

70/41

Rome, December 18, 1970

To all Superiors General
To their delegates for SEDOS
To all members of the SEDOS group

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The Secretariat will be closed for the Christmas break from
December 24 to 31, 1970.

Sincerely yours,

Benjamin Tonna
Executive Secretary

MISSION THEOLOGY

Homily at the Concelebrated Mass
and Conferring of the Mission Mandate
to RUBEN L. HABITO, sj.
Loyola House of Studies Chapel,
CUBAYO, PHILIPPINES.
Sunday, 16 August 1970

We are participants this afternoon of a commissioning rite: Brother Ruben Habito receives, in response to his own petition, the mandate to go on mission for the sake of the Gospel. He is sent from this community (a community which all of us here this afternoon represent) to serve the Church that is in Japan. He goes on "foreign mission" in the name of the Church and in the name of the Society of Jesus.

Surely Ruben Habito's going to Japan raises many questions in our minds, and perhaps this afternoon we can together try to point to the beginnings of answer to them. I say "beginnings of answers" because in the a last analysis we believe in faith that authentic vocations in the Church are God's gifts; they are charisms of the Spirit. Ultimately they are explainable only in terms of the mystery of the sovereign freedom of God's choosing on one side and the mystery of man's obedience in faith on the other.

I

The sense of what until very recently we called "the missions" is widely discussed today. As a large spectrum of "models of what the Church is, and what her task is in the world today -- is proposed, so the Church's missionary activity is diversely understood. More than this: in a period when the plurality of embodiments of Christian life and community are affirmed and encouraged; when the local church and the inculturation of Christianity is the focus of much theological concern; when the non-Christian religions are seen in the long view as "integrable" within salvation history; when some Christian theologians consider mission today and development as practically interchangeable concepts; when United Nations personnel and student volunteers are scattered on overseas assignments for Third World development projects ... at a time like this the question "Why missions and missionaries?" cannot but be sharply asked. But we cannot even begin to discuss any of these questions this afternoon, no matter how much they are to the point.

From the viewpoint of a theology of mission, however, the sending of Ruben Habito to Japan is almost a textbook case, worked up like a tricky examination question by a teacher with a penchant for paradox and complexity.

For us, within our living memory, the "model" of the missionary went along these lines: a fair-haired priest, not long ordained, who left behind him the comforts of home in Brussels or Dublin, the lights and the great buildings of Frankfurt or New York to journey to a primitive village in Biafra or Benguet, or to settle near the headwaters of the Amazon. He brought with him to the wilderness the world of medicine and books, catechisms, conversions and baptisms; he built the barrio chapel and the sisters' school. He encountered witch-doctors and pythons, malaria and sunstroke, long hours on foot on lonely mountain trails. And this we could understand; this is what missionary meant.

But this afternoon we send a young man from Cabuyao to Takyo. From a poor agricultural country in Southeast Asia (a country which may or may not, economics-wise, reach the take-off point in the next decade) to the miracle-land of industry and technology in the prosperous Northeast, to a country which accomplished in only twenty years what it took western nations three hundred years to do. To the city with the largest number of universities and institutions of higher learning of any city in the world, the largest urban population (some thirteen million) in the world, and also (sign of progress) the thickest industrial smog known to man anywhere. A trip and a mission very different from that which used to begin in Munich or Manhattan and end on some Fiji Island. But not very different, when you come to think of it, from that which began in Jerusalem and ended up in Rome.

To those who may be tempted to identify (even for practical purposes only) mission with what is commonly understood as development, this mission doesn't make sense at all. (Perhaps it is even slightly ludicrous). Those who would identify mission with humanization might argue that social structures and human relationships in Japan could stand improvement, and that someone from the Philippines could help the Japanese learn a thing or two about human life and the dignity of man. But I am not sure such a motive (if it were operative) would not be an affront to the Japanese, and rightly taken as insulting. And I am quite sure, besides, that this is not what is behind our sending of Ben, and not the thought behind his going.

And so the question surfaces with a renewed starkness, "Why send him? Why go?" For if the Church in Japan is small, yet it is reasonably established. It has its hierarchy, its clergy and its sisters, its Catholic families, its splendid laypeople, its churches and its schools, its relative sufficiency of resources. It is not an invisible community any longer.

II

The answer, I think can be attempted on two levels: the first finally grounding itself on the second. First, he is sent as an envoy of the Church universal, in the service of the Japanese Church. And second, he goes to join his own personal witness to that of the community of Japanese Christians -- his own personal witness, in all its individuality, to the reality and meaning of Jesus Christ for Japan, for Asia, for mankind today.

He is sent from the Church as catholic: he goes not precisely as a Filipino Christian or Jesuit, though he will be these things always, but as one who has deliberately chosen to be a bearer of the sense and meaning of the oneness of the Church and the oneness in Christ of redeemed mankind. He is meant to embody that, in his new role. He brings his personal gifts, his own native air and soil (if you will), the gifts his own family, his friends, his nurture and life experience, the belief and life and gaiety of his people ... whatever these have given to him or enriched in him. He brings all these to the people into whose lives he will enter, and these gifts from us, in him are meant to give living witness to the truth that in Christ finally there is no Jew or Greek, no freeman or bondsman, that there are finally no barriers of race or nation in God's rule and kingdom, but only one people, one brotherhood, one fellowship in his Son.

And yet to do this, paradoxically enough, he must seek to become, in the deepest of ways, as much one with his new people as his personal resources will let him be. For he goes, in his desire and intent at least on a life-long mission. It is in a tradition established by so many lives and so much self-giving in the Church's history that he wishes his offering inserted and his life collocated. He offers his life to another people, his new people.

And the Second Vatican Council's decrees on missions tells him, that he must school himself to the extraordinary receptivity that will be asked, from now on, of him. He will spend years learning the language of his new people, till it can become the vehicle of his own deepest personal faith. He must (as much as he is able to) "steep himself in their patrimony", in the working of their minds, the breadth and range of their sensibility. He must learn the language of the meanings and values which constitute their particular human world: what they believe in and hope for, what they hate and condemn, what they cherish and love. Realistically he cannot cease to be what his past has made him, what he is today; but his effort will be to put all of that at the genuinely disinterested service of his new people, to be used according to their acceptance and cut to the measure of their need. To this extent, at least, he must become Japanese: that the Japanese will be able to say of him, "He is with us, he is for us, he is on our side. He can understand and love what makes us different, what makes us ourselves. You see, he has chosen to cast his lot with us." This is the traditional understanding of what we might call the plenary form of the missionary vocation. If the change of history create today other modes of mission, and may even

perhaps make obsolete the notion of "foreign mission" current for four hundred years in the Church, for the individual Christian on mission it retains its validity as the term, in a given person, of a particular gift of God. In fact, perhaps for such a one, this calling demands today its purest expression: for we face at present a dialectical moment in the life of the Church when the focus is on the local Church, and on its seeking to discover (to create, really) the particular embodiment of Christian life which, without ceasing to be genuinely catholic, yet shall be — for the Japanese — genuinely Japanese.

III

This self-gift in mission, in turn, finds its deeper justification in his faith, in his hope and love for the person of Jesus Christ. This is the second reason for this sending, and it englobes the other.

Ultimately what grounds a missionary vocation is the event, in history, that is the life, the word, the death and resurrection of Jesus Christ, and the consequent reality of the community which is his Church. It is the reason, finally, which gives sense to what we are doing this evening. (We know that among some Christians today this sort of talk is not fashionable; but we must beg to say that we cannot make such a posture ours).

For the Christian to go on mission in the name of the Church is (concretely, in Ruben's case), in response to the word God addresses to him, to join the personal witness of his faith in Jesus Christ to that of the Church which is in Japan, a witness being made to the millions of that people who have not yet met the good news of the Gospel at the crossroads of their lives. To give his voice, the voice of his own mind and heart, to the confession — spoken in the new modern world of Asia as it first emerges in Japan — of the Christ by whom we, in faith, live. An affirmation of the meaning that Christ's life, and death and rising give to our lives and (so we believe) give to the lives of all men.

True the manner and shape of this confession is determined by all the limitations of the concrete situation in which it is to be spoken, or quite simply lived. It is infinitely respectful of the sensibility and freedom, of the culture and human riches, the uniqueness and the personal "times" of the other whom one engages in dialogue. (It is more than infinitely respectful, if we may speak like this, of the freedom of Christ in his own self-gift to men). But it is nonetheless a confession that one human freedom has discerned its sense, has found its ultimate meaning in the person of Jesus Christ, and in the life and self-giving to others which Christ himself makes possible through the relationships he opens up to men.* Such a witness does not seek the conquest or submission of the other; in a genuine sense it is indifferent to "counting up conversions". Rather, it is a revealing of one's own deepest response to the word God has spoken to him. It is a handing-over to another seeker of life of what is at the core of our own. A yielding of the meaning that ultimately defines the intent of one's self, the uttering

*M. Massard

of one's true name. A self-gift made with infinite respect and gentleness if you will, but nonetheless a handing-over that is not (it cannot be!) stranger to the passion that belief is, nor to the love that is born of it.

For ultimately it is not out of a conviction that he of his own resources has much to share with his new people that a missionaries gives of himself. Rather, it is his own self as meant and given in Jesus Christ which is, in the end, his gift. Or perhaps better still, it is what Christ has wrought in him which he must (by the imperative of grace) share with his brothers, because it was meant for them: the sense of his own life, its innermost stuff, which he has found in the love of Christ Jesus, Our Lord.

My brothers and sisters in Jesus Chirst, I am sure that this is for all of us the burden of what we do here this afternoon. It is the reason why, even with genuine sense of loss, we send Ruben from our midst to a new existence in what once was an enemy land. Except for this, we would not want him to leave us, nor would we part with all he can give us, when we are ourselves in such great need. But we believe, all of us, that what Christ presses him to share with his new people is a gift quite simply beyond our pricing, too precious to hold possessively to our hearts, a gift which by sharing is wondrously enlarged, as the five loaves were and two fishes which yet fed five thousand men. And we believe it is worth the sacrifice this sending of one we love entails, and a thousand sacrifices like it, should God ask them: to give in love to other men, in and through the testimony of one's life, the opportunity to find this treasure of great worth, this pearl of immeasurable price. "The bread which I shall give is my flesh, for the life of the world."

My brothers and sisters, it is in this conviction that we thank God for the missionary vocation he has given to Ruben, that we join him, Dr. and Mrs. Celestino Habito, and Cielito, Maricel, Selet and Teresa, in the offering to God of Ruben future life and the promises it holds, an offering which Christ shall sweep up into his own gift at this eucharist we are about to celebrate. It is in this hope that we pray that his life may be tireless in its labor and total in its gift.

For it is only on this showing that what we do here today can have meaning for us. That it can, as it should, unsettle us, trouble us, question us. For as in all offerings to God, whatever the expression given, what is offered is one's life. And we have one life only, Ruben, and you and I. And if we give it, it must be given whole, in one piece, so far as we can give it, splendid and unflawed. Times and seasons, men and their loves and angers may break it, shatter it sometimes seemingly beyond repair, with only the hope that in the end God shall make it whole again. But no matter, really. What matters only is that whenever it is given to God and other men in him, that it is gladly given, that it is joyfully given, that it is given whole.

C. G. Arévalo, S.J.

R E S P O N S E

One of the consoling things that happened to me this past week was when a fellow Jesuit introduced me to another: "This is Ben Habito, our gift to Japan." That word of introduction brought out for me in a very clear way the mode under which I had been gradually coming to understand my life in the past few years: I come to see it more clearly on many different levels, and still do, as a gift. I still recall a homily delivered by a Jesuit priest I looked up to, during my novitiate: he spoke of how everything in the world, every flower, every tree, but more so every person that comes into a man's life, is marked with an invisible label: "From God, with love." The realization that one has been given so much, is what inspires a man to give back all he has and all he is, with love, to God, in loving service of one's neighbor.

Such is the realization that comes to every Christian, one which comes together with the joy and the hope and the love that are his in faith. Such a joy and hope and love in our faith are, I believe, among God's greatest gifts to man, gifts which He wants us to share with others. The impulse to share these gifts, I believe, lies at the root of the missionary vocation of every Christian.

But I am asked, as I have been often asked in these past few months, why Japan? Why not stay in your home country, which is now at a critical stage of her history, where more than ever a Christian light is needed to guide the directions of her future? After all, every place is a mission for the Christian. Asked such questions, I am at a loss for a single, definitive answer. I can only offer partial, tentative reasons that led to my personal conviction that Japan was calling: perhaps it is the view of the crucial role Japan has for the future of Asia; perhaps it is the realization of the crucial challenge that faces the Church in a secular milieu, the challenge to arrive at a better understanding of her role and her mission to a people that materially have the best that life can offer. And so on. But I suppose the most convincing answer I have come up with so far is that there where I point out the unanswerability of the question why a man comes to love a particular girl rather than another: this is an existential, a deeply personal question, where Pascal's dictum seems to apply: "The heart knows its reasons which reason does not know."

Any act of giving involves a risk: for the recipient can react in different ways towards the gifts and the giver. The recipient may interpret it as an act of malice, and therefore retaliate against the giver. Or he may pass over the gift in silence as if nothing happened, or else, he may come to appreciate the gift for its worth and its meaning, and receive it gratefully, and thus enrich himself as well as the giver in doing so. Thus with every act of giving the giver faces the possibility of being rejected or being ignored in silence. But he comes to accept this as a fact of life, as part of the risk of living.

Thus in the past Japan persecuted Christian missionaries because its leaders interpreted their presence as a threat of political domination of Japan by foreign powers. At present the second kind of reaction characterizes the position of Christianity in Japan: it is largely ignored as an irrelevant but harmless foreign element that does not really suit the temper and the needs of the Japanese people - a reaction of Silence, as one best-selling book in Japan recently portrayed. Does the future hold anything different for the Christian message in Japan? The answer remains uncertain, as do the answers to many questions posed by men today. The Philippines has her own set of uncertainties which each Filipino Christian is called to face and to resolve in a Christian way. I need not mention these here.

But I am presumptuous enough to believe that the challenge of Japan is the challenge of the world. If our Christian faith has nothing to say to Japan, it can be asked whether it has anything to say to the world beyond its platitudes and well-worn formulas. And again I am presumptuous enough to believe that the answer to this challenge lies with every Christian, called to reexamine his life and the meaning of his Christian faith for that life. Is this faith meaningful enough for me that I see it as something worth sharing with my neighbor, as something which makes us both more fully human, as something which shines thru every thought, word, and action of mine?

But this is supposed to be a response, and not another homily. Let me again thank each and everyone of you for your presence, not only in this occasion but for your presence in my life. All of you, each one in his or her own way, my fellow Jesuits, my parents, relatives, friends is a significant presence in my life, someone who has helped to form this life into what it is today. I can only ask for your continued prayers and support, that this life may be given the strength to be equal to the hopes you have set for it.

Ruben L.F. Habito, S.J.

SOCIAL COMMUNICATIONS WG (III SUB-GROUP)

Meeting with the UISG at the Ursuline Generalate on Dec.9, at 4 pm.

The Study Session, organised jointly by the UISG and the Working Group on Social Communications (Sub-Committee II) was held as planned at 16.00 on Wednesday, December 9, in the Ursuline Generalate (see Documentation SEDOS 70/39). The Chapter Hall was filled to capacity by Superiors General and representatives of the General Councils of Sisters, together with the team from EDUC-International and a few representatives from the Religious Congregations of men.

The members of the panel, Mrs. Armando and Fathers Mills, Reuver and Bamberger, in two series of interventions, presented a number of points for reflection and examination on the importance and urgency of Social Communications and the use of Mass Media by Religious Congregations. From the first series it was clear that in presence of the complete change in the use and rhythm of the means of expression and communication, we all have to be dynamic elements and capable of communicating our dynamism to others. One obvious conclusion was reached even before various practical possibilities were analysed : it was urgent to consider what immediate steps it was possible to take in order to provide an adequate training for religious in what concerns this problem and the skills it involves.

In the second series of interventions on the part of the panel, various possibilities of a general nature were presented in view of concrete action to be undertaken, especially some form of collaboration among Religious Institutes and with other larger organisations, whether Catholic, Christian or non-denominational. Speaking for FAO, Mrs. Armando showed how that body was concerned to help in better planning and thus to avoid a scattering of effort or a duplication of undertakings in the same country or in the same sphere of activity.

The interest of the audience in these problems and in the suggestions put forward by the speakers was evident during the discussion which followed. One member pointed out the unused possibilities that existed in Rome in this connection : an effort should be made to find a solution to this state of inertia; but an examination of this aspect of the problem showed how complicated it really was; at the same time it was undeniable that progress had been made in making Superiors aware of the situation, a fact proved by the session being held. Another speaker stressed

a preliminary difficulty -- the need to make a serious effort to achieve a more satisfactory organization of our communications : Do we really know what message we wish to communicate? Are we competent to transmit that message?

In answer to this we were reminded that the Christian message existed fundamentally in Holy Scripture, that it was the Church and all of us in the Church that are called to communicate this message and that the best way to understand it is to make a serious effort to communicate it adequately to the man of today in the situation in which he is living.

During the discussion, an attempt was made to qualify appropriately the statement that the School (not Education as such) had been rendered out-of-date by present techniques of culture communication. The School certainly has its value, but we must be fully awake to the fact that it is insufficient : as a matter of urgency, it has to incorporate the new means of communication and to join in the effort to prepare people for a better use of the mass media which have much greater influence and possibilities.

From the facts presented, it was obvious that much of the financial effort being made by religious congregations to set up their centers and structures could and should be reserved for meeting the expenses involved in training their members in the field of social communications and for carrying out whatever measures were rendered necessary by the need for better communication. This is an area in which action on the part of higher authorities in Religious Institutes is urgently called for. Much remains to be done, but some progress has already been made. New techniques have to be adopted to facilitate the educational work of all apostolic Institutes, and this supposes research, adequate apparatus and men trained to use it.

A couple of films, short but full of meaning, aroused the interest of the audience and made the meeting more profitable. "The Puzzle" and "Misscommunication" helped us to understand all that is involved in communications.

The III Sub-Committee of the Social Communications WG is preparing a similar meeting for the Superiors General of Orders of men and their General Curias.

J. Pablo Basterrechea FSC

COMMUNICATIONS SOCIALES (III SOUS-GROUPE)

Panel organisé par le WG avec la UISG à la Maison Généralice des Ursulines le 9 décembre, à 4 heures.

La Sesion d'étude organisée en commun par l'Union Internationale des Supérieures Générales et le WG de Communications Sociales (sousgroupe II) eut lieu dans la Maison Généralice des Ursulines, conformément à ce que était prévu (voir Doc.SEDOS 70/39), le mercredi 9 décembre, à 16.00 h.

La Grande Salle était comblé de Supérieures Générales et de représentantes des divers Conseils Généraux féminins, avec l'équipe d'animateurs de "EDUC International", et quelques représentants des ordres religieux masculins.

Les membres du panel, Mme. Armando et les PP. Mills, Reuver et Bamberger, présentèrent en deux series d'interventions un ensemble de points de réflexion et d'examen sur l'importance et urgence des Communications Sociales et l'emploi des Mass Media par les Congrégations religieuses. Au cours de la première série d'interventions il devint évident que, devant le changement total dans l'usage et rythme des moyens d'expression et de communication, nous devons être tous des éléments dynamiques et dynamisants. Une première conclusion s'imposait déjà avant d'entrer dans une analyse de quelques possibilités pratiques : urgence de penser à quelques mesures immédiatement possibles en vue de donner une formation adéquate aux religieux en ce qui concerne ce problème et les techniques qu'il exige.

Au cours de la seconde série d'interventions confiées aux panelistes, on présenta quelques possibilités d'ordre général pour l'action, et tout particulièrement dans le sens d'une collaboration entre les Instituts religieux et avec d'autres organisations plus vastes, soit catholiques, soit chrétiennes ou non confessionales. De la part de la FAO, Mme. Armando montra le souci de cet organisme pour aider à une planification mieux étudiée, qui éviterait la dispersion des efforts ou la duplication des initiatives au sein du même pays ou dans la même sphère d'action.

L'interêt de l'auditoire pour ces problèmes et pour les suggestions présentées par les Commentateurs fut manifeste au cours de la discussion que s'ensuivit. Une voix s'éleva pour faire remarquer les grandes possibilités non utilisées ici à Rome, pour arriver à une action efficace sur ce terrain, en même temps que l'on demandait un effort pour trouver une solution à cette inertie.

L'analyse de cet aspect de la question montra, en même temps que la complexité du problème, les progrès indéniables que l'on constate dans la sensibilisation des responsables, comme le prouvait la session en cours elle-même. Une autre témoignage pour souligner la difficulté préalable : il faudra un effort sérieux pour connaître réellement le "message" que nous voulons communiquer. On nous croit compétents pour transmettre ce message? Le message chrétien, répondit-on, existe fondamentalement dans la Ste Ecriture. L'Eglise, nous tous dans l'Eglise, sommes appelés à le communiquer. La meilleure manière d'arriver à une plus exacte compréhension de ce message sera l'effort réalisé pour le communiquer adéquatement à l'homme concret dans chaque circonstance. Au cours de la discussion on chercha le moyen de nuancer convenablement l'affirmation d'après laquelle l'Ecole - non l'oeuvre éducatrice - était dépassée par les moyens actuels de transmettre la culture. On ne prétendait pas refuser à l'école une valeur actuelle, mais seulement attirer l'attention sur le fait de son insuffisance et de l'urgence, pour elle, d'incorporer des techniques nouvelles de diffusion et de s'intégrer à l'effort de préparation en vue d'un meilleur usage, de la part de tous, des "Mass media", dont la portée et les possibilités sont beaucoup plus grandes.

Des données présentées il se dégagait clairement que l'effort économique fourni par les ordres religieux pour monter leurs centres et structures pouvait et devait être réservé, en grande partie, à faire les frais de la formation de leurs membres dans le domaine des Communications Sociales et pour réaliser les plans exigés par une meilleure communication.

Voilà un domaine d'action urgente pour les responsables principaux des Instituts religieux. Il y a beaucoup à faire - cependant on peut signaler quelques progrès réalisés. Il faut des techniques qui rendent plus facile l'oeuvre essentiellement éducatrice de tous les Instituts apostoliques. Cela exige une étude, des moyens adéquats et des hommes formés pour les utiliser. Plusieurs films de court métrage, mais fort significatifs, ravivèrent l'intérêt de cette session et la rendirent plus profitable : "The Puzzle" et "Misscommunication" nous ont aidé à mieux percevoir les exigences d'une bonne Communication.

Le Sousgroupe III du WG Social Communications prépare une Session analogue pour les Généralats des Instituts d'hommes.

J. Pablo Basterrechea FSC.

P H I L I P P I N E SJESUIT SEMINARY AND MISSION BUREAU, New York

At the 23th Annual Jesuit Mission Benefit Dinner, November 6th, the Guest Speaker was the Very Reverend Horacio de la Costa, S.J., Provincial of the Philippine Province of the Society of Jesus. Fr. de la Costa's text follows...

"When I was younger, and Father Gannon was younger still - that is to say, a very long time ago - mention of the Philippines inevitably evoked in the American imagination a picture of blue skies and palm-fringed shores, with every other palm tree held upright by a Filipino leaning against it, strumming a guitar.

"Whether or not it had any relationship to reality, that was the image. One wonders what the American image of the Philippines is today. Perhaps none whatever; simply a blank. Why should there be? Americans have a lot more important things than the Philippines to think about these days. But if image there is, it must be a quite different image from that of former years, if only because the realities are different.

"Certainly, despite typhoons, earthquakes, and assorted calamities, the palm trees are still there, as befits the world's largest exporter of copra. But of the guitar-strumming boys, one has probably gone off to manage a copper mine, another is a Jesuit running for the Constitutional Convention, and a third commands a unit of the New People's Army, and has a price on his head.

"It is still possible for an airline (which shall be nameless) to describe the Philippines in a television advertisement as "a lovely cluster of islands peopled by lovelies", for there are, admittedly, a few lovelies scattered about. But it is no longer possible, if it ever was, to think of the Philippines as that most carefree of combinations, a land of the morning where it seemeth always afternoon.

"How think of it, then? What is happening in the Philippines? What are we up to over there? Perhaps the shortest way to describe what we are up to is to say that we are a people trying to find itself.

"We are trying to find out what we can do by ourselves. If we applied whatever skills we have to the resources God has given us, and if we went about the task in our own way, is there something of value we can achieve that can truly be called our own?

"We have been under tutelage for four hundred years; almost from the beginning of our recorded history. Under tutelage; a minor among peoples, as the legislation of imperial Spain quite explicitly put it; or, in the phraseology of imperial America, a possession, a dependency, a ward.

"Now we are free. We have been free for some time. And we have come to realize that to be free is more than merely to be rid of external constraint. It is, above all, to be self-possessed, as a person is self-possessed.

"And that is what we are up to. We are trying to acquire a personality. We are trying to possess ourselves.

"But this means, you see, answering to our own satisfaction certain searching questions, such as: What are we really worth, by ourselves? What do we amount to, if anything? What do we want to be, as a people?

"Of course, this brings up the more basic questions of whether we can be at all. This is not a particularly propitious time for a small and powerless nation to be striking out on its own. To which the only answer we can give is that we do not know if indeed we can be a nation; all we know is that we must try.

"More specifically, what is it that we must try? We must try to achieve two things: social justice without sacrifice of human rights, and rapid development within the framework of democracy.

"Ours is a society in which justice is not conspicuous. It is a society in which by far the greater number have less than what human beings have a right to expect, and a very few have more than what honest work or native talent have a right to claim. It is necessary therefore to equalize both access to resources and opportunity of achievement.

"How to go about it is the question. Among thoughtful men in countries like ours, Marxist ideologies exercise a powerful appeal. The strength of this appeal lies in the claim of Marxism, particularly as interpreted by Mao Tse-Tung, to be able to establish, swiftly and surely, a just order of society among a people predominantly agricultural.

"This appeal is not, however, irresistible, at least to us. It is not irresistible because the establishment of the Marxist order seems to be accompanied, inevitably, by a rather thorough process of dehumanization - the suppression of human freedoms, the deprivation of human rights. And this is not at all the kind of order

we seek. The order we seek is one in which there is basic justice without loss of basic freedom.

"We are told that as the world goes this is a futile search, a lost hope, an impossible dream. We are told that freedom, particularly that associated with what is called free enterprise, necessarily casts out justice. And what is freedom without justice? What does freedom mean to a people without bread?

"You must choose, they say. You cannot have it both ways. You must choose between freedom and justice.

"Our modest reply to that is that we want both.

"Doubtless we are naive. We may be attempting the impossible. We don't know. All we know is that we must attempt it.

"A similar dilemma confronts us in the matter of development. A developing nation has two problems to solve. The first is the problem of justice: how to share goods and services more equitably. The second is the problem itself: how to multiply goods and services so that there will be enough of them to share.

"This second problem cannot be solved without rational planning and organized implementation of plans. And this in turn requires strong government: a government that can inspire national unity and national discipline, and, where it cannot inspire, impose.

"Strong government. Does this mean authoritarian government? For not a few nations of East and Southeast Asia, it does. To meet the requirements of rapid planned development they have had recourse to what certain observers of the Asian scene describe as either the militarization of politics or the politicalization of the military. Behind this option is the judgment that democratic government is weak government, or at least indecisive and irresolute government, incapable of rational planning and the organized implementation of plans.

"Our judgment is different. We believe that democratic government need not be either weak, or indecisive, or irresolute. We believe that within a democratic frame of government rapid planned development can be undertaken and carried out.

"It will be said - it has been said - that our performance thus far does not seem to encourage this belief. That may be so, as far as the observer from a distance, detached and dispassionate, is concerned. As far as we are concerned, we have not yet proved, to our own satisfaction, that our democracy has failed.

"If it has not worked as well as might be expected, the reason may be that it is not yet, really and completely, our democracy. What we have been trying to make work thus far is a democracy after the American model. But we are not Americans.

"That being the case, would we not do better, perhaps, with a democracy we have fashioned for ourselves? To fashion a democratic frame of government that shall be authentically such, and at the same time authentically Filipino - that is the task to which our forthcoming Constitutional Convention will address itself.

"This, in brief, is my answer to the question, "What are you up to, over there in the Philippines? This is what we are up to. And now you will ask: 'But who are we? Whom do you speak for, if anyone? How many other guitar-strumming Filipinos share these outlandish ideas with you?'

"Well, there you have me. All I can say is, that in Tagalog, which is my mother tongue, there are two words for 'we'. There is kami, the we-exclusive, meaning 'we' excluding 'you', and there is tayo, the we-inclusive, meaning 'we' including 'you'. And I suppose I have been using 'we' throughout in the sense of kami, but in the hope that one day it will be tayo.

In other words, these are the ideas and aspirations of some Filipinos, not all; but ideas and aspirations which they believe should be shared by all Filipinos, and thus become a part, in fact the core of our national consensus.

A national consensus - when all is said and done, that is perhaps what we are principally up to in the Philippines: to come to an agreement as to what we Filipinos are, what we want to be, and what we are capable of contributing from our own resources to the general advancement of mankind.

When we speak of nationalism, that is what we mean: the endeavor of a people to become not merely a beneficiary of, but a contributor to the realization of the full human potential, the actualization of what God means Man to be.

In this endeavor, what is the role of the Church? The role of the Church is what it has always been: to help a people arrive, in peace and freedom, at this agreement; to help a people find itself.

This is no easy thing.

A young nation has much in common with a young person. A young person trying to find himself, trying to be himself and not

merely what his elders think he ought to be, is often a difficult person to live with.

He is subject to moods he cannot explain even to himself. He is intensely jealous of a freedom he is afraid to use. He is supremely sure of what he doesn't want, deeply doubtful as to what he does want. He will seek advice, and he will resent it when offered. He is insecure, and therefore arrogant. In short, he is young.

A young nation is sometimes like that. This is something we would ask the men and women whom your church sends to help our church always to remember. We are passing through a phase of our national life which is painful to ourselves, but perhaps even more painful to our friends.

In the past, when we were under your tutelage, you helped us best by showing us how to do things your way. Today, there is only one way you can help us, and that is by somehow helping us to discover how to do things our way.

You must help us do things our way, even if you are certain there is a better way to do it. And when what we have badly built comes crashing about our ears, if you are with us still, you will help us pick up the pieces, and you will help us find a better way to build. And finally, you must not be surprised if what you do for us is not only not acknowledged, but resented, resisted, rejected.

No, it is not a pleasant task to be a missionary in the Third World.

But is this not, after all, how Christ our Lord performed his mission? He chose for his own an underdeveloped people under colonial rule. He spoke and thought in their language, even though what he had to say might have been better said in Greek or Latin rather than Aramaic. He did what he had to do as they did things in Galilee, even though they might have managed things better in Rome or Athens. And in the end, he let them smash him against a cross, if only to show that he was with them still, even at their ugliest and their worst.

And that is how he saved the world.

In closing, let me say this. For all that you have done for us, our thanks. And whatever may come in the days ahead between you and us, between Asia and America, be assured that there will always be this bond between us - our common endeavor to serve, each in his own way, God's sovereign purpose for all nations and all men.

JUSTITIA ET PAX - ROUND TABLE

Dec. 8-10, 1970

Report of the Executive Secretary :

1. The main thrust of this year's session of the Round Table convened by Justitia Et Pax was towards a clearer definition of its identity. Its conclusions are admirably summarized in the annexed document (A), drafted by Fr. Ivern sj, Sr. M.T. Barnett, Mr. Vanistendael and Mr. Merz. This report outlines the genesis of these conclusions and the other points raised by the Round Table. A list of the participants is annexed in document (B).
2. After the participants had presented their position on the purposes and methods of the Round Table, the discussion focused on how to bring in the churches of the developing countries. The position of SEDOS differed from that of the other participants precisely on this point (see 70/854). SEDOS proposed that dialogue with these Churches should be conducted by Justitia Et Pax rather than by a Round Table. This view did not meet the consensus of the group. But we were glad that, at least in the final draft (Appendix A), the suggestion that Africa, Asia and Latin America could be represented by two (even though only the phrase "no less than two" found its way through, Doc.B, No.6). A point made by SEDOS on the same point met better luck : we succeeded to eliminate what we considered a built-in "perpetuation of obsolete structures" by insisting that the distinction "Churches in developing countries" and "Churches in the developed countries" be eliminated. In fact, the final document purposely omits to single out Africa , Asia and Latin America (Doc.A, No.6).
3. As regards the purposes, objectives and methods of the Round Table, the final consensus formed proved to be very close to the SEDOS position. Fr. Mondé was backed when he made a strong plea for more study and research on the common problems of the participants in sharing aid and personnel. The Round Table itself, he stated, could stimulate the commissioning and the funding of such research.
4. Towards the end of the second day, Fr. T. Stanley, the third member of SEDOS' delegation, proposed that the Round Table discuss the implications of the Second Development Decade by studying a draft statement to be prepared by Justitia Et Pax.

Fr. Schotte, speaking for Justitia Et Pax, promised to follow this up.

5. Another special item which focused the attention of the Round Table was the so-called "Synod Call" for a development fund. It was considered desirable to support this call, made during the last session of the Synod, and to study ways and means in which it could be implemented.
6. It was also agreed to accept the invitation of the Division of Inter-Church Aid, Refugee and World Service of the World Council of Churches for a Roman Catholic - World Council of Churches consultation on sharing aid and personnel. The dates proposed were : April 20-22, 1971.

DOCUMENT (A)

JUSTITIA ET PAX - ROUND TABLE 1970 : GUIDELINES FOR THE ROUND TABLE

These guidelines are not a summary of the proceedings, nor are they statutes in the strict sense, but they express the consensus of the Round Table participants on the main points concerning the nature, functions and operation of the Round Table.

The guidelines are conceived as experimental rules for a period of three years after which they are subject to revision in the light of the experience acquired.

1. The focus of the Round Table is DEVELOPMENT. However, the R.T. is concerned not only with direct developmental activities, but with all those activities which, directly or indirectly contribute to integral human development : emergency, relief and charitable aid, pastoral action in so far as it relates to development, and direct socio-economic development activities. The latter would comprise basic study and research, programming, implementation and evaluation of concrete development projects or programmes.

2. Development is a process that touches upon the most varied aspects of the life of individuals, groups and nations; it has its own laws, mechanisms and dynamics that should be respected. However, the Round Table is mainly concerned with the contribution that Catholics, as individuals or through groups and institutions, can make to the process of human development.
3. The objective of the Round Table is to foster a greater exchange of information on development activities, a better harmonisation of the over-all objectives and policies of all those concerned with a view at arriving at agreements on certain over-all priorities conducive to a more effective concerted action.
4. The Round Table has not in any way a legislative nature, but only a consultative status. Within the Round Table participating members enjoy equal rights and freedoms. The role of the Round Table is to work towards a consensus among the participants and once this consensus is reached, to express it in the form of recommendations to participating members, so that their policies might be brought into agreement with those recommendations.

As a consultative body the Round Table fully respects the autonomy of existing structures and organizations both at the national and international levels and strictly observes the principle of subsidiarity.

5. The Round Table is a meeting of international Catholic bodies, active in the development field as defined in n.1. of the present guidelines.

By international bodies we understand international coordinating bodies of Church related development agencies; federations or confederations of international Catholic agencies and organizations; coordinating bodies or secretariats of the national Churches in a continent as well as those dicasteria of the Roman Curia related to development work.

If no coordinating bodies or secretariats of the national Churches are available for a whole continent such bodies or secretariats covering major regions will be taken into consideration.

6. The participation of the coordinating bodies or secretariats of national Churches should consist of no less than two delegates for each continent, comprising bishops or priests as well as laymen.

Moreover, other participants should include representatives of the Third World in their delegation.

7. The Justice and Peace Commission Secretariat should also act as the permanent secretariat for the Round Table to ensure continuity between sessions and preparation of these. A small committee will be appointed at the end of each meeting to assist the secretariat in the preparation of the following meeting.
8. The participating members of the Round Table should provide the secretariat with the necessary resources for organizing the Round Table consultations including travel costs, per diem and secretarial expenses.
9. The permanent secretariat of the Round Table with the help of the Committee referred to in n.7 should re-examine the present composition and membership of the Round Table so as to ensure a fair participation of all the bodies and organizations mentioned under n.5.

DOCUMENT (B)

JUSTITIA ET PAX - ROUND TABLE 1970 : LIST OF PARTICIPANTS

ADVENIAT - Dr. Paul Hoffacker

CARITAS INTERNATIONALIS - Msgr. Jean Rodhain, Msgr. Maurice Bonmeric

C.C.C.E.T. - (Catholic Coordination Committee for the Sending of Technicians - Comité Catholique de Coordination pour l'Envoi de Techniciens), Mr. Maurice Nachtergaele

CIDSE - (International Cooperation for Socio-Economic Development - Coopération Internationale pour le Développement Socio-Economique), Mr. August Vanistendael, Mr. Alfred Martinache (Comité Catholique contre la faim et pour le développement), Mr. Hans P. Merz (Misereor), Fr. Rink

- CONSILIUM DE LAICIS - Msgr. Marcel Uylenbroeck, Mr. Rienzie
Rupasinghe
- I.C.M.C. - (International Catholic Migration Commission
- Commission Internationale Catholique pour
les Migrations), Dr. Tadeusz Stark
- I.C.O. - (International Catholic Organizations - Or-
ganisations Internationales Catholiques),
Mrs. Lovatt-Donan (Union Mondiale des Or-
ganisations Féminines Catholiques),
Mr. Robert De Gendt (Mouvement Mondial des
Travailleurs Chrétiens)
- S.C. FOR EVANGELIZATION OF PEOPLES - Msgr. Bernard Jacqueline
- SECRETARIAT OF STATE - Msgr. Henri Bodet, Rev. Jean Le Gall
- SEDOS - Very Rev. Henry Mondé, Rev. Benjamin Tonna,
Rev. T. Stanley
- U.I.S.G. - (International Union of Superiors General -
Union Internationale des Supérieures Géné-
rales), Sr. Thérèse Mary Barnett
- U.S.G. - (Union of Superiors General - Union des Sup-
érieurs Généraux), Rev. Francis Ivern, Rev.
John Schotte, Rev. Earl Skwor
- Special Consultor - Very Rev. Maurice Quéguiner, Sup.Gen.P.F.M.S.
H.E. Bishop Labayan, Philippines
- Pontifical Commission Justice and Peace - Fr. J. Schotte.

D I A R Y

- 14 - 12 - 1970 Fr. Tonna sees Fr. McCormack about the follow-up of the June '70 session on population, on the implications of revolution, on various Mill Hill projects.
- 15 - 12 - 1970 Assembly of Generals at the OMI Scholasticate. Fr. Tonna sees Rev. L. McMaster, Associate General Secretary of the Board of National Missions - United Presbyterian Church, USA - with Frs. Mills, Bamberger and Reuver. Issues raised : follow-up of the Driebergen Conference on Church Communications and Development.
- 16 - 12 - 1970 Sr. Françoise Boom, OSU., delivers to Secretariat her "home" work on the Community Card file : an excellent job.
- 17 - 12 - 1970 A study session, in French, on the Africanization of Noviciates at the Marymount Generalate.
- 18 - 12 - 1970 Meeting of the Executive Committee.
Meeting of the Working Group for Development.