value implementation which can lead to a better quality of life.

Originators of Values and Meanings: Pope John Paul's II encyclicals have valuable aspects and recommendations. Unlike his speech at the UNESCO, however, the encyclicals are conceptualized and then phrased in a language that is less acceptable by or even not understandable to contemporary persons. One of the main tasks in the modern world as well as in the church is to develop an on-going cooperation between originators of values and meanings and effective communicators in order to produce new comprehensive and understandable visions powerful enough to trigger social pressures for change. The attempt at doing it in a consistent and concerted operation all over the world will entail changes in international political and economic relations. The Church is close to local communities and grassroots peoples throughout the world and could play a relevant role in such a process of conscientization as it has in fact already been doing in some countries. This active commitment to produce changes goes beyond the static ethical evaluation of technologies according to standard Christian values.

Patterns of Cultural Acceptance or Rejection: Researching the patterns of cultural rejection or acceptance of technologies by the various populations in the world would be helpful for the following reasons:

1. First, this could assist entire populations and national administrations in designing public policies to counteract negative technological effects. Japan e.g. increasingly stresses the artistic education and creativity of children on a national scale as a means to offset the impersonal, anonymous influence of its highly developed technological society.

In developing countries much could be done in a preventative fashion before they reach technological levels which already proved elsewhere to be destructive of cultural or fundamental human values or of the quality of life.

2. Second, this could enlarge and empower the protest against some forms of harmful technology, shifting the protest from a private to a social basis, from a decentralized, small scale, local phenomenon to a large scale, international movement e.g. the ecological movement.
3. Third, this research could provoke a reorientation of some policies of transnational corporations regarding the transfer of technologies or promote the production of commodities which are more responsive to cultural needs instead of being simply imposed on entire peoples.

Sharing of Technological Breakthroughs: Most of the international relations are now exclusively conceived of in terms of East/West political and military confrontation. This dominant and determinant standpoint catalyzes a whole network of international policies and organizes them accordingly. What is gained with it? Practically nothing. Instead new meanings and values need to be promulgated throughout the world and strongly backed by national and international social pressure pushing the two superpowers and their allies as well as the transnational corporations towards an effective sharing with the developing countries of the technological breakthroughs which improve food, health and education.

External Modifications: When the Church decided to face up to Modernity in Vatican II, its position on technology contemplated the older technological processes and the products and procedures of the agricultural and industrial revolutions. These processes lead to external modifications of the environment, they improved human efficiency and they affected individual and social consciousness. Stressing the former aspects and paying less attention to the latter, *Gaudium et Spes* praised science and technology, in a relatively uncritical way.

Biotechnologies: With biotechnologies, however, the Church faces a more complex and weighty challenge. If we are not to miss another crucial watershed, scientific discovery will have to be closely followed by and organically integrated into our theological research and reflection. This demands a far greater theological understanding of creation than we have now. This also demands of the Church not its traditional defensive posture but a basic attitude of both critical and positive openness to unfolding scientific processes. This necessarily has to be an interdisciplinary

task that urges the theological community to work together with other members of the Church, particularly with the scientific community, on the meaning and extent of these discoveries. An attitude of corresponsibility and mutual trust would replace a sheerly negative position of condemnation; it would arouse concern about how to put such a high degree of knowledge and of technology at the service of humankind; it would protect human populations from the consequences of misuse of the most brilliant scientific discoveries of our times. This is not a simple task. It certainly is a crucial challenge to a consistent evangelization of today's world as it touches the cultural structures of the modern world.

## II EVANGELIZATION AND SOCIAL/POLITICAL CHANGE

The human ability to change the world according to God's design of LOVE is the radical meaning of the christian message and the very reason for its inculturation. However, one of the strongest arguments linking modernization and religious ineffectiveness refers to the impact of bureaucratization on all forms of morality. The moral prescriptions of Christianity were, and still are relevant for interpersonal relations, for face to face contacts, for the privacy of individuals and families. But they have much less application to the mass society, with its impersonal and anonymous interaction of role-performers. Many authors suggest heavy declines of religious influence with the growth of large, impersonal systems. We certainly are less prepared for and less sensitive to the ethical aspects of large scale societies especially at the international level.

### GLOBAL SYSTEMS

In the modern world the actual challenge put to the Church in both the developed and developing countries is how to face up to the global reach of tional order may be attributed to the fact that these attempts deal only with economic and political assumptions and neglect the human and cultural foundations which are crucial in transforming systems. It is necessary to expand the ethical analysis which is now concentrated on results and consequences in order to reach and understand the processes themselves that produce such results.

Structural Injustice: The modern world, which once emphasized the difference between center and periphery, now needs the periphery for the very survival of the center. The periphery is kept dependent but is allowed to reach a certain level of development to make the expansion of markets and ideologies possible. This explains the intricate international debate among developed countries over the fate and future of developing countries. It is the inspiring thread of foreign policies. This is also the main reason for accelerating by force, and at any cost, the stages of modernization which were denied to those same countries until very recently. Thus the link between political goals and large scale economic imperatives built a world of structural injustice at individual and social levels.

The impressive technological mastery over nature and over human beings which we have recently attained is often used to exploit individuals, groups

and entire populations rather than to distribute the resources of the planet more equitably. It has led, and it still leading, to division rather than to union, to alienation rather than to communication, to oppression or domination rather than to a greater respect for the rights of individuals and groups. Modernity has been achieved at great cost - costs exacted at the time of its inception in Europe and still being exacted today. Huge material sacrifices, dislocations and migrations, expropriation and expatriation, mass hunger and virulent new epidemics - are a recurrent page of modern history. Economic transformation and social dislocation have frequently generated repressive mechanisms in the political order. In the developing world there is a growing awareness of the impact of structural injustice and, consequently, an experience of failure as the paramount result of the whole process of modernization.

Liberal Capitalism: On the side of liberal capitalism there is very little understanding of the problem of structural injustice and a very low value placed on human cost when economic goals are at stake. This kind of economic determinism underlies the political choices of almost all nation-states. Moreover, it become the very core of the decision-making process of transnational corporations and of some highly developed countries which are so powerful in determining the fate of humanity. The interaction between technology and consciousness, strikingly fostered by the mass media as a vehicle of economic supremacy, has built up a consumer society both in industrialized societies of affluence and deplorable waste and in the developing societies which aim at a one-sided and almost exclusively material and economic development.

The capitalist society which is deprived of ideas and values that go beyond the dominant and determinant economic perspective has no message and nothing to offer the real human growth of today's men and women. The material inertia of advanced technology will be able to support a purely immanent conception of life for a long time, a life which is empty of any inspiring worldview.

Socialist-Communism; On the socialist-communist side, the absolute power of an all-pervasive and imposing bureaucratic and totalitarian state radically reduces individual aspirations and limits social possibilities. The high human costs of modernization in the Soviet Union, especially from the 20s through the 60s, are repeated now in a more subtle and sophisticated way wherever a country starts modernizing under communist rule. Nevertheless, the communist-socialist model looms as an alternative for so many.

Modernity - its ideas, values, aspirations - continues to be a crucial theme of our times and it is fully integrated into all of the different versions of socialist-communism. Its program is based on all of the standard assumptions of Modernity - history as progress, the perfectibility of humanity, scientific reason as the great liberator from religious illusion, and humanity's ability to overcome all or nearly all of its afflictions by taking rational control of its destiny. In these assumptions, socialist-communism, like liberal-capitalism, is a child of the Enlightenment. This point has been totally overlooked by the sponsors of a polarized world, by strategies of East/West confrontation, by the advocates of a radical capitalism or socialism as an exclusive alternative.

Socialism has successfully incorporated some counter-modern themes, such as the theme of renewed community in the midst of alienation. Both liberalism and socialism have upheld the threefold promise of the French Revolution - liberty, equality, fraternity - although they have very different definitions for these terms. Whereas liberalism has said little about fraternity, socialism by contrast has made this one of its most inspiring ambitions. Socialism is the secular prototype of projecting the redemptive community into the future. Its secularized eschatology embodies the central aspirations of Modernity: a new rational order, abolition of material want and social inequality, and complete liberation of the individual. Socialism in other words, promises all the blessings of modernity and the liquidation of its negative costs, including and most important, the cost of alienation. To grasp this essentially simple fact about the socialist myth is to understand the appeal of socialism.

Going Beyond Capitalism and Socialism: We should recognize the basic values of both the capitalist and the socialist system but at the same time be aware of their structural limits, their functional shortcomings and some of their unacceptable principles. There is no question, therefore, of an exclusive choice of one of them nor of a suitable synthesis of their positive aspects, since these aspects as a matter of fact are structurally and functionally articulated in and with the given system and ideology. The solution will be to go beyond capitalism and socialism and creatively try to open another path. This path should be based on different assumptions even if some of them have to re-assume in a different perspective some permanent aspects of the pre-existent systems such as the dignity of the individual and the meaning of community.

#### THE CHURCH AND THE CONSTRUCTION OF A JUST SOCIETY

In today's Church there is a growing awareness of the structural injustice of the modern world in all of its forms. Practically everywhere a commitment to the struggle for justice in the world has become a hallmark of the Church. This commitment has entailed concrete decisions by individuals and communities for sharing the lot of the poor and of the oppressed, for being with them, for being the voice of those who have no voice. The more the Church is able to realize the everyday consequences of injustice and oppression in itself, the more it will understand the real needs of the people. The hierarchy of some countries, especially in Latin American regions, have taken relevant risks when they assumed the defense of the poor and affirmed the overcoming of social injustice as a central concern of the process of evangelization. In fact, perhaps no continent more than Latin America experiences in the flesh of its people the consequences of capitalistic dominance through the policies of its own governments, or through the actions of the developed countries and of transnational corporations.

Living and Consistent Witnesses: All of us must be the living and consistent witnesses of the Lord in the concrete situations in which we are present. This is crucial for credibility in helping to re-establish lost or forgotten evangelical values which happen to be also fundamental human values. This is the way to help men and women to be open to God as well as to their fellow human beings, thus building together a new world where it is possible to share the resources and benefits of individuals, societies, and nations in peace and justice.

### III EVANGELIZATION AND SECULARIZATION

#### THE CHURCH RESPONSE TO SECULARIZATION

With this question of secularization we are confronted with the most crucial challenge put by Modernity to inculturated evangelization because it touches the very heart of both the nature and the mission of the Church. The main concern of the Church is how to be faithful to the original faith in Jesus Christ and to the sound development of a tradition in accordance with such a faith and how to make this content of faith present to the people who actually live in the present historical context.

Defense and Accommodation: Referring to the attitude of the churches in relationship to the whole problem of secularization, Berger distinguishes two basic positions: defense and accommodation. "In the defensive posture, vis-a-vis the dimensions of secularization and pluralization in the modern world, the institution continues to affirm the old objectives and, as far as possible, goes on with its own life and thought despite the regrettable developments on the 'outside'. The Catholic Church before Vatican II and some sects today are good examples of such a position.

Should the accommodation posture be an alternative? "In the accommodation posture, the old model of a pre-modern Church was still held as the determinant and normative standard. Concessions would be then made accordingly. The accommodation posture springs out of the need of maintaining the basic institutional dimension and not primarily out of fostering the life and the inspiration which can faithfully shape a deeply renewed institution".

The Church is a Transparent Milieu for the Action of God: However, the fundamental challenge cannot be how to rescue a specific sociological pattern of the institutional Church. The fundamental challenge is how to shape the institution in such a way that it can be a transparent milieu for the constant action of God amidst humanity - amidst this very concrete humanity of men and women of which we as Church are all a part. Putting it another way, how can we keep the institution consistently faithful to its only meaningful vocation of being a mediator and not an end in itself? Neither defense against nor accommodation to, but a critical and honest facing up to Modernity is the only consistent attitude of a Church which believes, hopes and loves not for its own sake but for the sake of all women and men in the world.

Ultra-orthodox Outlook: We must deeply believe that God speaks again and again through Jesus Christ and the Holy Spirit in the concrete language of a time and of a culture, and not only in the patterns of one particular time and culture. Here is precisely the failure of an ultra-orthodox outlook within religious institutions which do not have a sound historical instinct of faith. What they try to preserve is the sociological face of the Church of a time outside of this time. What they try to impose on all cultures is one concrete cultural version of the Church. That is why an analysis of the Church as a whole can hardly be done

through the focus of one science only, and still less through procedures of ahistorical analysis. Sociological research must be complemented by an historical viewpoint and by interdisciplinary approaches.

Meaningful Theology for the Humanity of Our Time: However, even an interdisciplinary, scientific analysis would be unable to get an insight into the real nature of the Church if it were not transcended by the theological approach which is only meaningful when done from a perspective of faith. While being faithful to the original faith and tradition, theology must rethink and re-express the timeless truths in accordance with the mental categories and in the language of a concrete time. Theology therefore cannot be content with the successful formulation of a specific time as though it were valid for all times. Theology must be in a certain way a creation of each time for its own time. It has to make the initiative of God for the humanity of any time meaningful for the humanity of our time. Thus, the goal is not to secularize theology but to enable it to introduce the transcendent God to the secular person of today. That is only possible if theological reflection refrains from the attempt to sacralize the whole of human life and recognizes that humanity can provide itself with many answers which were formerly sought from religion. Ironically, secularization may then become a way of purifying religion and faith. The awareness of secularization is a means for shaping really new and acceptable plausibility structures for today's men and women. At the same time, theology may help modern women and men in discovering and realizing the limits of immanence and the unavoidable necessity of transcendence. In other words, an inculturated Church may lead modern humanity to overcome the modern dogma par excellence, namely, that humanity is the master of its own destiny. This naive assumption of the industrial revolution has become meaningless for the frightened women and men of the technetronic revolution. Inculturation seems to be the only way for the Church to engage in a dialogue with Modernity throughout the world.

Theology Starts with Reality: Whatever the culture be in which the christian message has to inculturate, reality must be the methodological starting point of theological research and reflection. The interaction between professional theologians and women and men in their everyday life, as well as a deep insight into people's historical, social, cultural, political and spiritual reality would lead to a meaningful conceptualization of the christian faith for today's world. Instead, a centripetal theological process, which centers its research and reflection exclusively around itself and its internal structure of sources, principles and methods can hardly be an answer to the existential religious problems and aspirations of men and women who live in an unstable, rapidly changing and challenging world. If theology is not for the people, what is it for? Theology, therefore, can no longer be a distanced, non committed enterprise. It must be intimately tied to the people, to their history and their concrete, cultural reality. This kind of theological research and reflection is a necessary and effective means for a mature inculturation of the christian message.

Increasingly Active Laity and Women: The interrelationship between the christian message and the complex modern secular world is bound to be quite ineffective if the Church does not allow the laity and the women to share genuine responsibility and to be



increasingly active in the decision making process at different levels of Church life and organization.

The Cultural Roots of Popular Religion: An acute sensitivity to the cultural roots of popular religion should help in finding the symbolical level that makes religious language more immediately available to a particular people. Through this the conceptualization of christian beliefs and paradigms may work out an adequate way to become inculturated without missing their original meaning and inspiration but without falling into a non-critical cultural and religious syncretism.

#### THE INDIVIDUAL RESPONSE TO SECULARIZATION

Hodefully, for the modern person, the answer to secularization will not be the sheer negation of religion or the escape into a rather functional, dichotomic approach to religion which allows for the coexistence in the person or in the society of the incompatible domains of the sacred and profane. The latter position tends to reestablish and foster old sacred patterns and symbols as a kind of stable and secure point of reference. Most of these old sacred patterns and symbols were shaped out of unknown dimensions of nature or of the person which no longer are a mystery. Modern human beings should be helped to become aware of their limits and the limits of science as the apex of current knowledge and power. Transcendence therefore should not be imposed to humans from above. Transcendence will become an urge, an internal demand felt by modern women and men when they realize and experience the inevitability and the evidence of human limits. Science will then no longer pretend to be in full control of nature. Science will lead to the openness to the unpredictable, to the new, to the non-reachable fullness, to the need for God. Science will bring with it the truth of limit and, therefore, of existential humility, which makes humans open to receive and to commit themselves. Acceptance and commitment are two important dimensions of religious paradigms.

#### CONCLUSION

We face Modernity as a cultural reality with values and meanings - some positive and life-giving others negative and destructive. Developing new meanings and values from within the dynamics of a given culture in general and of Modernity in particular seems to be the way to improve it critically without denying it; the way to go beyond its cultural shortcomings and at the same time to redeem and restore it. The christian message would then be part of modern culture and would not be experienced as outdated or irrelevant.

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L'EVANGELISATION A L'EPREUVE DE LA MODERNITE.  
QUESTIONS VENUES D'AFRIQUE  
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par le Prof. NGINDU MUSHETE.

Je considère comme une responsabilité redoutable celle qui m'est confiée par les organisateurs de ce séminaire en me demandant d'assurer un exposé introductif dont le sujet est fondamental et plus grave que jamais pour l'Eglise. L'évangélisation à l'épreuve de la modernité : que peut-il, en effet, y avoir de réalité plus digne d'attention et importante à considérer pour toute initiative d'évangélisation qui se veut avoir un sens et posséder les moyens d'une action efficace ?

Qu'il me soit permis dès l'abord de remercier vivement la Direction du Centre SEDOS qui m'a donné l'opportunité de prendre part aux travaux de ce séminaire dont le thème reprend et résume, pour ainsi dire, toutes les interrogations concernant l'avenir de la mission chrétienne dans le monde d'aujourd'hui.

Mon exposé comporte deux points :

1. Le problème de la modernité en Afrique
2. L'Eglise et le défi de la modernité.

## I. LE PROBLEME DE LA MODERNITE EN AFRIQUE

### 1. Considérations fondamentales : Diagnostic

Constatons d'abord que le problème de la modernité se pose différemment en Afrique et en Europe. L'on vit en Europe l'aboutissement d'un mouvement qui commence avec l'Aufklärung, comme processus d'émancipation de l'homme. En effet, depuis le 18<sup>e</sup> siècle, ce que l'on sait ne s'accorde plus avec ce que l'on croit. L'homme devient la mesure de l'homme et le monde désacralisé ne renvoie plus à Dieu mais à la puissance de l'homme. L'image moderne de l'homme est celle d'un être en perpétuelle création de lui-même et du monde. Cette idée d'auto-genèse de l'homme s'avère difficilement conciliable avec l'image d'un Dieu tout puissant, bon et provident.

Tant que l'homme aliénait sa propre substance dans l'absolu, Dieu exerçait un certain nombre de fonction dans sa vie et dans le monde. Aujourd'hui, Dieu n'est-il pas devenu inutile ? (1).

### Nouveaux regards sur la modernité

Ce mouvement s'est traduit avec les traits d'une crise qui secoua profondément l'Eglise occidentale au début de ce siècle, crise qui est entrée dans l'histoire sans l'appellation équivoque mais parfaitement expressive de crise moderniste, crise dont on commence à saisir l'enjeu et la continuité historique (2).

L'on a décrit toute l'ambiguïté et l'extrême complexité de ce phénomène qui défie toute définition (3). Replacé dans son contexte historique, le modernisme apparaît d'abord comme une crise profonde et globale du fait chrétien, tant au niveau de la pensée que, dans la pratique. Initialement et fondamentalement, le modernisme signifie le besoin

ressenti au début du 20<sup>e</sup> siècle d'une révision de tout le langage des traditions chrétiennes et de la pensée scolastique en fonction des conditions nouvelles créées par le progrès des sciences naturelles et historiques (4).

Concrètement, ce besoin s'est développé en une opposition de plus en plus croissante et irréductible entre la foi et la raison, la nature et le surnaturel, bref entre l'Eglise et le monde.

Ces remarques faites et ces précisions apportées, nous pouvons décrire le modernisme en son sens le plus général comme "la rencontre et la confrontation actuelles d'un passé religieux depuis longtemps fixé, avec un présent qui a trouvé ailleurs qu'en lui les sources vives de son inspiration. Comme les sciences et comme les sociétés, les religions sont aujourd'hui amenées, sinon à réviser, du moins à reconsidérer leurs fondements. Ainsi s'explique, s'agissant d'une religion historique comme le catholicisme, que la crise moderniste y ait éclaté d'une application des méthodes critiques aux origines chrétiennes : le prêtre commémore, mais l'exégète veut rémemorer, et l'écart, de l'un à l'autre, s'est parfois avéré considérable, trop brutal pour être supporté par le premier... Cette patiente reconquête d'un lointain passé prend ainsi un visage d'actualité : loin de rester l'affaire privée de quelques savants, elle devient le moteur d'une évolution raisonnée (5) et provoquée des croyances religieuses. Un fait majeur et nouveau transparaît ici : l'intervention dans le jeu de la conscience religieuse, des sciences religieuses, dont les acquisitions, par le relais de transformateurs successifs, descendent du spécialiste érudit au simple fidèle, dans une société dont la vie quotidienne est par ailleurs façonnée en laboratoire et bureaux d'études... Toutes les controverses nées du modernisme se ramènent, au fond, à une question d'ajustement, dont les conditions étaient moins rien qu'évidentes" (6).

Si nous avons cité longuement ce texte, ce n'est pas seulement pour ne pas trahir une pensée à laquelle importent toutes ses nuances, mais encore et surtout parce que ce passage permet singulièrement, nous semble-t-il, de saisir à quel niveau de vérité et de profondeur religieuse se situe le problème de la modernité pour les peuples qui n'ont pas Athènes et Rome pour racines culturelles.

Nous le verrons, l'évangélisation doit rejoindre l'Africain là où il se trouve. Il ne s'agit pas d'un là simplement géographique, mais d'un là tout à la fois culturel et épistémologique. Ce là n'est pas clos, fermé aux autres, il est fondamentalement ouvert de manière dynamique, critique, discernante. L'anthropologie africaine appelle une philosophie de la finitude, de l'inachevé : contrairement à la pensée occidentale moderne et contemporaine, l'homme n'est pas maître et possesseur du monde, il n'est pas une réalité pleine, mais toujours affamé d'autre chose, d'autrui. Je reviendrai sur ce point. Mais auparavant, je voudrais insister sur la différence entre le problème de la modernité en Afrique et en Europe.

En Europe, on a parlé beaucoup d'aggiornamento, de renovation interne. Il s'agit en fait de rajeunir un corps, de lui donner un nouveau souffle, une nouvelle jeunesse, de rajeunir un corps, mais un même corps car il s'agit effectivement d'un même univers de sens. En dépit de multiples cultures, et même sous-cultures, dans l'univers occidental d'aujourd'hui aussi, il s'agit, malgré tout, d'une même matrice socio-culturelle, dans laquelle le message évangélique a cheminé depuis bientôt deux siècles.

Le dialogue est donc plutôt intra-culturel, intérieur au même univers culturel, en ce sens les européens d'aujourd'hui dialoguent en fait avec leur langage d'hier ou le langage de leurs ancêtres. Il s'agit vraiment d'une communication dans la ligne chronologique, le passé d'un même peuple dialoguant avec l'aujourd'hui de ce peuple et transmettant son sens à son aujourd'hui, l'aujourd'hui reprenant à son compte ce sens et l'actualisant dans un langage plus approprié.

Ce qui est vrai du langage, l'est aussi des institutions. L'on soumet les institutions à une critique, mais pas pour les détruire, mais pour leur permettre de se rajeunir, de se renouveler et d'être vraiment un service de la vie et non une menace d'asphyxie de la vie (7). Prenons conscience de cette contingence et retenons-la.

En Afrique, le dialogue n'a pas effectivement lieu entre le passé africain et notre aujourd'hui en vue de notre avenir, entre le passé de l'Afrique et son aujourd'hui tourmenté, mais entre l'aujourd'hui de l'Afrique et l'aujourd'hui de l'Occident, ainsi que le passé de ce même Occident : faut-il rappeler que c'est l'Occident qui a évangélisé et qui évangélise l'Afrique ? (8).

L'Afrique chrétienne ne peut pas révéndiquer le passé de l'Occident comme son véritable passé puisqu'elle n'a été pour rien, ni dans les antiques hérésies et schismes que nous connaissons par l'évangélisation et que nous subissons : catholiques, orthodoxes, anglicans et protestants sont venus tous, ardents et zeles pour Jésus-Christ, mais divisé entre eux, se jetant des pierres les uns aux autres et nous invitant à faire la même chose sinon davantage.

La problématique de la modernité se pose, en second lieu, en réaction contre la situation coloniale. Nous utilisons ici la notion de situation coloniale selon le modèle qu'en a donné G. Balandier, à savoir :

- 1° la domination imposée par une minorité étrangère racialement et culturellement différente, au nom d'une supériorité raciale et culturelle dogmatiquement affirmée, à une majorité autochtone matériellement inférieure;
- 2° la mise en rapport de deux civilisations hétérogènes : une civilisation à machinisme et d'origine chrétienne s'imposant du dehors à des civilisations sans techniques complexes et radicalement non chrétiennes;

- 3° le caractère antagoniste des relations intervenant entre les deux sociétés, qui s'explique par le rôle d'instrument auquel est condamnée la société dominée;
- 4° la nécessité, pour maintenir la domination, de pseudo-justifications et de comportements stéréotypes (9).

## 2. Signification et ampleur, de la modernité

Replacée dans le contexte africain, la problématique de la modernité soulève entre autres une question qu'il nous faudra examiner ailleurs pour elle-même : il s'agit de l'épineuse question des rapports entre religion, tradition et modernité. Problème complexe, problème redoutable et qui invite d'abord à analyser avec soin l'ampleur et les niveaux des changements qui affectent la société africaine et son évolution contemporaine.

Ces changements, nous pouvons les regrouper sur trois lignes principales : au plan morphologique, au plan des structures, au plan des attitudes fondamentales.

### Plan morphologique (phénotype)

Le premier niveau que nous avons à considérer inclut diverses transformations relatives à l'habillement, au paysage (habitat, routes nouvelles...), aux moyens de communication (véhicules, avions, bateaux, téléphone, télévision), à la démographie (volume, composition, déplacement ou mobilité, aménagement du territoire...), à la technique de production, au travail, etc. C'est une nouvelle configuration, un nouvel environnement humain et cosmique qui s'affirme et s'impose un peu partout et dont les capitales africaines offrent les exemples les plus nets de ce modelage à l'occidentale. Les changements sont plus rapides et

plus étendus à ce plan morphologique. De nouveaux outils, de nouveaux moyens de change (économie monétaire) sont plus faciles à adopter que de nouvelles significations comportant un bouleversement sensible de l'interprétation fondamentale de la vie humaine et du destin de l'univers. Ce qui faisait dire au P. Tempels : "Nous nous rendons compte un peu mieux chaque jour que la civilisation européenne dispensée aux Bantous ne constitue qu'un revêtement superficiel, sans prise profonde dans l'âme. Nous constatons que ceux qu'on appelle des évolués en sont simplement arrivés à ne plus oser professer leur sagesse originale en face des blancs, et qu'ils renient ainsi pratiquement leurs ancêtres" (10).

#### b) Plan des structures

Le parallélisme des systèmes et des institutions qui caractérise les sociétés africaines coloniales et post-coloniales a été souvent étudié. L'on constate qu'avec ses habitudes et comportements, l'Europe a imposé à l'Afrique ses systèmes qui ont dû se superposer aux systèmes traditionnels que l'on pense, par exemple, à la coexistence de la médecine européenne et de la pharmacopée africaine, au voisinage de la famille européenne, avec son cadre étroit et de la famille africaine avec son élasticité et sa souplesse, à la cohabitation des tribunaux de droit importé et des tribunaux de droit coutumier, à la superposition de l'éducation scientifique de type occidental et de l'éducation africaine, fortement teintée de symbolisme (11).

Sans chercher à nier ni à minimiser l'ampleur et l'importance des changements intervenus au niveau des structures et institutions sociales, il convient de souligner qu'il s'agit ici d'un niveau déjà profond et plus vital, niveau où l'homme se sent déjà plus concerné et la sécurité de sa position dans le monde tempère davantage le goût des innovations mal éprouvées. Il est clair que la "vitesse de changement" ici est plus modérée qu'au niveau morphologique, pour devenir beaucoup plus lente encore au niveau du génotype ou du sens fondamental (12).



### Plan des représentations (génotype)

Sans être statique, le niveau des représentations, celui du sens fondamental de la vie est le plus résistant aux changements. Il correspond au champ couvert par les notions de base, les métaphores fondamentales, les symboles prégnants, les grandes doctrines sur Dieu, sur l'homme, sur le monde, sur la vie, sur l'au-delà. C'est à ce niveau que se situe le sens profond des grands rites qui consacrent et célèbrent les moments critiques de l'existence (naissance, initiation, mariage, intronisation, mort). C'est là qu'il faut chercher le sens des principales valeurs de la société africaine (solidarité, hospitalité, respect de la vie, sens du sacré, etc.) . Inutile d'insister. C'est au niveau du sens fondamental qu'il faut chercher à rejoindre la compréhension que l'Africain a de lui-même, de son histoire, de son rapport à la totalité. Entendez L.V. Thomas : "Le mouvement moderniste qui déferle actuellement en Afrique noire n'est que superficiel quand il se résout en un placage du nouveau sur l'ancien (le nègre au casque colonial et aux lunettes de soleil); il devient profond quand il est réinterprété à travers les formes de la pensée traditionnelle : tel est peut-être l'aspect le plus significatif de la vitalité de la civilisation animiste. Et celle-ci, en tant que type dynamique de culture, semble devoir survivre à ses formes institutionnalisées que sont les dogmes, les pratiques religieuses ou les structures sociales" (13).

Ces remarques que l'on regrette de ne pas pouvoir développer ici permettent de situer avec plus de précision le problème de la modernité en Afrique. Enoncé en termes négatifs, le problème qui se pose ici est celui d'une fragilité généralisée des assises mêmes de l'existence :

- fragilité sociale, provoquée par la ruine des fondements de la société traditionnelle et l'instabilité d'une élite formée à l'étranger et souvent étrangère à son peuple;
- fragilité des nouvelles institutions politiques et économiques copiés sur l'Occident et sans signification pour le peuple;

- fragilité culturelle, due à la néo-colonisation culturelle par l'école et les mass-média d'une part et de l'autre à l'absence d'une élite engagée et enracinée, de guides et de penseurs capables d'élaborer une pensée autonome et originale (14).

### 3. Conclusions de la première partie

1° Le problème de la modernité se pose différemment en Europe et en Afrique.

2° L'Afrique d'aujourd'hui est profondément marquée par la situation coloniale.

3° Le continent subit une modernisation et un bouleversement social qui vont de pair avec une certaine sécularisation et l'éclatement des sociétés africaines traditionnelles.

4° L'industrialisation de l'Afrique et tout ce qu'elle comporte menace gravement nos peuples d'une aliénation, irréparable et de la désintégration des modèles de vie tissés depuis des siècles.

5° Les changements qui affectent l'Afrique se situent à trois plans différents : plan morphologique, plan structurel, plan des représentations. Les mutations sont très lentes à ce dernier niveau.

6° On voit l'enjeu : cette situation a donné naissance à une "Eglise sous-tutelle", une Eglise qui cherche dans la souffrance et comme à tâtons les voies de son développement intégral, une Eglise qui vit une situation de violence plus ou moins latente et de frustration permanente, bref, une Eglise fragile et handicapée à tous les niveaux, qu'il s'agisse du personnel, des ressources matérielles et institutionnelles, ou de la pensée proprement théologique.

7° La naissance de plusieurs églises indépendantes et le foisonnement des sectes en Afrique sont des expressions parfaitement nettes de l'effort de libération et de la recherche de salut de peuples qui se sentent en danger de perdition.

8° Ces remarques étant rapportées, nous pouvons noter et souligner que le problème de la modernité en Afrique inclut tout ensemble le processus d'intégration, d'acculturation, la crise ou le déséquilibre provoquée par ce processus, enfin les divers efforts entrepris pour faire aboutir le processus et éviter ou surmonter la crise.

C'est ce qui reste à expliciter dans la deuxième partie de cet exposé introductif.

## II. L'EGLISE D'AFRIQUE ET LE DEFI DE LA MODERNITE

Ces longs prolégomènes étaient nécessaires pour présenter le cadre d'ensemble et les contraintes qui s'imposent aujourd'hui à l'Eglise dans son agir évangélisateur.

### a) Le problème fondamental

L'évangélisation de l'Afrique aujourd'hui nous fait poser des questions tout à fait fondamentales concernant le sens de la Révélation divine sous ses divers aspects : signification et portée de la foi qui y répond, valeur et validité des formules dogmatiques qui l'énoncent, rôle de l'Eglise qui en est dépositaire, nature de la théologie qui tente d'en fixer provisoirement le contenu, bref, le problème de l'originalité du christianisme considéré comme religion historique et révélée. D'une manière ou d'une autre, ce problème revient sans cesse sous la plume des pasteurs et théologiens africains. Nous le trouvons impliqué dans les trois questions majeures qui résument et synthétisent, pour ainsi dire, la recherche théologique africaine : (a) le problème de l'inculturation ou le problème religieux d'une vérité révélée; (b) le problème de l'Eglise locale ou le problème pédagogique de l'autorité; (c) le problème du développement ou le problème morale de la vie chrétienne (15).

Certes, le problème de l'originalité du message révélé n'est pas nouveau. Le christianisme a toujours été mis en demeure - et il le sera toujours - de se justifier, de réfléchir sur sa nature profonde, sur ce qu'il implique du point de vue métaphysique et théologique, de repousser les compromis et les concordismes qui consistent à confondre le christianisme avec des courants de pensée qui ont parfois servi à l'exprimer.

C'est sans doute le problème difficile et urgent devant lequel se trouvent les Eglises d'Afrique. On ne saurait trop le répéter aujourd'hui : pour nombre d'Africains, l'Occident chrétien représente et désigne la civilisation privilégiée, qui, pour avoir incarné historiquement le message chrétiens avec un certain succès, apparaît comme étant la seule capable de le faire adéquatement. Il désigne aussi l'Eglise universelle, celle qui détient pratiquement la quasi-totalité des postes centraux du gouvernement de l'Eglise. Et ce sont les critères de sa seule culture particulière qui déterminent la formulation de la doctrine, la conception de la morale, l'expression du culte, l'organisation de la vie ecclésiale.

Telle est la critique fondamentale que les Africains formulent à l'endroit de l'Occident chrétien : elle consiste essentiellement à dénoncer comme profondément injuste et injustifié, ce qu'on a appelé "l'impérialisme culturel de l'Occident", qui, volontairement ou non, consciemment ou non, semble réduire le christianisme aux dimensions de sa réalisation historique en Occident.

Problème posé avec netteté par les jeunes intellectuels africains. Cf. V.Y. MUDIMBE, Entre les eaux, Dieu, un prêtre, la révolution, Paris, 1973. L'auteur écrit notamment : "En vertu de quoi faut-il donner sa foi à une religion étrangère ? Catholique, universelle, tout ce qu'on veut, le problème demeure : le catholicisme est une religion marquée par l'Occident jusque dans la compréhension du message. Porté, soutenu par des structures européennes, il n'est guère possible de l'aimer sans s'inscrire dans l'histoire du monde" (16).

L'on saisit là tout le problème de l'acculturation religieuse en Afrique : "un christianisme insuffisamment incarné et vécu souvent comme de l'extérieur, sans lien réel avec des valeurs authentiques que véhiculent les religions traditionnelles", constatent avec dépit les délégués d'Afrique présents à l'Assemblée Plénière ordinaire du Synode des Evêques sur l'évangélisation du monde contemporain (17).

Ceci sous-tend et enveloppe la problématique africaine du "pluralisme", qui n'est, en dernier ressort, que l'exigence d'une théologie assurément valablement l'expérience religieuse et les valeurs culturelles de l'Afrique. Et cela conformément au souhait du Concile Vatican II qui demande que les jeunes Eglises empruntent aux coutumes et aux traditions de leurs peuples tout ce qui peut contribuer à la glorification du Créateur, à la mise en lumière de la Grâce du Sauveur, tout comme à une bonne direction de la vie chrétienne (Decret Ad Gentes, n° 22).

#### b) Questions de méthode

A la question : quel est le but de la mission et comment procéder, on peut donner en gros trois réponses qui se laissent discerner dans l'histoire récente de la missiologie catholique. Pour la première, le but de la mission, c'est la conversion des infidèles; pour la seconde, c'est la plantation ou l'implantation de l'Eglise; pour la troisième enfin, c'est de faire naître une Eglise et l'aider à grandir de façon à devenir réellement et pleinement elle-même et vivre en toute responsabilité, dans le Christ, avec les autres Eglises.

1. Théorie du salut des âmes ou de la conversion des infidèles - Fermement appuyée sur l'adage : extra Ecclesiam (Romanam) nulla salus, la théorie des infidèles amena logiquement à disqualifier globalement les traditions religieuses des peuples évangélisés. Ainsi que l'écrit H. Maurier : "... Le langage mobilisateur des vocations et de la charité chrétienne se fondait surtout sur la pitié que devait inspirer la triste situation surnaturelle, morale et humaine des "sauvages". Il n'était pas question de reconnaître les valeurs intrinsèques des autres religions - que d'ailleurs on connaissait peu. Leurs valeurs mêmes, si on les avait perçues, auraient été des obstacles à la romanisation uniformisatrice et salvatrice qui prévalait" (18).

Portés par un zèle excessif à défendre l'unité du christianisme et à le distinguer de ce qu'en termes populaires et mal définis, on appelle le paganisme, les théoriciens du salut des infidèles ont perdu de vue que Dieu est omniprésent et qu'il existe non seulement une réalité universelle débordant la révélation judéo-chrétienne, mais un salut qui est obtenu par les médiations non ecclésiastiques, aussi diversifiées que sont les divers idéaux et les humanismes parmi les hommes.

Autre inconvénient à signaler : construite sur une anthropologie dualiste, cette théorie escamote dangereusement la dimension historique et charnelle du salut opéré par le Christ.

2. Théorie de l'implantation. On connaît la théorie de l'implantation de l'Eglise, développée à partir des années 1920. Tandis que la théorie des infidèles voyait les âmes des pauvres noirs sedentes in tenebris et in umbra mortis, la théorie de l'implantation révèle une préoccupation différente, fermement ecclésiastique et même ecclésiocentrique.

Sur la table rase ou plutôt rasée des peuples sans culture et sans civilisation, il s'agit d'édifier, d'implanter l'Eglise telle qu'elle s'est développée et réalisée historiquement en Occident, dans son personnel, dans ses oeuvres comme dans ses méthodes. Les missionnaires, constate H. Maurier, ont travaillé effectivement à implanter l'Eglise catholique romaine dans des pays où elle n'était pas... Les missionnaires n'ont pas habituellement conscience qu'ils sont les agents en terre non occidentale de la romanité chrétienne. Ce qu'ils disent, c'est qu'ils veulent sauver les âmes, étendre la vraie foi, prêcher l'évangile. Ce qu'ils font sans aucun doute, mais en travaillant à l'implantation de l'Eglise romaine, sa doctrine, sa liturgie, sa discipline, son organisation, sa mentalité. Ils le font sans le dire, tellement cela va de soi à la conscience commune. En effet, c'est que l'Eglise catholique romaine est la seule vraie Eglise de Jésus-Christ, seule détentrice du salut" (19).

On sait les conséquences. La théorie de l'implantation a donné naissance à des communautés paralysées, sans créativité, sans originalité, priant avec des paroles d'emprunt, pensant par procuration, en transitant par Rome, Paris, Londres, Bonn, et autres capitales européennes.

3. Adaptation. Les tenants de cette théorie considèrent qu'il faut opérer la rencontre de l'Eglise, telle qu'elle a évolué historiquement dans le contexte occidental, avec les réalités africaines. Ils tâchent alors d'adapter le mieux possible, les pratiques de cette Eglise à la vie socio-culturelle des peuples africains.

D'un mot qu'il faudrait longuement commenter, on peut dire que le défaut majeur de cette méthode est le concordisme, qui consiste à confondre la Révélation chrétienne avec les systèmes de pensée qui ont servi historiquement à l'exprimer. A quelle profondeur de vérité religieuse peut mener la comparaison entre le christianisme considéré dans l'absolu comme système arrêté de vérités religieuses et certains éléments culturels africains isolés de leur contexte global ? Prenons conscience de cette contingence et retenons-la.

#### 4. L'inculturation

Les penseurs les plus lucides voient dans la tâche d'inculturation une épreuve décisive qui exigera un profond renouveau de la pensée chrétienne, une rupture avec les inspirations politiques des années 60. Le terme de nouvelle culture ou de nouvelle chrétienté revient sous presque toutes les plumes. L'immense effort de Saint Augustin pour pénétrer la culture antique de la sève évangélique et préparer ainsi l'épanouissement chrétien du Moyen Age est invoqué comme un modèle par des théologiens qui ne se dissimulent ni l'ampleur de l'effort ni les difficultés de la tâche. Mgr Tshibangu le rappelle d'une manière extrêmement précise. Ecoutons-le plutôt :

"Nous nous trouvons aujourd'hui à l'heure de l'incarnation profonde du christianisme en Afrique. L'étape historique vécue par notre actuelle génération, si brève soit-elle, ne représentant que quelques décennies, est fondamentale et capitale pour l'enracinement spécifique, et espérons-le, définitif de l'Eglise chrétienne en Afrique. Si nous manquons à notre devoir, c'est l'avenir même d'un christianisme profond, étendu et épanoui qui peut être compromis pour des siècles...

La tâche qui nous incombe à nous, chrétiens africains : apôtres, penseurs, théologiens, dirigeants d'Eglises, est irremplaçable et indispensable.

Nous ne sommes qu'au début de la formation de l'Eglise africaine. Comme l'a bien déclaré récemment un évêque africain, par analogie avec la situation historique des débuts de l'Eglise, nous avons un réel rôle de fondateurs et de bâtisseurs de l'Eglise du Christ en Afrique. Une Eglise à établir fermement tant sur le plan institutionnel que sur le plan doctrinal" (20).

### c) Directions de recherche et d'engagement : trois priorités

Les Eglises d'Afrique sont de plus en plus profondément enracinées dans leur contexte culturel et social, comme le montre la déclaration de 1974, évoquée plus haut. La spécificité de la période post-coloniale a fait découvrir d'autres priorités et imposé d'autres moyens d'évangélisation qu'au temps du Concile Vatican. Trois traits caractérisent la théologie africaine de la mission depuis une dizaine d'années : elle maintient avec fermeté le lien entre l'Evangile et la culture; elle est attentive aux problèmes du monde et du développement; elle est ouverte à l'oecuménisme et au dialogue.

#### 1. Théologie de la culture

Partant de la structure théandrique de l'expérience de la foi et appuyés sur elle, nous sommes en train d'élaborer en Afrique une théologie de la culture et des "religions non-chrétiennes" résolument inductive. Une conviction majeure fonde et justifie notre démarche : le langage religieux chrétien apparaît et prend sens au sein d'un langage religieux pré-existant, qu'il assume, accomplit et transfigure. Concrètement cela signifie que l'expérience religieuse africaine constitue le lien privilégié à



partir duquel le Christ peut être rencontré et reconnu par les Africains. En application de ce principe, nous écrivions ceci à propos de la prière africaine : La prière africaine demeure le lieu de cheminement spirituel et de rencontre avec le Christ ou ses messages éventuels... Elle est l'instance de re-connaissance du Christ, lequel est reconnu par et dans le cheminement antérieur, illuminé par le Saint-Esprit. A partir de ce moment, la prière africaine devient le lien privilégié, le premier terrain d'adhésion au Christ, qui répond vraiment aux questions fondamentales du mortel et donne sens et plénitude à son destin. La prière africaine demeure ainsi l'un des contextes d'expression de la nouvelle démarche religieuse et le principe de développement de la foi chrétienne, laquelle se présente toujours comme un drame théandrique, où se déploient conjointement l'action de Dieu et celle de l'homme (21).

Dans cette perspective, la question fondamentale n'est pas simplement : comment pouvons-nous rendre le Christ africain ?, mais plutôt : comment pouvons-nous reconnaître, confesser et penser Jésus-Christ présent à notre histoire et à notre destinée ?

Cette théologie a une incidence directe sur la mission chrétienne en Afrique aujourd'hui. Elle ne peut plus partir comme jadis, de l'universalité abstraitement affirmée du christianisme, mais de sa particularité. La considération abstraite du christianisme comme religion universelle conduit facilement à l'impérialisme. Le christianisme considéré comme une religion à côté d'autres religions nous oblige à penser Dieu non comme un préalable inscrit dans une seule tradition, exclusive, intolérante et conquérante, mais comme un problème eschatologique de la rencontre des cultures dans leurs insurmontables diversités. L'on découvre Dieu dans les rencontres qu'Il suscite. Et son visage ne se dévoilera pleinement qu'au dernier jour. "J'étais un étranger et vous m'avez accueilli".

La prise de conscience toujours plus vive que le monde lui-même est sacrement de Dieu est certainement capable d'élargir les perspectives ouvertes par Vatican II. Serait-il erroné de se représenter les religions du Royaume ? Le monde, on l'a souligné, se sécularise de plus en plus. Tout laisse prévoir que l'Eglise aura à agir dans le monde qui vient comme le

vain dans la pâte que comme la cité sur la montagne. Il y a toute une théologie du surnaturel et de la grâce qu'il faudrait développer et approfondir...

Retenons, pour clore ces réflexions sur la théologie de la culture, la remarque du Professeur J. Mbiti : "Le christianisme a parlé trop longtemps et beaucoup trop; peut-être a-t-il trop peu écouté. Trop longtemps, il a porté un jugement sur d'autres cultures, d'autres religions, d'autres sociétés, tandis qu'il se maintenait hors de toute critique. Le temps est peut-être arrivé maintenant pour le christianisme occidental d'être plus humble dans son approche des autres religions et cultures, s'il veut être efficace ici en Afrique. En particulier, je demanderai à nos frères d'Europe et d'Amérique de nous permettre de faire ce qui, dans leur jugement, peut être considéré comme des erreurs; permettez-nous de faire du désordre avec le christianisme, tout comme vous l'avez fait en Europe et en Amérique... Quand nous parlons ou écrivons sur des sujets particuliers concernant le christianisme ou autres sujets académiques, on ne doit pas attendre que nous employions le vocabulaire et la manière adoptée en Europe et en Amérique. Permettez-nous de dire certaines choses à notre façon, que nous soyons dans l'erreur ou non. Nous sommes affrontés ici principalement au problème de transmettre le mieux possible l'Evangile qui ne change" (22).

## 2. Théologie de la promotion humaine et de la fraternité

Etroitement liée à la tâche de promotion humaine, la théologie de la promotion humaine et de la fraternité revêt une importance capitale dans l'Afrique d'aujourd'hui. Nous en sommes de plus en plus convaincus, le péril de la foi en Afrique ne viendra pas tant de la croyance dogmatique que des impératifs de l'action. Les chrétiens d'Afrique seront-ils comptés parmi les agents les plus actifs et les plus efficaces de la promotion sociale en Afrique ? Sauront-ils répondre au cri de l'homme africain ? "Comment, se demande J.M. Ela, croire en Jésus-Christ dans un contexte où les pays nantis refusent de reconnaître aux peuples noirs un statut de sujet historique". ... Comment exprimer notre appartenance à Dieu dans un continent qui ne s'appartient pas à lui-même ? Devons-

nous nous laisser enfermer dans un univers religieux à trois dimensions qui sont le péché, les sacrements et la grâce, au moment où, sous couvert de coopération, des groupes économiques et financiers se disputent librement les terres, les plages, les mines de bauxite et de cuivre, de diamant, le commerce et le tourisme, sans oublier l'uranium et le pétrole, et bien sûr, la conscience même du peuple africain ? Car, la pénétration économique se double toujours d'une domination culturelle. Il sera de plus en plus difficile de séparer les questions de foi en milieu africain des questions posées par tout un processus de recolonisation en cours dans les pays d'Afrique qui apparaissent comme une sorte de paradis fiscal des multinationales qui exigent un climat de stabilité et de sécurité indispensable au pillage des ressources nationales" (23).

Toute une série de problèmes brûlants interpellent l'Eglise d'Afrique aujourd'hui et notamment : le racisme, la pauvreté grandissante des masses paysannes, le matérialisme, les coups d'états militaires ou le défi démocratique, l'instabilité politique et économique, la corruption, les idéologies africaines modernes telles que le socialisme scientifique, le libéralisme planifié, le socialisme africain, etc.

C'est dans ce contexte que l'Eglise doit trouver une manière adéquate d'annoncer l'Evangile, de proclamer la primauté du Christ libérateur (Col 1,15-20).

On voit l'enjeu. Les masses africaines contemporaines sont très sensibles aux valeurs de la justice, de la paix et de la solidarité. Sans une action dans ce sens, l'évangélisation perdra une grande partie de sa crédibilité. Ce n'est pas tout. L'action pour la justice et la participation à la transformation du monde font partie intégrante de l'évangélisation. Elles sont un terrain de rencontre entre les chrétiens et les non-chrétiens, un lieu privilégié de dialogue et de solidarité, un signe de l'amour authentique de l'homme qui est au cœur du message évangélique (24). Telle est la tâche de l'Eglise dans l'Afrique d'aujourd'hui. Il ne s'agit de rien de moins que de changer la vie, de changer le monde, de donner sens et valeur au combat pour la justice et la paix, en le liant à toute la révélation du dessein d'amour de Dieu, du mystère révélé en Jésus-Christ, en apportant une certitude basée sur la foi dans la libération déjà accomplie par la passion et la Résurrection. Comme l'a écrit J.M. Ela, l'Eglise d'Afrique

"est confrontée à un devoir de vigilance, elle est invitée au courage... Elle doit sortir des sentiers battus d'une praxis qui l'enferme dans une sorte de sommeil dogmatique à l'égard des violations de l'homme, des brimades aveugles, des mutilations, des structures d'inégalité et de domination parmi les peuples où le système néo-colonial étend partout des tentacules immenses, avec la complicité des bureaucraties au pouvoir, tandis que la prospérité insolente et scandaleuse d'une mince couche de privilégiés entraîne la clochardisation du plus grand nombre de jeunes et d'adultes". Et d'ajouter : "Si elle veut être présente à l'histoire actuelle de l'Afrique, l'Eglise doit bien comprendre que son identité est en jeu en tous les niveaux de la société africaine, là où des milliers de jeunes africains ne peuvent tourner le dos aux masses paysannes et ouvrières dont ils sont issus pour être récupérés par le club des nantis qui vivent de l'exploitation des couches sociales déshéritées. C'est avec des hommes frustrés de leurs droits, réduits au silence par le terrorisme d'Etat, les menaces et les intimidations que l'Eglise doit faire corps, si elle est réellement le corps du Crucifié du Golgotha, il lui faut rentrer dans notre condition d'origine, à partir des situations et des efforts à travers lesquels se trouve le refus de voir se perpétuer la misère de notre peuple. C'est le sens du salut en Jésus-Christ aujourd'hui, qui seul compte pour nous, dans les conditions de sous-humanité que des facteurs multiples et convergents imposent à l'Afrique (25).

### 3. Une théologie oecuménique et ouverte au dialogue

Une réflexion sur l'évangélisation en Afrique doit aller jusqu'à un examen de conscience sur l'oecuménisme et le dialogue.

Nous sommes très sensibles au problème de l'unité des chrétiens. L'unité de l'Afrique, l'unité du monde n'est-elle pas liée en quelque sorte à l'unité visible des chrétiens, en une seule foi ? Cette foi unique, en effet, est notre réponse à l'unique Parole de Dieu, proclamée dans l'unique Jésus-Christ.

Il est terrible de penser que l'Afrique est condamnée par l'histoire à ne connaître le Christ que divisé. Les Africains ont en effet, embrassé la forme du christianisme qui leur était proposée sans connaître exactement l'origine de la division dans l'Eglise. Notre oecuménisme refuse les controverses stériles inutiles au profit d'une recherche sereine et humble du sens du message du Christ pour nos peuples (Rm 6,15-22). Catholiques et protestants nous sommes invités à nous interroger ensemble sur ce que nous avons compris et découvert du Christ d'après notre prédication respective. Nous devons travailler ensemble à annoncer efficacement Jésus-Christ à l'Afrique d'aujourd'hui et de demain. Déjà la collaboration existe dans plusieurs domaines : le progrès social, l'éducation religieuse, la traduction de la Bible et la recherche théologique.

Le dialogue de l'Eglise en Afrique concerne également les non-chrétiens, en l'occurrence les adeptes des religions africaines traditionnelles et de l'islam. Les religions africaines, nous l'avons noté, véhiculent de grandes richesses spirituelles : vision unitaire de la vie, le sens de la famille, la foi en la vie après la mort, etc. De même vis-à-vis de l'islam, doivent être soulignés les nombreux éléments qui sont communs aux deux religions, notamment la croyance en un Dieu unique et le sens de la fraternité.

### Conclusion de la deuxième partie

Construire des Eglises africaines jouissant en leur sein de tous les moyens de salut, enracinées dans les structures et cultures locales, pleinement responsables de la destinée spirituelle de leurs peuples, tel semble être le problème fondamental, perçu assez universellement et auquel, tous, pasteurs et théologiens sont aujourd'hui confrontés. Face à ce problème, le problème de la formation des agents pastoraux et particulièrement celui de la formation des formateurs et formatrices s'avère absolument fondamental et prioritaire.

## CONCLUSION GENERALE : DEUX TERRAINS-TEST

Au terme de ce survol sur l'évangélisation de l'Afrique à l'heure de la modernité, au moins deux terrains semblent attirer plus particulièrement notre attention comme révélateurs des difficultés et des espérances que rencontre l'évangélisation.

### - L'Eglise locale

Il est essentiel que l'Eglise locale, qui n'est pas seulement une partie de l'Eglise universelle, mais la vraie réalisation de l'Eglise du Christ tout entière en un lieu, assume et remplisse la mission de Jésus-Christ, sous la direction des évêques, en communion avec l'Eglise universelle. Le tout premier travail de l'évangélisation est de créer et d'établir une vraie Eglise locale.

La première question qui se pose est la suivante : quels efforts sont faits sur place pour créer une Eglise locale ? Les autres questions qui suivent sont : quels sont les différents modes de coopération entre les jeunes Eglises et les autres ? L'évangélisation en Afrique est avant tout caractérisée par le problème de l'acculturation religieuse. Quels efforts concrets sont entrepris au niveau de la formation des agents pastoraux et des méthodes pastorales ?

### - Projet d'un concile africain

L'avenir du Christianisme en Afrique est d'une telle importance que des voix de plus en plus nombreuses se sont levées pour appeler à un concile particulier, qui réunirait pasteurs et fidèles de l'Eglise du Christ qui est en Afrique, en vue de faire le point sur l'état actuel du christianisme en Afrique, de poser les conditions de son développement et de son enracinement profond.

Voilà, brièvement esquissées, les tâches de l'Eglise d'Afrique au seuil de l'an 2000. Tâches importantes et délicates, tâches qui requièrent lucidité, discernement, engagement historique et même héroïsme.

# N O T E S

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- (1) Sur ce point, un ouvrage éclairant : W.H. VAN DE POL, La fin du Christianisme conventionnel, Paris, Ed. du Centurion, 1968.
- (2) Cf. les travaux d'Emile POULAT. Signalons notamment : Histoire, dogme et critique dans la crise moderniste, Tournai, Casterman, 1962; Modernistica, Horizons, Physionomies, débats, Paris, Nouvelles Editions Latines, 1982.
- (3) En fait, c'est l'encyclique Pascendi (1907) qui imposa définitivement ce concept et accrédita son usage dans l'histoire du catholicisme contemporain. Le modernisme est présenté comme le "ramassis de toutes les hérésies".
- (4) E. POULAT, Histoire, dogme et critique dans la crise moderniste, p. 14-15.
- (5) ID., Modernistica, chap. 14 : La société religieuse et le changement, p. 251-272.
- (6) E. POULAT, ibid., p. 262-264.
- (7) Ibid., p. 262-264.
- (8) Sur la problématique générale de la modernité en Afrique, renvoyons parmi d'autres à : Tradition et modernité en Afrique noire. Actes du Colloque International de Bouaké, Paris, 1962; G. BALANDIER, Sociologie des mutations, dans l'ouvrage collectif : Sociologie des mutations, Paris, 1970; O. Bimwenyi Kweshi a de bonnes pages sur le sujet dans son ouvrage : Discours théologique négro-africain. Problème des fondements, Louvain, 1977, p. 278-316.
- (9) G. BALANDIER, La sociologie actuelle de l'Afrique noire, Paris, 1963.
- (10) P. TEMPELS, La philosophie bantoue, Paris, 1959, p. 114.
- (11) Cf. ASSOI ADIKO, L'Afrique face au reste du monde, in Tradition et modernisme..., p. 20 et suiv.
- (12) Sur la vitalité et l'actualité des cultures et religions africaines, nous renvoyons le lecteur aux ouvrages suivants : A. NGINDU MUSHETE, Combats pour un christianisme africain. Mélanges en l'honneur du Prof. V. Mulago, Kinshasa, 1981; Religions africaines et christianisme. Actes du 1er colloque international de Kinshasa, Kinshasa, 1978; L'Afrique et ses formes de vie spirituelle. Actes du 2e colloque international du CERA, Kinshasa, 1981; Médiations africaines du sacré. Célébrations créatrices et langage religieux. Actes du 3e colloque international du CERA, Kinshasa, 1987.

- (13) L.V. THOMAS, Généralités sur l'ethnologie négro-africaine, in J. POIRIER (Dir.), Encyclopédie de la Pléiade, Paris, 1972, p. 344-345.
- (14) La naissance de plusieurs églises indépendantes et le foisonnement des sectes en Afrique sont des expressions non équivoques de cette fragilité. Cf. MWENE-BATENDE, Mouvements et protestation sociale. Le cas du Kitawala chez les Kumu du Zaïre, Kinshasa, 1982.
- (15) Voir notre contribution : Les thèmes majeurs de la théologie africaine, in Bulletin de Théologie Africaine, 1985, n° 13-14, p. 279-292.
- (16) p. 35.
- (17) Cf. La Déclaration des évêques d'Afrique et de Madagascar : Promouvoir l'évangélisation dans la coresponsabilité, in La Documentation Catholique, 1974, n° 1664, p. 995.
- (18) H. MAURIER, La mission demain à la lumière hier, in Eglise et Mission, 1977, n° 205, p. 41.
- (19) Ibid., p. 35.
- (20) Mgr T. TSHIBANGU, Les objectifs et le programme de l'action de l'AOTA, in Parole de Dieu et langages des hommes, Actes de la rencontre de Yaoundé (24-28 sept. 1980), Kinshasa, 1980, p. 20-21.
- (21) Voir notre contribution : Rapport général, in L'Afrique et ses formes de vie spirituelle, 2e colloque international du CERA, Kinshasa, 1983, p. 372-373.
- (22) Texte cité dans notre contribution : L'inculturation du christianisme comme problème théologique, in NGINDU MUSHETE (Dir.), Combats pour un christianisme africain. Mélanges en l'honneur du Prof. V. Mulago, Kinshasa, 1981, p. 18.
- (23) J.M. ELA, De l'assistance à la libération. Les tâches actuelles de l'Eglise en milieu africain, in Foi et Développement, n° 83/84, janvier 1981. Du même auteur : Le cri de l'homme africain. Questions aux chrétiens et aux Eglises d'Afrique, Paris, 1980.
- (24) Nous nous permettons ici de recommander l'étude et la méditation de l'importante exhortation du SCEAM : L'Eglise et la Promotion humaine en Afrique aujourd'hui, Kinshasa, 1985.
- (25) J.M. ELA, art.cit., p. 7-8.



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## ESSAI D'EVALUATION DU SEMINAIRE

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Plus de cent personnes ont participé au Séminaire de SEDOS sur le défi que la MODERNITE apporte à l'évangélisation d'aujourd'hui. Pour préparer ce Séminaire, des participants vivant à Rome se sont réunis par petits groupes et le BULLETIN SEDOS a publié un choix d'articles sur la MODERNITE dans les deux numéros précédant le Séminaire.

Au Séminaire, depuis la Conférence d'ouverture sur LE PROCESSUS NOMME MODERNITE jusqu'à celle de la clôture sur UNE SPIRITUALITE POUR LA MODERNITE, les participants n'ont guère eu l'occasion d'échapper aux diverses manifestations et au défi de la Modernité. Qu'on les ait considérés comme bons ou mauvais, positifs ou négatifs, utiles ou dommageables, déjà réalisés ou simplement possibles, nous avons reconnu que nous vivions au milieu de ces défis. Souvent, nous nous sentions décrits tels que nous étions et nous avons reconnu l'étendue du phénomène. Nos réactions étaient variables. Il y a eu une reconnaissance étonnée de nous-mêmes quand nous questionnions, acceptions ou rejections la réalité de la Modernité. Nous avons été troublés, parfois même effrayés par ce processus.

Nous avons réalisé l'impact profond de la sécularisation dans notre compréhension de l'évangélisation. Nous avons vu aussi les défis que nous lance la technologie, la croissance des prises de conscience personnelles, la capacité de l'individu de choisir plutôt que d'accepter avec fatalisme le cours des événements, l'accès toujours plus grand aux informations, souvent acceptées sans contrôle: tout cela mène à une croissance irréversible du pluralisme que affecte toute la vie humaine. Cette reconnaissance du pluralisme nous a conduit fatalement et avec force à considérer deux facteurs principaux:

- 1) Ce n'est que dans la liberté que les gens peuvent se tourner vers Dieu.
- 2) La racine fondamentale du pluralisme réside sans doute dans les diverses cultures qui sont la matrice de base de tous les groupes humains.

Nous nous sommes demandés si ces deux facteurs ont reçu la signification qu'ils méritent tant dans les institutions humaines, avec leur potentiel social, politique et économique, que dans les institutions de l'Eglise - non seulement au centre de l'administration de l'Eglise - mais aussi dans les instituts dont nous sommes les membres. Et nous nous sommes demandés si vraiment nous les reconnaissons pleinement y compris dans le déroulement de notre Séminaire.

La réponse de Ngindu Mushete à une demande: "Vous posez des questions d'une façon abstraite - à "l'Occidentale" - mais je ne veux pas y répondre d'une façon abstraite" nous a fait prendre conscience plus ou moins brusquement du pluralisme des cultures, même dans notre propre Séminaire. L'Evangélisation doit prendre en considération la grande diversité des cultures et même des sub-cultures dans un même pays.

Il n'existe pas de foi ou de religion en dehors d'une culture. Même les modèles d'évangélisation présentés par les conférenciers ne peuvent pas s'appliquer à toutes les situations. Nous qui traversons des frontières culturelles pour la mission, nous ne sommes pas appelés à devenir Indiens ou Brésiliens, Allemands ou Anglais. Nous devons être vrais vis-à-vis de nous-mêmes et de notre culture, mais nous devons être interpellés par l'Evangile et entrer sincèrement en dialogue avec ceux au milieu desquels nous vivons et travaillons. Et assez souvent revint la question: "Compte-tenu de la grande diversité des peuples auxquels s'adresse l'Eglise, seront-ils aidés par la publication d'un catéchisme universel?"

Nous avons considéré Rome, la cité où nous vivons, avec toutes ses manifestations de modernité, et nous nous sommes demandés ce que nous faisons devant notre propre porte.

Si l'évangélisation doit répondre au processus de la Modernité, il faut trouver de nouvelles manières de comprendre l'autorité et l'obéissance dans l'Eglise et dans nos Instituts. Il faut découvrir de nouvelles manières de comprendre le processus de prise de décision et de partage, de subsidiarité et de direction collégiale. Une direction centralisée, trop orientée, monoculturelle, trop autoritaire détruirait la créativité, le développement de l'unité, de la croissance et de la vie de nos Instituts et de l'Eglise.

La formation et la formation des formateurs est apparue avec une urgence de plus en plus forte. L'évangélisation de nos jours a besoin de gens bien équilibrés ayant une spiritualité capable de faire face à la rapidité des changements; des formateurs capables d'éduquer des gens à être à l'aise au milieu de changements rapides, de cultures diverses, de situations nouvelles et du pluralisme de notre temps.

De nos jours, les programmes de formation doivent comprendre aussi un aspect expérimental. Des méthodes inductives d'enseignement deviennent de plus en plus significatives. Du moment, que nous mettons l'accent sur des équipes missionnaires internationales et sur la collaboration internationale dans la mission, il faut renforcer l'accent sur les expériences d'internationalité dans la formation.

La Modernité exige la nécessité d'un examen approfondi des vocations et de la politique du recrutement, de l'acceptation et de la formation pour la mission d'aujourd'hui ainsi que le discernement des motivations. L'accent mis par certains groupes sur la formation générale et sur la formation internationale en particulier, reflète la mise en cause des participants du degré de leur propre prise de conscience du profond défi de la modernité à une évangélisation inculturée. Certains ne se font pas illusion qu'en dépit des courbettes faites à l'inculturation, le modèle aristotélicien reste le modèle essentiel et consacré dans pratiquement tous les Instituts théologiques en Afrique, en Asie, en Amérique, et en Europe. Inévitablement, de nouveaux modèles surgissent en dépit du manque d'encouragement si ce n'est d'opposition. Les accepter et les reconnaître seront finalement le fait de gens pieux - de saints qui les patronnent et les utilisent.

Certains participants auraient préféré un abord plus inductif du thème du Séminaire. On s'est demandé si le processus qu'on appelle Modernité développera en Asie et en Afrique de la

même façon qu'en Europe et en Amérique. Provoquera-t-il peut-être une perte des valeurs religieuses en Asie? S'applique-t-il aux nombreux millions d'Asiatiques qui jusqu'ici ont été à peine touchés? Le processus occidental de la Modernité s'applique-t-il vraiment aux cultures et aux traditions religieuses profondément différentes de l'Afrique?

Quand, à la fin du Séminaire, notre attention a été attirée sur la spiritualité requise pour la Modernité, nous avons vibré devant la beauté et les merveilles que le monde moderne nous présente.

"Ce n'est pas comment le monde est qui est mystique,  
mais que le monde est".

En nous occupant des défis de la Modernité nous avons reconnu avec le conférencier la nécessité d'une nouvelle mystique. Et il nous a cité le poète:

"La terre est remplie par le ciel,  
et tout buisson s'enflamme avec Dieu,  
Mais seuls ceux qui le voient enlèvent leurs souliers,  
les autres, sont assis autour et cueillent des mûres".

Le mystique d'aujourd'hui sera d'accord avec Elisabeth Browning. Nous avons besoin d'une foi profonde pour ouvrir nos yeux aux merveilles de la technologie, pour voir que "chaque ordinateur s'embrase avec Dieu". Sinon nous tapons mécaniquement sur les touches de nos ordinateurs.

Les pages qui suivent essaient de rassembler et de présenter les interventions de nos orateurs et de refléter l'atmosphère du séminaire. On a été obligé de raccourcir compte-tenu de l'espace disponible dans le Bulletin. Nous remercions bien sincèrement tous ceux qui ont aidé à organiser ce Séminaire. Leurs noms se trouvent dans l'Appendice II de ce rapport, "Personnel du Séminaire".

- fin -

## APPENDICES

### APPENDIX I.

#### PERSONNEL OF THE SEDOS SEMINAR MARCH 1988

##### SEDOS EXECUTIVE COMMITTEE

Helen McLaughlin, RSCJ, President  
Francesco Pierli, MCCJ, Vice-President  
Leo Paul Nobert, OMI, Treasurer  
Leonora di Stefano, MFIC, Treasurer-Elect  
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Bill Jenkinson, CSSp, Executive Secretary  
Helene O'Sullivan, MM, Associate Executive Secretary

##### FACILITATOR

Carol Schmitz, SSND

##### LITURGY

Sean Fagan, SM  
Patricia Stowers, SMSM

##### HOSPITALITY

William Halliden, SSC  
Oswald Gill, OFM  
Willie Van Frankenhuijsen, SMA

##### REPORTER

John Jago, SM

##### SECRETARIAT AND INTERPRETERS

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Jeannette Dastous, SA  
Aine Hayde, SFB  
Ms. Valeria Guglielmi

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APPENDIX II. p.1

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CSC	Gerard Dionne Philip Armstrong  Congregazione di Santa Croce, Via Framure 85, 00168 ROMA.	IMU	Enda Watters, CSSp.  Orwell Park, Dublin 6, IRELAND.
CSSp.	Michael Doyle Manuel Goncalves Bill Headley Peter Marzinkowski Jim McDonnell Francois Nicolas Denis Wiehe Alfons Gilbert  Cong. of the Holy Spirit, Via Clivo di Cinna 195, 00136 ROMA.	MCCJ	Micheli DiNoia Francesco Pierli Joseph Uhl  Missionari Comboniani del Cuore di Gesù, Via Luigi Lilio 80, 00143 ROMA.
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SBG	Daniela Ee  Suore Bambin Gesù, Via Trionfale, 8062/D, 00136 ROMA.	SJ	Michael Amaladoss Henry Volken  Society of Jesus, Borgo S. Spirito 5, C.P. 6139, 00195 ROMA.
SCJ	Jacques Steffen  Sacerdoti del Sac. Cuore di Gesù Via Casale S. Pio V, 20, 00165 ROMA.	SM	Sean Fagan John Jago Frank McKay Kevin Mowbray  Padri Maristi, Via Alessandro Poerio 63, 00152 ROMA.
SCMM	Paule Keusters Anne-Marie Newsham  Srs. of Charity of Our Lady, Mother of Mercy, General Board Centre, Hinthamerstraat 164, 5211 Mv's-HERTOGENBOSCH, Paesi Bassi.	SMA	Willie van Frankenhuijsen  Society of African Missions, Via della Nocetta 111, 00164 ROMA.

SMB	Joseph Elsener  Missionhaus Bethlehem, Generaloberer, C H 6405 Immensee, SVIZZERA.	SVD	Belmiro DeMelo Gianfranco Maronese Manfred Mueller Carlos pape Herman Wijtten  Society of the Divine Word, Via dei Verbiti 1, 00154 ROMA.
SMC	Rose Esther Deleidi Mariarosaria Gallo Giuseppina Tresoldi  Suore Missionarie Comboniane, Via Boccea 506, 00166 ROMA.	VMM	Vincent Murray  High Park, Grace Park Road, Dublin 9, IRELAND.
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SMSM	Elda Gussago Aileen Lanigan Patricia Stowers  Missn. Srs. of the Soc. of Mary, Via Cassia 1243, 00189 ROMA.		<hr/>
SND	Mary McCallion  Sr. Notre Dame de Namur, Via Monte Altissimo 23, 00141 ROMA.  SPIRITUS Joseph Gross, CSSp.  40, Rue La Fontaine/75781, Paris Cedex 16, FRANCIA.		
SSC	Bill Halliden  Società di S. Colombano, Corso Trieste 57, 00198 ROMA.		



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CHRISTIAN MISSION TOWARDS  
THE THIRD MILLENIUM

CONFERENCE OF THE INTERNATIONAL ASSOCIATION OF MISSION STUDIES (IAMS)

ROME: June 29 - July 5, 1988

at the

AUGUSTINIANUM

(Application forms for registration have been circulated to all SEDOS members. Please send completed forms as soon as possible to SEDOS Secretariat. Any enquiries to SEDOS Secretariat).

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The Conference will be followed immediately by a meeting of the:

DOCUMENTATION/ARCHIVES/BIBLIOGRAPHY (DABS) SECTION OF THE ASSOCIATION.

July 5 - July 7, 1988

at the

PONTIFICAL UNIVERSITY URBANIANA

(Application forms for registration have been circulated to all SEDOS members. Completed forms should be sent to the Secretary of the Association, Rev. Paul Jenkins at BASEL Switzerland. Any enquiries to SEDOS Secretariat. This meeting will be of considerable interest to documentation and archives personnel in SEDOS institutes of women and men. A guided visit to the Vatican Archives is included in the meeting. There will be a special section on the compilation of mission bibliographical materials).

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SEDOS RESIDENTIAL SEMINAR 1989

EVANGELIZATION AND POPULAR  
RELIGIOSITY

AT VILLA CAVALLETTI FROM:

April 11 - April 15.

IMPORTANT NOTE FOR YOUR DIARY. The Seminar will be held in the second week of April. It was not possible to hold it in the third week of March due to the early date of Easter in 1989.

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