

74 n. 33

THE SYNOD

Rome, 18 October 1974

And so we come to our Third Report on Synod 1974. Once more we start with a critical look at what has so far been achieved. And, as is evident, we are none too happy at the trend of events. We follow with documentation. We give a summary of Cardinal Wojtyla's Report and some criticisms of it, and then go on to the business of the Synod in the Aula and the language groups.

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ANNOUNCEMENT

We should like to bring to our reader's attention a fascinating new book by a staunch SEDOS worker, Fr. Walbert Buhlmann OFM-CAP. It is called "LA TERZA CHIESA ALLE PORTE" (The Third Church at our door) and has been described as a "Summa Missiologica" - very different in approach from the classical manuals on the subject - by Professor A. CAMPS of Nijmegen University. We will review it at greater length in a later issue; just now we are very short of space - and time !

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COMING EVENTS

HEALTH MEETING	18 OCTOBER 1974	3 pm	SJ GENERALATE
EXECUTIVE COMMITTEE	28 OCTOBER 1974	4 pm	ICM GENERALATE
COMMUNICATIONS GROUP	5 NOV.BER 1974	4 pm	SEDOS SECRETARIAT

Sincerely yours,  
Fr. Leonzio Bano, FSCJ.

## EVANGELIZATION TODAY

### Report on the 1974 Synod n° 3

1. "Too many irons in the fire".  
"We've fallen between two stools".

These two remarks, by participants in the Synod, sum up what happened there during its second week, ending October 12, 1974. The Synodal Fathers were trying to do, simultaneously - besides their private businesses in Rome - at least five things: a) discussing, in small groups, their evangelization experience, b) setting the frame for the theological study of these experiences (see next article) c) receiving small group reports, d) reacting, in assembly, to (b) and (c) above, and e) receiving the message of the World Council of Churches.

2. Why did it happen? One reason was certainly the inexorable functioning of the laws of group dynamics. <sup>1</sup>It was only normal, for a group of over 200 which had never found itself together before, to fall into disarray during the second week of their work together. But one other reason was the failure to take these laws seriously in order to offset their negative thrust. Our General Chapters, which now always incorporate a session on group dynamics at the very beginning, have learned the lesson the hard way. The Synod would have survived its second week in much better shape had it shared that hard-won experience.

3. Meanwhile the disarray has produced two serious things, which can only be corrected, given the few days that are left, if great attention is given to these same laws:  
a) there is no linkage between the existential and the theological parts, between the Assembly and the group discussions;  
b) there is no focus on evangelization in the current theological debate.

4. The result may well be a balanced but banal document. There is free expression and everybody will be able, through the small groups, to express his point of view. But there is also a reluctance to face the consequences of the responsibilities involved and take a stand on issues, given the conviction that local situations are now so different that any clear line would inevitably upset some.

## CONTENT

5. As regards linkage, the theological debate, at the level of the small groups, should not be primarily concerned with Cardinal Wojtyla's draft for the simple reason that this does not fully take into account the work of the first part of the Synod. It was already printed and, indeed, presented, well before the small groups presented their reports. This does not affect its inherent validity but it does concern the work of the Synod at this delicate stage. The theological debate must be primarily concerned with Card. Cordeiro's report on the Assembly interventions (SEDOS 74/658) and with the 12 group reports (SEDOS 74/674) And it should take into account, and possibly remedy, the unfortunate fact that the 10 topics offered for discussion in the groups were not linked to the Assembly exchange of experience.



6. In particular, the theological debate should consider seriously the statement made in the Cordeiro report and quoted by us in SEDOS 74/658. If this meets the approval of the Synod and finds its way into the final document, it would be an immense help to action on evangelization at the grass roots - as well as to ecumenism and dialogue with men of living faiths and ideologies.
7. The Wojtyla report should be debated on what seems to be the key of the whole theological debate : its section on our concept of the world. The report is very frugal on the point but at least it touches the burning issue : World-Church relationships. Neither is the Cordeiro comment fully adequate on this point. Both, in fact, skirt the Biblical message that evil is also present in local human situations.
8. Two aspects of this World-Church relationship came out loud and clear in the exchange of experiences :
  - a) acculturation and the consequent thrust towards pluriformity (mostly thanks to the Asian and African Bishops)
  - b) solidarity and the consequent concern with liberation and human development (mostly thanks to the Latin American Bishops).
 The theological basis of b) is already there and is clearly connected with the Christian concept of Salvation, itself the content of Evangelization. But that of a) still waits to be developed and could turn out to be connected with the concept of conversion, and its Incarnational aspects, which is the ultimate aim of evangelization. Both will probably have to make more explicit the Christian concept of Evil (cf. Parable of the Wheat and the Cockle).
9. In the search for focus, however, it is imperative that the biblical concept of evangelization be taken more seriously (see 74/603). We do not have the right to embark on a theological debate on the subject without continuous reference to its New Testament basis. The recent intervention of Mgr. Descamps, Sec. of Pontifical Biblical Commission (12 Oct) not mentioned in our summaries below may correct the situation.

#### METHOD

10. What can be done now, that we are already short of time ?  
The responsibility for saving the situation lies squarely with the small groups. This means that one individual member of the Synod Fathers can correct it - simply by insisting that his views, if in some way shared by other members of his small group, find their way into the group report. (The Secretary of the Group has a crucial role here !)
11. Because the draft of the final document (if there will be one) is going to be based on the group reports. One of us has worked on those for the Synod secretariat and knows how scrupulous we have been to let every concept in.
12. And it is really a pity that so many individual members of the Groups are using the short time available to repeat things everybody agrees on or to make a case for points which are wide of the mark as regards evangelization (see 9 above). This is simply

diverting attention from the accepted focus on the Synod-the concept<sup>of</sup> evangelization itself.

The practical consequences are immediate and vital. Is it going to be a case of "parturient montes et nascitur ridiculus mus?" Are we going to tell youth, for example, that they are going to be given their rightful place as "evangelizers" and then pass over in silence one proven means which would help them do so - a strengthening of the Institutes specialized in evangelization? An African Bishop has expressed to us his concern on his point.

### POSTULATA

13. As regards the final document, here is what we, at SEDOS, close as we are to the thinking of the local Christian communities of Asia, Latin America and Africa, are asking ourselves:

A) Will it include good motivation for these local communities and their individual members - and especially the younger among these, the world over, to go out to the two thirds of mankind who, as yet, have not been offered the opportunity to know Christ? to acculturate?

Will it take a stand on what we think is one of the necessary supports of such motivation - namely the missionary sending Institutes? What will silence on this point imply

B) Will it provide criteria for discernment of good from evil, of Gospel values from other values, for Christians living in local cultures?

C) Will it provide guidelines for action as regards our relationship with the World? How can we express our solidarity with whatever is human through dialogue, development and liberation efforts, conscientization and animation roles? How can we express our specific service to the same through evangelization? Our continuing the Lord's work through our Incarnation in the local cultures?

Will it be humble and take note of the fact that, in discussing these relationships we have not invited the "other part" - i.e. the people who do not know Christ - to join the debate and expose us to their thinking?

Will it be an expression of the little flock or one of the huge herd?

14. We are concerned because we are convinced that so many "irons in the fire" are going to produce only a flash in the pan if we do not decide to stand up and sit on the Evangelization stool: the theology of preserving the faith tells us to stop worrying and go on with the job of giving it to those who do not have it.

## EVANGELIZATION IN THE CONTEMPORARY WORLD

A Summary of the Report on the Theological Aspect of the Theme  
by Cardinal K. Wojtyla of Cracow

### INTRODUCTION

Experiences having been exchanged we must now consider the theological questions that arise. The main one is: how do we treat evangelization theologically. We must answer this question, since evangelization is in a sense the very life of the Church.

### CHRIST'S MANDATE

Any theology of evangelization must envisage the latter as the Church carrying on the work of the Apostles given to them by Christ himself. Evangelization consists in announcing the Gospel to all men and getting all nations to build up their own Churches by use of the Sacraments and especially the Eucharist (a new definition of evangelization! - Ed.) It ultimately derives from Christ and the Paschal mystery. Evangelization must be kerygmatic, sacramental and within the Church. It must be dynamic in the Holy Spirit; those who are sent to do this work propagate the faith with the help of God's grace. So if faith is a theological theme the mission by which it is spread is also theological and of prime importance.

### THE PROMISE OF THE HOLY SPIRIT

Christ promised that the Holy Spirit would complete the work initiated by His Passion and Death. Christ is still sending the Spirit to transmit His message; the message comes from the Spirit and not from human knowledge or experience. We who continue the Apostles' work are witnesses of Christ by preaching His Word and in spreading the sacramental life in common union with the Church. The result: living faith through charity.

### THE CERTAINTY OF FAITH

The evangelizer (who may be any member of the People of God) requires a true and certain faith from those evangelized. Though faith comes from God it has also a human element, for man has voluntarily to accept the totality of Revelation. The authority of the Church comes in here for, as in the time of the Apostles, it must guarantee the certainty of faith by ensuring that it is the Gospel of Christ - and not human opinion - that is taught.

Doctrinal certainty is an absolute necessity as, under the inspiration of the Spirit, we embark on dialogue with those of another, or no, faith. Otherwise we may be tempted into unwittingly making concessions on matters of faith. Only if we have certitude can we truly inform the other party of our positions and understand where they agree and disagree with us.

As far as those to be evangelized are concerned it must be realized that it is God's will that all men be saved. This demands that all Christians involve themselves in evangelization. And though we esteem all other religions we must seek to make even implicit faith explicit, if we are to follow Christ's mandate and Christ's office i.e. in its priestly, prophetic and royal aspects. The whole Church must be in a state of mission.

We must assert against those who say otherwise that faith is both possible for, and needed by, the human spirit. "De Libertate Religiosa" asserts the connection between faith and human dignity. No authority has a right to impose a particular faith nor has it a right to forbid evangelization. True human dignity demands the right to seek the truth. Anthropology has shown how important faith has been in man's self-development and cultural creativeness. There is no true human culture which lacks a relationship with God.

### IN COMMUNION WITH THE CHURCH

The mandate given to the Apostles is today exercised by the Church. It believes and evangelizes, is believed and is itself evangelized. To realize itself it must evangelize, be ever the same while ever renewing itself. It announces the news of the Christ-God in history and proclaims itself as the Mystical Body of that same Christ. In it God relates to man uniquely. It is the sacrament and instrument in Christ, uniting man to God and man to man. This involves inviting the whole of humanity into the Church, the Body of Christ. The Church, of course, is not an end in itself but a means of achieving the unification mentioned above.

Christians must always be reminding themselves of the Gospel truths and must seek to apply them to every aspect of human reality. But the main responsibility for evangelization must belong to the bishops, who carry out their task in union with priests, deacons, Religious and laity. But, despite the contribution which can and should be made by the laity, the bishops must pray for and seek vocations to the priesthood and Religious life.

The Eucharist is of prime importance in the task of self evangelization for it makes the work of Redemption present and reminds us that the basis of the effectiveness of evangelization remains the Paschal Mystery. The Cross should remind us of those who suffer for the faith or for justice's sake, and unite us with them.

### CONCEPT OF THE WORLD

Christians believe that the world was created by God, submitted to sin and was then redeemed by Christ. This world is the objective of evangelization and the reason for evangelization. The Church loves the world and wishes to let it see itself (and mankind) in the light of God's will. To be evangelized is the right of the human family but it is also its duty towards its Redeemer.

From the beginning of mankind the world has shown opposition to the salvific plan of God. Today the temptation to reject God is strengthened by secularism and materialism (both practical and philosophical). We live in an age which puts man in the place of God, the Creator and Redeemer. This point of view frequently includes elements of the Gospel

taken out of context and used to counter the full proclamation of the Gospel message. In every field true evangelization is threatened as never before. But we must believe that the light and strength of the Redeemer's love will overcome all obstacles.

### CONVERSION AND LIBERATION

Evangelization aims at faith and conversion, the latter taking place as the fruit of the former. There must be a conversion of the whole man to God and not a mere intellectual exercise. A new being must result, one who already shares in the divine life and looks to its fruition in eternal life. This can only be achieved through the preaching of the Word and the reception of the Sacraments, especially the Eucharist - the greatest source of divine life.

Faith and conversion must transform human existence here and now. Conversion must result in "the generation of God's children in the Son and their maturing by virtue of the Holy Spirit". The individual and the Church must always be undergoing this process of conversion to God. At the same time it must be evangelizing the world. Only those who are truly converted to God can be called "liberated", for they alone can discern between good and evil and choose the good. Mere natural "liberation" can lead to moral slavery. Conversion has the power to liberate from such slavery, a power deriving from Christ's work of Redemption and confided to His Apostles and their successors. This liberation is not given to the individual for himself but for use in doing good.

### LIBERATION IN THE SOCIAL AND ECONOMIC SENSE

This may not concern the Church's mission directly but it is connected with the role of the Church in promoting justice and peace in the world and thus indirectly comes within the ambit of evangelization (see Social Encyclicals). Let us seek the true liberation (mentioned above) and insist in the dignity of the human person created in God's image and redeemed by Christ, in all areas of life.

### ETERNAL SALVATION AND HUMAN PROMOTION

The task of evangelization is intimately connected "with the hope of eternal life" (Titus 1/2), and hence the Church, a pilgrim in this world has an eschatological tendency and feels united with the heavenly Church. Individual Christians must give witness of their belief in the eternal life to which they are called by their behaviour here and now. This involves promotion of the best interests of man in this world and the Church has always proclaimed this truth. There is no dichotomy between seeking eternal salvation and at the same time seeking conditions for a truly human existence in this world. "God is love", and those who wish to witness to Christ must not only have but live love. Love of God and love for one's neighbour are inextricably linked. Our aim must be to see man for what he truly is and not according to what he possesses.

### CONCLUSION

The theological concept of evangelization though remaining essentially identical will be differently applied in the new Churches and in the Churches where Christianity is already many centuries old. Our notion of evangelization will also influence our relations with other Christians, with the followers of non-Christian religions and with non-believers. The experiences we have heard indicate that there are men everywhere who welcome salvation and encounter God in Christ and His Church. And everywhere Christ's mandate (Matt. 28/18) is fulfilled through the power of Christ's Spirit. To receive the full strength of that Spirit all evangelizers must resort in prayer to Mary, Mother of Jesus and of the entire People of God.

A CRITICAL LOOK AT THE SCHEMA BY MGR. ANGELO FERNANDES, AB. OF NEW DELHI, INDIA

The Archbishop found it gratifying that the document presented by the Cardinal highlighted the action of the Spirit in the world, even outside the visible Church. But, that granted, he found many defects in the paper.

1. The theology of Vatican II treating the Church as the primordial Sacrament has become obscured, and its function is reduced to preaching and giving the Sacraments. The Church as the sign of the union of man with God and of the unity of mankind is scarcely visible, as the old pre-Vatican II idea of the Church reasserts itself.
2. Evangelization seems to be reduced to preaching the Word, witnessing by life and administering the Sacraments.
3. There is no mention of the necessity of integrating inter-religious dialogue into the concept of Evangelization - though this idea figured largely in the earlier debate.
4. The eschatological aspect of the Church has been over-stressed to the neglect of the Church's obligation to respond to the call of humanity for justice, liberation and a truly human life in this world.
5. "Conversion" is limited to conversion to the Church rather than to God. This makes the document Church-centred instead of Christ-centred.
6. Ecumenism scarcely gets a mention though the Synod had come to see that "the mystery of the Church" was also to be found in other Christian Churches.
7. The worst omission is the absence of any real theology of the local Church, the importance of which the Synod had recognized. Hence there is no mention of pluriformity, different types of ministries or basic communities.
8. This document cannot stimulate the Fathers to seek to answer the crucial questions which the World is putting to the Church.

The Archbishop concluded by expressing the hope that the Synod would go beyond the document presented and reach out to those who are waiting to encounter the Lord.

AND A CRITICISM BY ARCHBISHOP THIANDOM OF SENEGAL

Archbishop Thiandom gave his full support to those African bishops who in the synod have called for the indigenisation of their Church, but he recognised this process could be beset by difficulties. He identified the three main features of indigenisation as the need for local church life to be centred in the Gospel, its Africanity and its hierarchical community with the Pope.



The archbishop defended the claim by Africans for more say in liturgy, theology and matters of Church organisation and discipline, and he opposed the notion that such a process of Africanisation of the Church meant that there was no further need for missionaries. In effect, he was arguing that Africanisation was not a form of racism, but a legitimate demand in accordance with both the Second Vatican Council and the spirit of decolonisation.

Missionaries were needed as cooperators with Africans, he said. Africanisation of the Church did not mean that Europeans would not be given positions of responsibility, but priority would be given to Africans in areas where Church personnel were available.

THE SYNOD DISCUSSION OF THE REPORT ON THE THEOLOGICAL ASPECT OF EVANGELIZATION (See 74/663)

The Fathers addressed themselves to the Report according to the themes contained therein. We have grouped them under general headings and tendencies, but of course individual speakers mentioned more than one topic.

1. The Promise of the Holy Spirit

Mgr Carter (Canada) dwelt on the Christian vision of the pluralism of our times. Its various dimensions emerged from:

- a) Pentecost: same Message, various tongues (culture)
- b) The Eucharist : people from various groups in one group; model of human brotherhood
- c) The Gospels: same faith in Christ, different angles (of first churches)
- d) the foundations of Christian Community: solidarity with the poor: salvation comes through these because it is here that brotherhood "happens".
- e) Prophecy: - this helps us overcome the temptation of forming exclusive groups.

The Church needs a strong central authority and a style of government which coordinates the creative energies of its People. But it also needs decentralization: the strength of the centre depends on that of the periphery and this is strong only to the extent that it feels trusted and recognized by the centre. This is why we make ours the pleas of the Asian and African Bishops for more leeway in adapting the Message to their cultures.

Mgr Tomasek (Czechoslovakia) explained how the Holy Spirit was the soul of evangelization:

- a) the call to the prophetic mission should be presented as such
- b) evangelization "happens" in lives permeated by the Spirit
- c) and this calls for prayer
- d) conversion, the aim of evangelization "happens" through communion with the Spirit.
- e) and thus the Gospel is always a novelty: it brings forth men renewed (converted) by the Spirit.

Total liberation cannot emerge from only political and economic factors.

Mgr Tzadua (Ethiopia) stressed the prophetic side of evangelization: witness to the Gospel, condemnation of evil, refusal to be silent - even at the cost of losing one's position. Magnanimity, humility, gentleness in method, wisdom, prudence and strength in doctrine.

Card. Duval (Algeria) declared that the theology of evangelization was based on faith in the omnipresent action of the Spirit in the consciences of individuals and groups. It should accept the doctrine of St Justin and the Alexandrian Father on the "seeds of the Word" sown in the universe. All has been created by and for Christ (Col 1).

The consequences:

- a) respect for the consciences of individuals has a supernatural base
- b) the first step in evangelization is to discern the fruits of the Spirit in these consciences and to draw up the list of the supernatural values found in other religions. The apostolate is the coming together of men who share hopes problems, duties and gifts received from God, and who seek to move together towards God.
- c) there is a visible and a spiritual Church. The latter is coextensive with mankind. The apostolate should recognize the fruits of the Spirit outside the visible Church which does not seek its interests but disinterestedly serves mankind. It is "extatica" (Paul VI, Synod 69) - i.e. living only if it moves out of itself in its relationships with Christ and with men.
- d) fraternal charity is a sign of the presence of the Spirit in the Church.

## 2. The Certainty of Faith

Patriarch Ignatius Peter XVI (Batanian) thought that it was perhaps time to tell theologians to respect the Magisterium. Confusion did not help evangelization.

Mgr. Doumith (Lebanon) highlighted two problems:

- a) a "credo" is as necessary as ever; faith is not a mere ideology but a gift of God and as such seems to imply obedience to a body of doctrine.
- b) if the first purpose of mission is to change the world, freeing it from political, economic and social oppression, then there would be little place for the eschatological side of salvation.

Mgr. Ablewicz (Poland) remarked that a model catechism was needed to clarify the concept of evangelization. And it should not contain too many secular objectives and services. We must not secularize the Gospel. Here verticalism was always more important than horizontalism. Evangelization involved not only a duty to proclaim but also a moral imperative to accept.

Mgr. Holland (U.K.) lamented the confusion which reigns in teaching the Faith. Bishops are often too silent. And yet, the Faith cannot be deduced from experience. It has to be "given" to it by some authority. This particularly affects youth.

Card. Staffa remarked that faith needed a base of certainty and objected to the fact that so many theologians go out of their way to propose evidently fallacious things (in Christology, ecclesiology etc.).

## 3. In communion with the Church

Card. Wright noted that the instruction of adults is today practically limited to the Sunday homily. It should be delivered in such a way as to:

- a) communicate the message of the whole Person of Christ
- b) refer to the core of the Faith: the Mystery of Christ
- c) relate to the life situation of the people.

The language should be Modern and note should be taken that biblical terms are not those of modern man.

Card. Garrone stated that :

- a) the revelation of Christ is inseparable from that of the Church, especially in the light of the witness of the Word, fellowship, Eucharist and prayer.
- b) sin is strangely absent from the working paper; it was not so in Christ's preaching.  
: Sin must be recognized and detected.

Card. Felici reminded the Synod that the Gospel is also an inspired book, that evangelization cannot "happen" without tradition and the Magisterium. The institutional side of the Church should come in, too - especially insofar as the Apostles were given the task of governing - besides those of evangelizing and sanctifying.

Mgr. Schlaster (Nicaragua) suggested that the final document be written in simple language and that it take note of liturgical singing, because this is appreciated by youth

Mgr. Arrieta Villalobos (Costarica) stated that the Church can count on Women Religious and the Laity in the current crisis. We would like Religious Institutes to train more of their members for evangelization. We should call in the laity with urgency for the same task.

#### 4. The World and Specific Cultures

Fr. Weakland stressed the need to bring together the unity of faith and the plurality of its expressions in local cultures. An answer:

- a) accept the whole, Risen Christ
- b) accept the fact that each culture will be "converted" by Gospel values
- c) accept the fact that neither Gospel nor local culture is static.

Plurality is a blessing as long as it reflects partial views of the same thing. Its various "parts" should be complementary rather than in opposition.

Patriarch Hakim noted that after the break with the East, the Catholic Church became Roman and this - with the absence of the missionary thrust in the Oriental Churches - inhibited its evangelization activity. Vat. II, however, has opened the way and we should :

- a) insert the Eastern Churches in the missionary movement, refusing to make rites an obstacle
- b) change our mentality as regards patterns of apostolate : many problems could find a solution in the Eastern Tradition
- c) combine, in our Message, Western thinking and Eastern spirituality
- d) not soft-pedal the Orthodox Churches in our ecumenism
- e) consider as positive the presence of Eastern Churches in Latin areas.

Mgr. Jenko (Yugoslavia) stressed that the Gospel was addressed to the will and to the heart, as well as to the mind. Modern man is successively conditioned by a) the family b) the school c) migration, d) public opinion e) secularism. Let us not add to this, theological confusion: as in chemical laboratories, freedom should be allowed to theologians, but on the market, we should only present what is tested and approved by the Magisterium.

Mgr. Schmitz (Perù) reminded the Synod of the historical, communitarian and cultural dimensions of evangelization. The first dimension :

- a) catches man as he lives now : in Perù, as he who claims the right "to be man".  
This is part of the salvific Plan of God. Salvation is not in contrast with Man's liberation but promotes it.



b) catches man in his social dimensions : in Peru Christians are led to the "compromise" with those oppressed by the injustice of the social order. This is the Kénosis of the Incarnation and Paschal Mystery of the Lord.

To evangelize is to proclaim and to work so that this proclamation changes the world. Card. Munoz-Vega (Ecuador) spoke of the functions of theology: explore and purify the sources of Revelation. It should also respond to current problems: secularization, liberation and the link between Christianity and local cultures. It should witness to unity and should ask for the help of other disciplines in communicating its findings. Patriarch Beltritti (Jerusalem) recommended prudence and moderation in adaptation and suggested that pilgrimages to the Holy Land could be organized in such a way as to promote evangelization.

Card. Taguchi (Japan) pointed to signs of the times in Japan: many are searching for meaning in life; many are reading the Bible; the quest for religiosity and harmony in Shintoism ; the conviction of the inadequacy of this life in Buddhism ; love of relatives and tradition in Confucianism.

Card. Doepfner (Germany) spoke about:

- a) the concept of the World in post-conciliar theology: the impression that science and technology would make man fully "master of his destiny" has given way to one of perplexity and anguish vis-à-vis the "mess" he made of them. This is where faith could come in. Secularization may not be irreversible.
- b) evangelization today has to :
  - take man in all his dimensions
  - affirm that God is the only guarantee of his dignity and happiness
  - strengthen the sense of guilt and consequent forgiveness
  - affirm that man wish regain his freedom only if he desires his excesses.

Mgr. Kuo (China) said that the Church is born of evangelization, that evangelization, above all, is born of witness. One sure way of evangelizing is acculturation: Chinese ideologies open the way to the faith. The signs: one God, moral precepts, quest for interior life.

Mgr. Zoa (Cameroon) informed the Synod that his priority was the indigenization and "rooting" of the Church in the whole Cameroon and this implied a mobilization of all the People of God. Care was being taken to strengthen local communities. Here the main responsibility of Priests was turning out to be the training of local leaders. Priests were thus becoming "itinerant" apostles.

## 5. Conversion and Liberation

Card. Kim (Korea) stated that primary evangelization was still valid in his area. The Church must exist not for itself but for the life of the world. In Asia it must present itself to youth and the poor as a community which offers itself to help solve man's problems. Evangelization will be effective when we reconcile all men, renew all things, demonstrating the power of the Resurrection by the advance of justice in the world.

Mgr. Padiyara (the Malabar) stressed the importance, in India, of preaching by our very lives. Sunday Catholics do not evangelize; neither do ostentatiously rich Catholics. We need people who seek to initiate Christ.

Bishops could be allowed to leave their offices, after five or ten years, in order to be able to devote themselves entirely to the ministry of the Word.

6. Development and Salvation

Mgr. Benitez Avalos (Paraguay) stated that evangelization should be concerned with the whole domain of faith. It should thus embrace catechesis. Its method should stimulate our talents for criticism and should sharpen our consciences. To respond to the needs of Latin America, it should be rooted in history, and it should free man from sin to lead him to Christ, today.

Card. Conway (Ireland) referred to signs that there will be a post-secularist age, when men will look for the meaning of life denied to them by secularism. In this vision, we should stress the eschatological side of the Gospel, fully aware that the earthly side - the struggle for justice and humanization - is no less essential (even if subordinate).

Card. Gray (Scotland) thought that the document should stress that :

- a) those who do not know Christ do not know God's love for men and hence do not know all about man's dignity; hence we should not be too optimistic about those who are outside the Church.
- b) salvation has a social dimension: we are saved "together", in community.
- c) God has a right to be recognized and honoured by men and the Church must strive to achieve this end.

Card. Poma (Italy) referred to three crucial issues

- a) the ecclesial dimension of evangelization : the Church is subject of evangelization. It also guarantees its content through apostolic succession and communion.
- b) the place of theology in our commitment to evangelization: it helps sharpen our grasp of its content but only if it keeps contact with local situations; it decipheres the signs of the times.
- c) the links between evangelization and human development : these are rooted in Redemption, charity, justice.

Mgr. Trujillo (Latin America) highlighted links between Kingdom and Progress :

- a) the Church helps Progress by proclaiming the Gospel
- b) all progress happens because of the Risen Christ acting in history
- c) salvation starts here, in history, becomes personal, ends in the eschaton
- d) it becomes personal in our relationships with other men
- e) integral liberation aims at salvation (freedom from evil, identification with Christ)
- f) human liberation involves all dimensions of life
- g) in these, it means the activation of Redemption in the person and the group
- h) it is a response to the hopes of the people - especially of those who suffer.

In Latin America, we understand injustice as sin; the Gospel as a call to conversion and reconciliation; we see our main task as conscientization and the free proclamation of the Gospel. We refuse violence.

There are dangers:

- the Church becomes a service to Revolution
- use of Marxist analytical method
- dichotomic vision of society: two classes in struggle
- revolutionary movements are seen as the protagonists of the history of salvation
- theology as service to one class against another and as an instrument of revolt.

Card. Rosales (Philippines) stated that we have to come back to the fact that we preach the Crucified Christ, the only Mediator between God and Man.

He confirmed the common teaching on inter-Church communion, and human development.

He made a plea for a better understanding of popular religiosity and of local problems.

7. General Guidelines

Card. Arns (Brazil) offered a few guidelines :

- a) we should not be conditioned by any ideology
- b) youth is attracted by the Biblical trio : the struggle for justice, solidarity and peace
- c) the people are touched by goodness and understanding
- d) Christ frees us from sin - even from collective sin
- e) Salvation is proclaimed - in season and out of season ; by each and every baptized; every day of the week, every place. Church institutions should be preserved only if they help the Salvation of men.

REPORTS FROM THE LANGUAGE GROUPS

ENGLISH WORK GROUP "A"

- a) Primary Evangelization. This Synod should declare forcefully and unequivocally that the evangelization of those who have never known Christ continues to be an urgent necessity and duty of the entire Church. Evangelization is carried out primarily by Christ becoming incarnate in individuals and groups who, having accepted and adhered to Christ and His Gospel, exercise a direct missionary role by penetrating the society in which they live as a leaven. The proclamation of the Gospel by word and example, by overcoming both personal and social sin, by promoting total human development, and by encouraging positive human values as a road to Christ is the duty of every Christian.

There must be mutual support among all the local Churches because they are all in need of one another regardless of what their actual condition may be.

- b) The local Church. While the term "local Church", in its strict sense, means the diocese, it may also be used in a broader sense to designate the Church in a given nation or region. While there must be an essential and visible unity within the Church, there also is and must be a true pluriformity because of profound cultural differences which exist. As stated in Christus Dominus local Bishops have the right and authority to provide adequately for the pastoral needs of their dioceses.
- c) Youth. The Evangelization of Youth is of such importance that it should be considered in conjunction with the family. Adults, without abjuring or compromising their own convictions and perspective, must try to understand young people, show genuine concern for their problems and aspirations, help them to see that the Christ whom they are seeking and the Gospel values they cherish can be found in the Church. Youth must be evangelizers in their own right, both among their own peers and others.
- d) The pastoral care of non-practicing Catholics. There has been a decline in the practice of the faith, although it seems to be greater in the more industrialized and urban areas than elsewhere. The causes of the decline are many: secularism, permissiveness, the erosion of family life, the breakdown of the closed society in which many Catholics lived in the past, a misunderstanding of what freedom of conscience means, etc. To obviate this, the Church must involve herself in: (a) the formation of a more mature faith and the development of a more intense prayer life at all levels in the Church; (b) leading the lapsed to see that truly human values are fulfilled in Christian life.
- e) The family. Intensive pastoral care must be provided for the family as the basic unit of society.

ENGLISH WORK GROUP "B"

- 1) Interior life. From its very nature, namely collaboration with Christ in the promotion of God's Kingdom, it is obvious that Evangelization is impossible without a genuine interior life, characterised by a spirit of contemplation. This spirit of contemplation,



however, must relate to the community and its needs, to the needs and aspirations especially of young people, both in regard to prayer and concern for the poor and for social justice and reconciliation.

If youth will not come to our eucharistic celebration we must seek him out by sending men and women of prayer who can nurture the Faith he has. The thirst for community leaders trained in spiritual theology, and constantly available guidance and spiritual direction. Obstacles to conversion can be found also in some institutions and practices of the Church which must work tirelessly at its own renewal. In this regard, Bishops must give the lead striving to grow in the spirit of contemplation, community concern, and care for the needy with special application to their fraternal relations with their priests.

- 2) Missionary evangelization. Though attitudes to missionary evangelization have changed, (a shift from the former idea of saving individual souls, greater respect for other religious beliefs and freedom of conscience, missionary evangelization remains as necessary as ever. As long as people do not know Christ, they must be given the opportunity of hearing the Good News. The motivation for missionary evangelization must be an urgent desire to work for God's glory, to cooperate in making known the mystery of Christ and realising God's plan, to elevate and unite all mankind in Him. It must be founded on the conviction that the best way to keep the faith is to share it with others. Methods of missionary evangelization must be reconsidered and serious thought must be given to the creative as soon as possible, under God's guidance of self-ministering, self-supporting and self-propagating local communities.
- 3) The local Church. Though for reasons derived from episcopal ministry and canon law, there is a tendency to identify the local Church with the diocese, a more flexible approach is recommended in which the term "local Church" can be applied to any ecclesial community below the level of the universal Church, provided it has special characteristics and a certain cohesion, besides the means necessary for survival and growth. Because of varieties of human culture (which, in virtue of the sacramental principle must be reflected in the life of the Church), pluriformity should normally appear in theology (which relates to life), in methods of evangelising and catechising, in liturgical expression, in forms of ministry, and administration. There are many areas in which local Churches can and should take the initiative. In such areas there should be honest dialogue between local Churches and the Holy See.
- 4) Situation of Man and Evangelization. Christian liberation should lead to a better quality of human life together with an opening to transcendental reality. Liberation from sin essentially contains liberation also from the social and political consequences of sin. Those who wish to promote liberation ought to bring Christian principles to the heart of their every action and institution. It remains true that in authentic evangelization there can be no dichotomy between the service of God and the service of man.

ENGLISH GROUP "C"

The group considered it opportune to accept without any discussion whatsoever the ensemble of interventions and syntheses from the first part of the Synodal document. That position was suggested by the conviction that both interventions and syntheses should reflect effective experience in matters of evangelization and that thus it would be the task of the Group to passon immediately to evaluating problems so as to formulate suggestions and practical proposals regarding problems brought out by the evangelisation experience illustrated by the individual Fathers.

The work group then attended to some questions concerning the theme of the "local Church" in so far as it is of particular interest to the members of the group and in so far as it is connected with the themes of "basic community", "pastoral care" and "non-practicing Catholics".

Given that the term "local Church" is somewhat ambiguous, the Group adopted in its place the expression "particular Church" intending this in the light of the conciliar decree "Christus Dominus".

It was agreed that it is necessary to adapt some aspects of the life and activities of the Church to particular needs of individual peoples and of various cultures without nevertheless prejudicing the universality and the immutability of the faith of the Church. The group brought out the need for an opportune application of the principle of subsidiarity to all the problems inherent in the culture, customs and the traditions of different peoples who are to be evangelised. This can be facilitated through a harmonious balance between the exercise of authority of the particular Church, as was provided for in the decree on the Eastern Churches.

In the light of these premises the group advanced some practical suggestions, replying concretely to individual questions on the liturgy, ecclesiastical discipline (from constitutional law to common and particular law), the catechesis, ministries and orders.

"Basic Communities" present very different characteristics from place to place; any general rule concerning them risks creating confusion. They should be encouraged as long as they move within the ecclesial community and in close communion with the episcopate.

Without claiming to offer a panacea to all problems, the work group appeals to all those who have pastoral tasks in the Church -- to bishops, priests, religious and nuns -- to commit themselves to restoring the Church to the image of the poor and merciful Christ, the humble servant, full of concern for man's needs and eternal salvation.

FRENCH WORK GROUP "A"1. Evangelization of the young

- A - Proposal regarding the facts. a) It is not necessary to exaggerate the difficulties of today's young. They are not universal and then again youth presents many positive elements. b) They want their problems to be solved in a suitable key and not with an adult mentality. c) They doubt the authenticity of the structures and

the sincerity of adults. d) They request the Church to pay close attention to their researches but expect the Church to reaffirm her own certainties. e) They wish the Bishops to give, more than the doctrine of the faith, the witness of it in their personal lives.

- B- Suggestions advanced in the form of pastoral propositions. Right from the outset the youth pastoral must be based on the values which they most esteem and consider genuine: authenticity, altruism, generosity, the quest for justice... The whole ecclesial community must welcome these young people -- and in the first place by adults with understanding and by passing on their own experiences. Young people should be stimulated to be evangelizers, each according to his abilities. It goes without saying that families, the schools, especially Catholic schools, youth associations, should follow their activities. Audio-visual methods, sports and holidays should be used more. Special attention should be paid to young immigrant groups.

## II. Non-practicing Catholics

- A. As regards the reasons which explain why some Christians have lapsed from liturgical and sacramental practice, the following was brought out: 1) if some have lost their faith, others demonstrate disaffection towards the Church, and especially towards worship. 2) Many are disturbed by the confusion of ideas and by very generalised doubt. 3) Others have lost the sense of the sacred under the influence of secularism while still others have retained certain affection for the sacred content of their own pagan traditions. 4) It was recalled that man is born a pagan and is always in need of evangelization.
- B. Some proposals to remedy this. 1) first place should be given to Evangelization and personal contact with the Lord Himself should be intensified. 2) greater care should be taken in preparation for the sacraments with the joint help of young people and adults, with a sense of responsibility but without taking up too much time. 3) The importance of the mass media offers the opportunity to ask the Synod to proclaim solemnly the urgency and the necessity of this new way of evangelization. 4) That Bishops take up their responsibility in this area in regard to use of the social communications media destined for evangelization. 5) The ancient Churches should help the new Churches to prepare competent personnel and provide the technical possibilities of access to the mass-media. In the name of social justice it will be necessary to ask for access to the mass-media to serve the public in those regions in which access to the Church is totally denied.

## III. Interior Life

- A. Prayer. 1) The spirit of prayer authenticates evangelization because it shows forth its divine origin. It is not just a dialogue between the individual and God but a radical act of evangelization. 2) The Synod exhorts priests to continuously increase the fervour of their lives through a deeper communion in private and community prayer.

- B. Regarding conversion. Special attention is drawn to the obligation to give a greater witness of poverty, and to have greater faith in Divine Providence in a period of hedonism and headlong pursuit of earthly goods. A further recommendation to the Bishops is that of evangelical serenity which keeps them from being overpowered by pressure groups (public pressure, theological currents). Finally, it was hoped that Bishops would always have a total disponibility toward everyone.

#### FRENCH WORK GROUP "B"

- 1) The local or rather the "particular" Church. It is the one which exercises evangelical service in a particular human community, in communion with all the other particular Churches which constitute the Universal Church. Its task is to incarnate the Gospel in the culture and in the mentality of the concrete community in which it operates, in such a way that the fundamental unity of faith, of cult and of discipline can be expressed by every people in its own particular manner.
- The diversity of situations brings with it an equally great diversity of practical attitudes. Therefore, in reference to the prescriptions of the Council (already carried out in part) it is asked that the exercise of the Bishops' ordinary, proper and immediate power be acknowledged, and that reservations be resorted to only in case of absolute necessity. In addition it is requested that acknowledgement be given to the local episcopates' right to stimulate the formation of a theology truly adapted to the local culture (for example, African, Asian etc.); that there be greater liberty of adaptation and creation in the liturgical and disciplinary field (for example, in the setting up of new ministries, in the method of appointing bishops, etc.) always excepting unity in necessary and essential things; that all their own rights be restored to the Oriental Synods and that greater personal jurisdiction be recognised for patriarchs and archbishops regarding their faithful who are resident outside their own territory as well as with the right to eventually create new parishes for them, to erect new eparchies or exarchies, nominating bishops, etc.

All this would make catholicity and with it the unity of the Church, of which the Church of Rome is guardian, appear better.

- 2) Dialogue and evangelization. Despite the major or minor difficulties which it presents at different levels, dialogue with other Christians can help Catholics to find a profound awareness of some aspects of the Gospel.

Dialogue with non-Christian religions is often difficult, but not impossible, especially where youth is concerned. To the sincere and respectful recognition of the latter's positive values and their religious experiences (from which the action of the Holy Spirit which addresses them towards Christ and towards salvation is not extraneous) there is added the witness of life, especially by the pastors whose outer appearances of power, wealth and prestige can constitute a real obstacle.

Dialogue with atheists and non-believers is always possible as one is mostly dealing with anticlericals who nurture sincere aspirations towards some kind of absolute and towards a fuller value of human life. A common meeting ground could be the recognition of human values (dignity, liberty, justice, etc.) and joint work in favour of mankind.



Dialogue with Marxists is often difficult because of their ideas on the nature of religion. Nevertheless there are different concrete forms of Marxism which go from the persecution or the instrumentalisation of religion to more open forms of toleration (sometimes not without their dangers). It is necessary to bring out some of the things we have in common such as love of justice, the desire to help the poor, etc. Those among them who sincerely dedicate themselves to such activities are already searching for Christ even without knowing it.

- 3) Liberation and Evangelization. Christ liberated us from sin and from both personal and social injustice. Evangelization therefore necessarily includes announcement of economic and social liberation. Unfortunately, especially during the era of colonisation, many preachers seem to have ignored that aspect. The result was that religion ended up appearing as a tool of those who sought power in an unjust social order. A true opiate of the people.

The forces of liberation are often exposed to the danger (far from new, it should be noted) of a certain temporal sort of salvation and politicisation which stresses only Christ's human aspects while relegating the vertical and Trinitarian dimension of the Incarnation to the background. Today, in addition to the temptation to link the Church with a specific political power or ideology there is another danger, no less serious: that of satisfying public opinion.

For Christians the peaceful struggle in favour of liberation is a duty, whether it be in the Third World against the socio-economic oppression of colonial structures or in the Second World where under communist regimes there is oppression on the spiritual, ideological, religious and moral planes -- oppression which all too often goes unmentioned for fear of public opinion.

- 4) Evangelization of Youth. The Synod should concern itself in a special way with this problem. The Church must strive to understand the difficult conditions of youth today getting rid of some elements (even such things as are only supposed or apparent) which alienate young people from us and make sincere dialogue more difficult. In recognising the valid aspirations of youth the Church must show herself as not constituting an obstacle to the attainment of Christ. The Church must continually pay greater attention to youth, to the poor, to the oppressed; it must renew whatever in its image can deform the image of that poor and free Christ who was the servant of all mankind.

#### FRENCH WORK GROUP "C"

- 1) Interior life. The growing need for prayer and interior life which is noted -- in different forms -- in the Church today, does not have the same significance everywhere. In Africa it is rather a progress towards a more personal Christian life; in the West it is a spiritual reawakening and a reaction to secularised and materialistic civilisation, etc. These are consoling signs of the Holy Spirit's action.

The Synod must therefore invite all levels of the people of God to the spiritual renewal the Pope has proposed for the Holy Year. This point is of the greatest importance for the future of the priesthood and of the religious life as new vocations can spring from prayer communities.

Notwithstanding the real progress already made, the work of conversion or renewal promoted by the Council has not yet had an influence in the actions and behaviour of some ecclesiastical institutions or personnel. This discredits them and is an obstacle to evangelization.

On the other hand, especially among the young, there is no lack of signs of aspiring towards sincere conversion: the desire to find an authentic witness of life, the aspiration towards justice and greater involvement by the Church in favour of the poor; the desire for bishops and priests to be truly men of God and for their lives, like that of their communities and institutions, to be marked by modesty, simplicity and disponibility; the desire to assume greater responsibility; the longing for the effective solidarity of Christians with their co-nationals and in the international field in development projects, etc.

- 2) The local Church. It is hoped that the work of adaptation initiated by the Council in the liturgical, catechetical, theological, pastoral, and disciplinary fields will be continued in the local churches with reference to their particular conditions and their need to strengthen their own personality. On the part of the local Church it is required that, in close union with their Bishops, the Christian communities should decide what elements must be maintained and what must be changed to ensure a living bond between the Gospel and local traditions. For this reason the local churches must show themselves to be highly responsible, creative and courageous. The more pluralism extends, the more necessary it is to strengthen bonds in essential matters with the other Churches, with the Pope and with the Holy See.

What is required from the other Churches is solidarity between the new Churches and the older Churches and this can also be pursued in new ways. It is desired that the Holy See should intervene in general questions and not in particular ones for which local pastors who stimulate zeal and initiatives by exercising their mission in nourishing communion in the faith are the best judges.

As regards the ministers it was observed that it is fundamental to arouse authentic Christian communities which, nourished by the Gospel, will have more responsible members. Such communities are suited to promote and help the catechists, the animators of communities, etc.; they should moreover inspire their own ministries.

- 3) Dialogue with the other Churches. The division between Christians is undoubtedly scandalous and obstructs evangelization. Ecumenical dialogue seems to have suffered a slowing down, because of a kind of marginal ecumenism, working outside the institutions of the Church. The ecumenical movement can receive a new impulse by, among other things, affirming communion in Jesus Christ and in the Holy Spirit in all those who have believed and were called Christians for so many centuries, inviting them to possible common actions like the celebration of the Word, prayer, the pledge for justice and peace. It can also be helped by carrying out theological research on the significance of the ministry of communion with the Supreme Pontiff, as Bishop of Rome, Patriarch of the West and Pastor of the Universal Church. The problem is raised

as to whether the Eucharist is the end of or the way to unity; one would hope for greater liberty for the local churches in the matter of eucharistic hospitality, still with the necessary caution to avoid dangers of confusion.

#### GERMAN WORK GROUP

It was the unanimous opinion of the group that some of the problems submitted for the Circuli Minores to examine should be discussed elsewhere, perhaps at the International Theological Commission. The Synod for its part must base its conclusions more on theological principles than on a comparison of experiences which are most useful to illustrate the situational context.

The group centred its reflections on three of the ten subjects proposed: 1) The Interior Life. Noting the multiplication of aspirations favourable to certain forms of meditation, the group summarises its conclusions in a wide arc of observations: a) Evangelisation insists upon vivid "conversatio" with the personal God contemplated in His "mystery"; b) The Christian concept of meditation and prayer, stripped of any ambiguity, was specified; c) The Gospel demands the unity of the witness of the word and of life; d) The efficacy of the witness of faith presupposes personal "consecration" to the Gospel of Jesus Christ; e) Evangelisation must bring forth apostles who are ready to serve divine truth; f) Spiritual life must develop to a deep life of faith with the help of the mystagogical apprenticeship under the care of a spiritual Father and in pastoral colloquium. 2) The pastoral care of non-practising Catholics (Evangelisation and the Sacraments).

There are various shades to the worrying problem of those members of the faithful whose identification with the Church is only occasional or partial. Religious sociology is studying its new causes (refusal of the order of values proposed by the Church; the Church seems to smother freedom and remains involved in the general phenomenon of contestation; the life of the Church does not enrich personal life; the Church, too involved in her ecclesial problems does not reveal the salvific presence of Christ and of the Holy Spirit).

Evangelisation must therefore highlight the true nature and purpose of the Church whose centre is Christ who leads her on the paths of a ministry of service. Sacramental practice should be vivified by catechumenal evangelisation while the danger of intellectualisation will find its antidote in the teaching of the necessary "expressions" or visible and social realisations of the life of faith.

3) The evangelisation of the young. Young people, an evermore conspicuous part of the population who are disturbed by attacks of unrest and stimulating aspirations, must be evangelised and encouraged to become evangelisers in their own setting. Pastoral care will be devoted to this, using the collaboration of lay people. The creation of circles open to the experience of an active Christian life nourished by familiarity with the Sacred Scriptures must be encouraged.

Being the first steps of the maturation of the faith, young people will be understood with a spirit of "tolerance".

The German language group strongly supports scholastic catechesis which is nevertheless to be carried out outside the schools. The Episcopal Conferences are asked to study the problem of the young seriously, to explore all the ways of dialogue, and to promote ecclesiastical works for young people. And perhaps it could be asked if a future Synod should not be entirely devoted to the young.

SPANISH WORK GROUP "A"

The basic community. The Synod considers that among the multiple daily manifestations of Christian life the basic ecclesial communities have a specific apostolic value. They can, moreover, be an effective instrument for evangelisation in the proclamation of the Word of salvation, in Christian testimony and in sacramental life...

Because basic ecclesial communities can be considered such, it is necessary that they form a group bound by fraternal ties, animated by the proposal to live the Christian life, so as to manifest themselves as a living body. Living in the Spirit of Christ, they must be integrated into the local Church, opened to the Universal Church, in sincere communion with the pastors. They must also be nourished by the Word of God and by the Eucharist and be persevering in prayer. Such communities must have special pastoral care in order to be truly the leaven of Christian life.

Evangelisation of the young. In recent years the ecclesial community recorded many difficulties coming from young people who very often took an active part in the so-called "contestation" against society and its organisation. The Church is called upon to give an interpretation, in the light of the Gospel, to the profound changes in the last decades. It must act and speak in such a way as to present to the man of today (and above all to the young) the image of Christ, poor, humble, suffering, and also risen again and glorious. Many values are to be found in young people. Among such values there are some directed at the transcendent. Many seek Christ, but not always within the Church.

Pastors are exhorted to pay special attention to the formation of those who will later engage in youth ministry. And parents especially are also exhorted -- as are priests religious and lay people -- not to forget the importance of the apostolate among young people. They must provide the atmosphere conducive to leading youth to live a conscious Christian life in Christ. On their part, young people must become aware of their commitment in the Church toward evangelisation.



SPANISH WORK GROUP "B"

- 1) Interior life. The efficacy of evangelisation depends on the rectitude and intensity of the interior life, in which great space must be given to the Holy Spirit. The validity of this affirmation is proved by the efficacy of the witness of Christian life where Christians are denied freedom. The action of the Holy Spirit is also witnessed in charismatic manifestations for the edification of the community, manifestations which must not however diminish the evangelical demands. On the road of interior life all Christians need their Bishops' counsel, especially in the balance between personal prayer and community prayer.
- 2) The local Church. The group dealt with it in its accepted meaning of particular Church or diocese. It was considered that the Synod should recall some doctrinal principles on the local Church so that its prophetic activities could be better illuminated. These are the principles: the strict union of the particular Church with the universal Church; eschatological opening; incarnation in concrete historical and cultural circumstances; incarnation is realised in taking on genuine cultural values, in the increase of theology and liturgy, in legislative pluralism; the Church's missionary activity, no matter what its limits, cannot be described as simple colonialism.
- 3) The basic ecclesial community. Much was spoken of this, especially bringing out the great variety of experiences. The characteristic notes of their ecclesiality are: communion with the bishop, unity of faith in participation in the same Eucharist, opening up to the entire community. They must be inspired by missionary zeal. They should not be "ghettos" nor replace the parochial structure. The hierarchy must concern itself with assisting these communities by providing truly suitable ministers.
- 4) Popular religiousness. Focus must be put on the valid elements of such religiousness (trust in Providence, a transcendental sense of life, devotion to the Blessed Virgin, etc.) to impregnate it with other evangelical values such as: a paschal sense of life, the profound unity of man in Christ, full communion in the liturgy. The Synod must affirm that this religiousness must constitute the start of the evangelisation of the men of our times.
- 5) Human liberation and evangelisation. There are wide and positive experiences in this area but they nevertheless pose problems which are as follows: a) the danger of absorbing all Christian involvement in its temporal and political dimension. b) Sometimes political efficiency is assumed as a basic criterion of the Church's activities. c) There is sometimes the danger of bending a superficial faith to the norms of a materialistic, hedonistic society based on profit, etc. d) Some people, especially the young - but also priests and religious - feel the temptation to assume Marxism, as a method of social analysis, turning the faith into an ideology.

## SPANISH WORK GROUP "C"

### I - Popular Religiousness

1. It constitutes a valid initial basis for more profound evangelisation, but it requires purification and greater deepening.
2. Healthy pastoral pedagogy will intensify its positive aspects and sift out the negative ones. In that way the faithful can attain a greater awareness of revealed truth regarding God, Christ the Saviour and the Paschal Mystery of the Church.
3. Through a more accurate presentation of the Word of God, the baptised should be more deeply integrated into the life of Christ and of the Church. To that end, sacramental pastoral, the various catechumenates and catechesis can favour better participation.
4. In the present context of opposing currents and situations which can destroy popular religiousness, it is urgent to find evangelisers to give such values and dynamism and help them all toward the greatest respect of persons.

### II - Evangelisation and Liberation

1. Concerning the Church's commitment to man's total liberation, the group renews its faithfulness to the document on justice in the world (1971 Synod).
2. Evangelisation must educate Christians so that in the field of man's integral liberation they assume their responsibility according to their possibility, but ever in an evangelic spirit.
3. The Church's fidelity to her mission demands an effective synthesis between the Gospel and man's liberation. The danger of loss of faith will thus be avoided, along with the sequels wherein the Church can find herself being used as a political tool or for ideologies which espouse violence.
4. The announcement of the Gospel begins from the invitation to a conversion of heart. It reaches the spiritual transformation of individuals and surroundings however, according to the spirit of the Beatitudes.
5. The Church's liberating action signifies an option of hope for everyone, but with preference for the poor and the oppressed.

### III - Evangelisation and Youth

1. The Church must show its love for youth and must keep their positive disposition toward evangelisation in mind, avoiding every semblance of demagoguery.
2. Bishops must have direct and sincere dialogue with youth.
3. Youth must be formed by fraternal service to the poor.
4. It is necessary to help them so that their faith and Christian commitment to apostolic life be made stronger.
5. The fact that they are attuned to the socio-political reality will be taken into consideration and helped, yet always in the light of faith and healthy criticism.
6. In the education of youth, greater assistance must be given to the family and to Church-run schools. Likewise, there must be greater care given to catechesis and to promoting apostolic groups.
7. Above all, the Church should present an ever more evangelical and apostolic image, an image which is one of greater poverty, more missionary and more independent of human power. It should be seen moreover, as strenuously engaged in work for man's total liberation.

6. The Church's pastoral program for youth should be integrated in the context of its global pastoral.

#### 1V - Basic Ecclesial Communities

1. Basic Ecclesial Communities correspond to a pastoral option taken in full awareness of that communitary dimension inherent in both the faith and Christian civilisation. Such communities should operate in union with the hierarchy.
2. It is hoped that the hierarchy on its part favours and helps them too.
3. If basic communities receive that kind of help they will reproduce the image of Christ as described by the Acts of the Apostles.
4. It would appear opportune to impart pastoral orientations regarding the nature of such communities.

#### ITALIAN WORK GROUP

- 1) Interior Life. The growing aspiration for the interior life (even if sometimes in ambiguous or emotional forms) also displays openness to a Christian life which is more radical, but which must be proposed with clarity, courage and trust. Interior life must not be an escape from reality but an opening up to an illuminating and dynamic faith; it is necessary to pay attention to training in prayer and asceticism in the spirit of the Desert Fathers.
- 2) The credibility of the Church and the witness of Christians. To the fascination proper to the Gospel preached in its entirety there must be added the personal and community witness of Christians and of the Church. This ecclesial witness must also be exercised in commitment to human promotion. To be effective, it requires certainty in the faith, security and unity in doctrine; the faithful and non-believers alike demand it and it is therefore necessary to remind all those who are responsible for evangelisation to uphold unity in the faith and fidelity to the Magisterium in theological research, in teaching, in catechesis, in the use of the mass-media.
- 3) Non-practising Catholics and popular religiousness. The question of non-practising Catholics is a very serious problem in the western world, as they are exposed to all the dangers of secularism, religious indifference and to the complete abandonment of the faith. It is therefore urgent to have evangelisation within the Church itself. Such work of recovery requires the taking up once more of catechetical institutions in various forms.

The different forms of popular religiousness - valid in themselves and useful to the faith and in accordance with the nature of man - should not be judged a priori in a negative sense but must be encouraged and promoted, purifying them of eventual elements which are irreconcilable with the true profession of faith and Christian piety.

- 4) The young. The positive values of which they are the bearers, their attempts to mature, their integration into social life, their willingness to sacrifice themselves and to serve etc., must be recognised. But it must not be forgotten that - because of their age and the context in which they live - they are also bearers, sometimes in extreme forms, of the shortcomings and deviations of modern secularised culture.

They should be listened to; the Gospel should be presented to them without compromise or adaptations; they should be educated towards responsibility entrusting them with specific

operational tasks in the Church and society: As regards "basic communities" and their positive aspects some dangers and drawbacks were brought out; to avoid any misunderstanding it would be better to call them "small communities", insisting by their opening to true and concrete communion with the Bishop and with the diocesan presbytery, and through their insertion, in a spirit of service, in the wider parochial community, always open to the needs of the Universal Church.

5) Intellectuals and culture. Efforts must be intensified to penetrate modern culture which is characterised by all-pervading and purely earthly anthropocentrism-- man-centredness.

The presence of Catholics in the cultural and intellectual world is therefore required. That means, therefore, promoting and supporting centres of research and of cultural preparation, the formation and support of intellectuals (priests and lay people), the possibility and access to teaching and to the use of the mass-media for truthful public information, in the exercise and in the defence of the dignity and rights of the human person. In the Church's pastoral initiatives, institutional and individual dialogue with intellectuals who do not believe must be given its rightful place.

6) The particular Church and the young Churches. Every particular Church of ancient constitution must promote the missionary spirit and activities with practical initiatives. It is hoped that there will be the bringing into force of the Council's dispositions for the young Churches to save and assume the values to be found in the ancient cultures of their countries.

#### LATIN WORK GROUP

1) Interior Life. It was stressed that the interiority of Christians and evangelisers be such that it could open the way to the Spirit and constitute a personal witness to the truth.

2) Local or particular Churches. The group asked that there be a clarification of terms. The Fathers nevertheless think that the traditional terminology should be kept and that one should speak of particular Churches only in reference to the Universal Church. The particular Churches can in fact accept for the preaching of the Gospel elements of the culture, of the history, of the people's tradition, provided that the preaching of the evangelical doctrine, the institution of the Eucharist and of the Sacraments, and hierarchical unity with the Universal Church are faithfully preserved.

3) Basic Communities. The Fathers wish to have clarification of such terms as "basic community", "reflection and prayer groups", "spontaneous groups", etc., in order to be able to establish what in practice is useful about these groups.

Christians have the right to unite in groups and the hierarchy must make provision for these associations provided they lead a truly Christian life.

4) Popular Religiousness. Understood as an arrangement, nurtured by faith and charity and in line with healthy tradition, it must be preserved and encouraged even if it has assumed some external forms which are connected to circumstances of time and place. Liturgical prescriptions should be adapted to such forms under the guidance of the Bishops.

If instead one means by popular religiousness, forms of syncretism, of superstition or of elements which are incompatible with true religion, it is clear that it must be duly amended. (5) The liberation of Man. Liberation from political, economic, cultural and other oppression is impossible if it is not based on the liberation from sin brought by Christ, which remains the prime objective of evangelisation.