

74 n. 34

Rome, 25 Oct. 1974

THE SYNOD

So the Draft Document has died the death, and its passing, we are sure, is mourned by very few. However, we include a summary of it, since it is at least of historical interest. We all hope the Presidential Commission and its advisers will come up with something more substantial and above all more inspiring. As for the rest, we continue with out documentation of the Synod activities.

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COMING EVENTS

EXECUTIVE COMMITTEE	28 OCTOBER 1974	4 pm	ICM GENERALATE
COMMUNICATIONS GROUP	5 NOVEMBER 1974	4 pm	SEDOS SECRETARIAT

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ANNOUNCEMENT:

We have at present a vacancy for a clerk-typist at the Secretariat. If you know of anyone interested in the job would you please get in touch with us? Salary: Lit. 1.342.000 per annum.

Yours sincerely,  
Fr. Leonzio BANO, FSCJ.

EVANGELIZATION TODAYREPORT ON THE 1974 SYNOD N° 4

1. The deadlock which developed ~~last~~ week could help us all re-discover the identity of the Synod and, consequently, derive from it that kind of inspiration which we can rightfully expect. The Synod had before it two draft statements which, more or less, expressed its two main currents. The steering commission which was supposed to decide on the shape of the final document met on Wednesday and Friday but failed to achieve consensus. And so it created a sub-committee to hammer out ideas for the final spurt. Meanwhile, the Synod went on with business about the new Canon Law and about its own internal workings.
2. The failure to achieve consensus could give us the clue to the identity of the Synod. If it is supposed to offer the Pope ideas about the state of the Church, should it be expected to achieve consensus? Is not difference of opinion an aspect of the state of the Church today? Would not the objective, comprehensive report of its transactions be a more honest expression of its function than, an unanimous (diluted) compromise?
3. After all, the Synod (despite our stubbornness to expect the contrary) is not supposed to formulate strategy or policy for the Church. But it is supposed to offer ideas for both to the Pope.
4. In this sense, the Synod can never end in a deadlock. Of course, it can disappoint us - as, indeed, this Synod did (see 74/ 660). It leaves us, in SEDOS, with the same feeling our Mission Theology Symposium left us in 1969. This had convened the major theologians to discuss the same theme (more or less). Incidentally, the two hidden stars of this Synod - Amalorpavadass and Grasso - were among those who had come. The Theologians, of course, disagreed and wandered all over the place and in the end were only willing to endorse a tiny document. But we then asked Fr. J. Power S.M.A. to put the ideas the meeting had generated into a book which could help missionaries in the field. I think the Synod, like a Symposium can only produce food for thought. Our disappointment will start when we fail to think about how to translate its concepts into guidelines for action. In 1969, we knew we could depend on the theologians only to a certain extent. In 1974 we know just how far the People of God can depend on the Bishops in Synod. After all, it is wrong to expect from them what only the Spirit of Christ can give.
5. Last week was rich in insights. It emerged for example, that, in fact, the UISG, through Sisters Linscott and Goncalvez, have moved closer to the nerve centre of the Synod than any one of the 10 USG men! As experts, the ladies had found themselves on the strategic steering committee. The Spirit certainly gave them their own back!
6. It also emerged that the production chain of the Synod became so entangled that the missing linkage we deplored in Report 3 really upset some Fathers. Patriarch Hakim did not like the idea of listening to 80, 8 minute unconnected speeches. We had great difficulty in putting the contributions in some order - as pages 74/ 692 --- 699 - of this report show. Again, we were amazed how the topic of primary evangelization and of its



principal practitioners - missionaries and their Institutes - were mentioned all over the place in the Aula interventions and the group discussions, but found no place in the final synthesis and the final list of key topics. Somebody must have been steering away from such dangerous waters? Was it the Spirit? It would be useful for us to know because none of us would like to go on with a job he is not excited about.

7. In a way our objective look at the facts of the Synod leads to the same conclusion we reached above. The Synod has sown. It could not attend to the seed, cultivate it and help it grow to maturity. That is for us to do now - after the Synod. And "us" also means the members of the Sedos Group.
8. We are including, in this week's documentation a summary of the draft statement which was rejected on Tuesday 22, 1974, in order to "document" the above points (and those made in our third report). Card. Wojtyla's synthesis of the theological debate, presented last week, should have been a clear indication of the way the Synod was being steered. Indeed, the group reports show how far they were conditioned by this synthesis.
9. For these who, like us, have taken the Synod seriously, its contribution will be found in its input. We have done our best to obtain, for our documentation services, as many full texts of the individual interventions as we could and these are available for the member Generalates. As an illustration of the wealth these include, we are also including a full summary of Fr. Van Asten's written intervention, which takes the line of a development of the original idea of the cross cultural missionary and - his Institute - from the "one way" (old to young or virgin communities) to "all way" mission.
10. Incidentally, it is useful to note that this idea of the cross cultural missionary, which we somehow incarnate, was practically absent from the rejected draft.

Summary of the draft document presented on Tuesday, Oct 22.

Intro: Essential that the Church goes to modern man, who

- often lives in less than decent conditions
- questions evangelizations (from inside and outside the Christian group)(I-3)

Part I - accepted by 143 to 47. Nature of evangelization as the service of the Gospel, offered by the Church.

- a) The Holy Spirit's work, especially to help us discern his signs. (4-6)
- b) Christ the Lord is the centre of evangelization and we must activate His plan for salvation (7-9).
- c) The Church is the sacrament of salvation, continues the Incarnation. It is often rejected as an institution, especially by youth and the working class. It confesses its guilt. But we must not separate Christ from it (10-11).
- d) The Church must continually be converted. Interior life must be developed through prayer and Bible reading (12-13).
- e) Witness is part of evangelization, especially in the family and in our jobs. It must be both personal and communitarian - and includes poverty (14-15).
- f) Preaching is the core of evangelization and the main duty of the Church must be integral and adapted (16-17).
- g) Ways of transmitting the Gospel integrity in adaptation of our catechesis (18-19)
- h) Place of the media (20)/

Part II - rejected by 95 votes to 82 - Evangelization and human development

Liberation : evangelization tends to definitive salvation in the heavenly life but this should not alienate men from their earthly duties - especially to increase, in faith, the happiness of all men. Though the building of a better world is not an essential part of salvation, Christians must collaborate for liberation enriching it with the Gospel dimension (21-23)

Human rights: we must work for these, especially for religious freedom and freedom from racial and economic discrimination

Part III - rejected by 124 to 65 votes - Categories which are questioning the Church Today

1. Among Christians:

- a) Local churches in their rightful quest for indigenization (25)

- b) Popular religiosity - with its many valid points (26)
- c) Non practising Christians could be reached through more thorough preparation for the Sacraments (27).
- d) Youth should be invited to join in the evangelization work of the Church (28)
- e) Workers could be reached through ad-hoc associations (29)
- f) Women - religious and lay - must be given their rightful place in the Church (30)
- g) Christian families are primary cells (31)
- h) Small Communities are promising but should be opened up to other groups (32)
- i) Ecumenism must be promoted further.

Part IV - rejected by 107 votes to 82 - Evangelization is the work of the whole Church.

- a) But first of the Pope, Bishops, Priests and deacons (37).
- b) And of men and women Religious who witness to the possibility, today, of radically living the Gospel (38). Especially contemplatives and secular institutes.
- c) Also of theologians and intellectuals - who, however, have to be careful (34).
- d) And of laymen (40).
- e) In parishes (catechesis) and schools (education) (41).
- f) Synod confirms its commitment to missionary activity which, today, has reached huge proportions. The mandate is addressed to all members of the Church. It shares the life of Christ, his light (to interpret history), his power (to give human efforts the dynamism of charity) (42).

**Conclusion:** Let there be a new Pentecost: the Lord is with us (43).

2. Among other groups

- a) Other religions harbour positive values and valid religious experience and dialogue with them must be intensified (34)
- b) The Secularized world shows positive sides. Negative sides are, denial of transcendence, indifference, hedonism. Still: faith remains a personal act (35).
- c) Atheism : we can reduce some of the difficulties but must always denounce violations of freedom (36).

W.C.C. SECRETARY'S HISTORIC ADDRESS TO SYNOD

The Caribbean-born general secretary, the Rev. Dr. Philip Potter, told the Synod, which is currently discussing the theme of the evangelisation of the modern world, that he was convinced that evangelisation could "only be conceived and carried out in an ecumenical perspective and fellowship". He also said that dialogue with the modern world by the Churches could be credible to unbelievers only if the Churches and Christians had learned to live in dialogue among themselves as a normal manner of existence. "The real issue," he said "is not to ask whether co-operation in evangelisation is possible between Roman Catholics and other Christians, but whether Christians of different confessions are so prepared to be exposed to each other, in faith and life, that they allow the Gospel to do its own explosive work in and through them. That is the ecumenical task and that is why evangelisation is essentially an ecumenical enterprise."

"The challenge facing the Churches is not that the modern world is unconcerned about their evangelistic message, but rather whether they are so renewed in their life and thought that they become a living witness to the integrity of the Gospel. The evangelising Churches need themselves to receive the good news and to let the Holy Spirit remake their life when and how he will..."

"In reality, evangelisation, renewal and unity are intimately related as the common calling of all the Churches. Evangelisation is the test of our ecumenical vocation. The crisis we are going through today is not so much a crisis of faith as a crisis of faithfulness of the whole people of God to what he has offered us of his grace in the crucified and risen Lord and in what he demands in the wisdom and power of his Holy Spirit." Earlier in this address, Dr. Potter spelled out two consequences for the evangelising Church: "First, evangelisation is not a strategy which can be worked out by a Synod of bishops, or by the World Council of Churches, or by a world fellowship of evangelicals. It takes place in a given place and with particular persons or groups. Therefore, the base of evangelisation is the local Church, the whole people of God in the community as they worship, live and work among people in a dialogue of solidarity..."

**PARTICULARITIES**

"Secondly, evangelisation which occurs in a given place and among people in their particularities must take into consideration the whole i.e. of the existence of the persons and groups. Word and act, proclamation and service, theology and praxis, contemplation and struggle, patient hope and urgent engagement are inextricably bound together as the proper rhythm of evangelisation." Much of what Dr. Potter had to say on salvation, on liberation, secularisation, youth and the local Church were recognised by the bishops as being similar to the issues which are being discussed in the Synod. Dr. Potter showed that the issues facing Geneva are not unsimilar to that facing Rome.

THE SYNOD DISCUSSION OF THE REPORT ON THE THEOLOGICAL ASPECT OF EVANGELISATION PART II

This week we have classified the spoken interventions under our own headings, as the Fathers did not always address themselves to the points made in the Report. Many commented on the language Group Reports.

# 1. The Evangelizing Agents

Card. Cooray of Sri Lanka noted that the "sensus fidelium" is not given by the few on the mass media ! Only Bishops can wield teaching authority - and only when in communion with the Pope and the college of Bishops.

Mgr. D'Rosaria of India said that the lack of esteem of some European theologians for missionary activity is having a negative effect on missionaries, who lose their enthusiasm. The Synod should expose the falsity of some theories.

The content of Church teaching should also be explained simply by the S.C. for the Doctrine of the Faith.

The new liturgy has disappointed many in India. Bishops Conferences should have more power to adapt.

Mgr. Zoa of the Cameroon. Vatican II established policies for Church renewal. This Synod must formulate strategies for bringing the Gospel to the hundreds of millions to whom it has not yet been announced or who have abandoned it.

We must mobilize the whole Church and in particular one of the categories of its members - the theologians.

Religious institutes are specifically asked to train for <sup>the</sup> Church theologians of the life of the spirit.

Another category: the pressmen. Dialogue with them is essential for evangelization today

Mgr. Picachy of India stressed the role of women, and the place of dialogue with men of other religious traditions, in evangelization. Both items have been practically passed over in silence by the groups.

Fr. Arrupe asked that the Synod recognize the work of Catholic universities for evangelization. Silence could be interpreted as lack of appreciation. Another crucial area is the "formation" of public opinion. The Church could help by:

- a) being open in giving news and honest
- b) quickly handing over its "stories"
- c) accepting criticism humbly and loyally
- d) understanding the special circumstances in which the press works.

Mgr. Gagnon of the Family Committee appealed for trust in the family. Some so called Christian nations contested its validity in the recent Population Conference.

Mgr. Trinh Van Can of Vietnam noted that children are often the bearers of evangelization. They link Church, Priest and Family. They convert adults.

Mgr. Legaré of Canada. The witness of ordinary Christians is decisive in modern evangelization. Training for this witness should be one of our very first priorities.

Mgr. Dorado of Spain. The evangelization of the modern world is dependent on the renewal of the contemporary Church. The witness of individual laymen and Priests must be backed by that of the community. The present crisis of the lay apostolate organizations may be due to a failure to hand over responsibilities to their members, especially if these are missionary responsibilities.

Mgr. Moreira Neves of the Council of the Laity. The role of the laity in the field of International Relations should be highlighted.

Mgr. Kabangu of Zaïre said that the Third World expects to see a sign of the sharing of material and spiritual things. Missionaries must now work in a new context, totally at the service of the local Church, signs of the solicitude of the universal Church. Aid given by the rich should come through the Bishops Conferences, not through the individual missionaries.

Mgr. D'Souza of India suggested that the concept of local church be clarified, perhaps by Bishops' conferences.

## 2. Attitudes of Those Agents

Card. Siri of Italy insisted on the role of the Spirit in evangelization, but noted that he does not ordinarily show himself in direct experience but, indirectly, in effects of his action within us. Only the ecclesiastical authority can authenticate a direct experience or charisma.

Mgr. Pironio of CELAM reminded the Synod that as the work of the Spirit, evangelization should be marked by joy and hope. The new man, who will emerge from conversion, faith, the Word and the Sacrament will be free, brotherly and just in community.

The three concerns of the small groups: contemplation, youth, liberation. A response is found in our acceptance of the work of the Spirit.

The content of the prophetic message: the marvels of God, the presence of Christ, the power of the Spirit, the coming of the Kingdom, the interpretation of history in the light of Salvation, the reading of the signs of the times in the light of faith, invitation to conversion.

Mgr. Gahamanyi of Rwanda pointed to the need to communicate the main items of the Christian message with firmness and courage. These are not dependent on current controversy and should be our main concern. He hoped that the final document would be oriented towards the evangelization of the poor and would stress the sacraments.

Mgr. Gatimu of Kenya stressed the need for coherence between faith and love. We are grateful for our missionaries. We are aware of current dangers: mass media, pornography, cinema and tourism. We ask Christian tourists to be sensitive. Our model should be Mary.

Mgr. Torella Cascante of Justitia et Pax declared that the need of love for justice was part and parcel of evangelization. Modern man is particularly sensitive to justice, peace and brotherhood. Only faith can produce joy and hope.

Mgr. Saverborn of Peru stressed the need of poverty, spiritual life and credibility in evangelization work.

Fr. Van Asten stressed the need for credibility - not only in individuals but in the image of the Church community.

Mgr. Rakotondravahatra of Madagascar hoped that the final document :

a) would express

the firm will of the Church to "be converted" before inviting others to conversion

b) would drop the form of a declaration, would abstain from putting the accent on doctrine - for the sake of dialogue

c) would not stress the dangers of new initiatives like core communities

Mgr. Dery of Ghana stated that man was renewed in Christ and the Church was the sign of this reality. Much depends on our capacity to live what we preach. Witness must be intelligible and dynamic. Cultural conversion must follow personal conversion to Christ. For Africans, who stress interpersonal relationships, the Gospel is above all, the discovery and acceptance of Christ.



Card. Gonzalez Martin of Spain thought that the slow-down of the evangelization thrust was due to lack of faith in Christians. In turn, this could be attributed to diminished interest in the Sacraments. Theologians should not bring to the public their disagreements, even when these are legitimate.

Mgr. Hurley of South Africa thought that the Gospel was often not heard because Pastors were silent. They did not know how to communicate. Their training could be improved by disciplines like pastoral theology and theology of the spiritual life. Much ground had to be covered before theology became geared to conversion and communication ! Let the final document be an instrument.

Card. Raimondi of the S.C for the Saints asked that the final document highlight holiness as the objective of evangelization. Missionaries will be beatified during Holy Year - and this is a sign that holiness is also the "method" of evangelization.

Mgr. Ijjas of Hungary informed the Synod that, within the established limits the faith can now be taught in his country and lamented the unjust criticism, often levelled at Bishops, as a veritable obstacle to evangelization.

Mgr. Chung Wan Ting of Malaysia wondered why so many who are interested in the Gospel decline to join the Church. Is it because what we say does not agree with what we are? Honesty is the best policy.

### 3. Whom to evangelize

Mgr. Castillo Lara of Venezuela spoke on :

a) the need for evangelization: billions had not heard the Gospel. How could the Synod renew the enthusiasm and trust of the "evangelizers"? We were not convinced that we must evangelize "at all costs".

b) freedom and liberation - but for the Church: we were prisoners in Marxist dictatorships of capitalist mass media, of certain theologians.

Mgr Sanchez of the Philippines stressed that the duty of Pastors was to bring the Gospel to the two thirds of humanity which does not know Christ and yet longs for peace and solidarity. The Church is the sign of the salvation and the instrument of the unity of this humanity.

Mgr. Padiyara of India lamented the fact that little was said, in the groups, about primary evangelization.

Card. Rossi of S.C. for Evangelization of the Peoples, pointed out that it would be absurd, for a Synod on Evangelization, to forget the first and basic duty of missionary evangelization / 10 years after the Council, we must see how Bishops have activated Ad Gentes. It is not a disappointment, because many things have improved. But we must push for communion among the Churches, where each receives as well as gives. His congregation would consider all suggestions made by the Synod.

Mgr. Hadisumarta of Indonesia urged dialogue with the whole community and especially with believers of other faiths. This means solidarity in the fight for human dignity. The Church exists to be the leaven and soul of society, renewing it in Christ and as such must "conscientize", working with and not only for the masses. Evangelization and human development complete one another.

Fr. Letayf declared that what distinguishes the Gospel from other religions was:

a) as regards Judaism and Islamism, the "coming of the Promise" in Jesus, the one "sent by God".

b) the Gospel teaches mysteries: the Incarnation, Trinity, Redemption, death and resurrection of Christ.

Catholics in Arab speaking countries should know the religions of their neighbours much better - and remember that the Word of God is not their monopoly.

Fr. Letayf, pointed to the positive ecumenic experiences of Eucharistic hospitality for youth.

As regards the sacraments of Penance and the Eucharist, could Catholics who live (as Africans say) in traditional and civil marriage be admitted?

Mgr. Trujillo of CELAM focused on dialogue with Marxists. Justice is here common ground. But not the class struggle and the specific "love" of justice and of the poor. The characteristic of the Christian is faith.

Mgr. Carter of Jamaica wondered how we could build the Kingdom among those who are not (and who will not be) Christians. a) By helping them live fully human lives, responding faithfully to God's plans for them. b) By proclaiming the truths declared by Christ. c) By our witness to charity.

Mgr. Gariola of Girba (Asia) reflected on the fact that, in the past, the conversion of knigs and leaders had proved useful. Wouldn't prudent collaboration, aimed at the strengthening of justice, be useful today?

Mgr. Quinn of the USA appealed for clearer thinking on how to reconcile the need of the Catholic Church with the Church reality of the separated brethren.

Mgr. Sangu of Tanzania thought that the family should be the first objective of current evangelization strategy. We must make more Christian modern social structures which suffocate the family - the first, authentic and natural core community.

Mgr. Clarizio of the Commission for Migrants and Tourists focused on the difficulties encountered by those who are obliged to live outside their culture. And yet the massive migrations offer new opportunities for evangelization in terms of dialogue, witness and relationships with men of other faiths and ideologies.

Mgr Florez of Peru pointed to lacunae in the group reports: workers, the different categories of "evangelizers", the specifics of mass media.

#### 4. Specificity (or core) of Evangelization.

Mgr Descamps of the Pontifical Biblical Commission offered the NT viewpoint of evangelisation:

- a) Its content: the coming of the Kingdom, i.e. God intervenes in the World, through Christ, offering men the beatitudes (= liberation). This includes things of this world but also values of a spiritual nature. We must remember, however, that there is also the other pole: the Cross. Christians are called to "complete" what is missing in the Passion of Christ. Suffering is an instrument of life and salvation. Preaching should include both life and death, both joy and sorrow.
- b) Its style: the enthusiasm, the personal witness of Christ and the Apostles.
- c) Its conditions (in the hearers) poverty of spirit, simplicity of children, trust in the Messiah and the Father. In short : faith.

This transcends human certainty to accept the "unbelievable" as real.

Mgr Contreras Navia of Chile noted that the specificity of the concept of evangelization was the offer of the true Word of God. (I Tess. 2, 13) Modern man craves for the witness of a community committed to serve man. This could be the Church. In a world where the option seems to be massive collectivism and sterile individualism, it could be a place of communion, where men can search for personal maturity and for growth in humanity.

Mgr Mensah of West Africa thought that one might not see the wood because of the trees if one loses sight of the fact that the aim of evangelization is that faith which justifies by establishing the Kingdom - our salvation and eternal life - within man. The link between life in Christ and human life is not always sufficiently clarified. Evangelization is therefore also a must for life here on earth: only through the Gospel can life acquire meaning.

Mgr Jataw of Nigeria stated that the core of evangelization was the preaching of the Gospel, itself based on the deposit of faith. Today one must stress human dignity, the holiness of marriage and of the family, and the social responsibilities of Christians. Mgr Thiandoum of Senegal. The novelty of the Gospel is perceived through the lives of those who accept it: that universal love, which manifests God's love.

Mgr Revollo Bravo of Columbia said that the Gospel was more than an ideology. It dissipates the mystery of Man. It is a serious fault to reduce it to a socio-political message. God's plan should be given priority. We must preach the whole Christ. And make Him the criterion for reading the signs of the times.

Card. Willebrands of the Secretariat for Christian Unity stressed:

- a) the intimate links between unity and evangelization
- b) the importance for dialogue, of a plurality of theological opinions and of freedom of expression within the paradigm of the Catholic faith.
- c) dialogue does not seem to be the cause of less "converts" from other Christian groups
- d) ecumenism is already evangelization.
- e) evangelization should be based more squarely on Scripture.
- f) the term "extra Ecclesiam" does not cover separated brethren.

Card. Jubany of Spain highlighted three partial emphases in the debate on evangelization

- a) dualistic: it is directed to persons rather than to structure, to the transcendent rather than to the temporal
- b) developmental: it gives priority to the temporal, dividing men into oppressors and oppressed.
- c) marxist: political option for socialism.

One must eliminate a) but stress transcendent, fraternal love, social justice, political involvement.

Liturgy should be considered as an "evangelization activity."

Mgr. Beras Rojas of S. Domingo noted that the Church should not be reduced to an instrument for moral, social and political objectives at the risk of losing its specificity as the continuator of the salvific work of Christ, in the Spirit.

Mgr Zazpe of Argentina showed that evangelization also called for planning, for closer scrutiny of ministries, persons and structures, sensitivity to history and to the signs of the times. The role of the Spirit should be made more evident: contemplation, here became crucial.

Also: the Cross was an essential dimension of evangelization, each members of the Church was called to evangelize.

Mgr. Wetter of Germany stated that the problem of evangelization was one of "evangelizers". These have to keep in mind that the Gospel does not derive its power from them or from the situation, but from itself.

Card. Suenens of Belgium thought that we could rediscover our identity around the truth that Christ is present and active in the Church. This is a pre-requisite to evangelization, Modern Christians cannot live as the heirs of a Christian past but must relive their conversion every day.

## 5. Nature of Evangelization Today

Fr. Lecuyer of the USG thought that we should clarify the presence of the Spirit in other religions in order not to disturb the faithful and the missionaries.

Values present in these religions are considered by some as simple intuitions of the human mind. Others, however, consider them as a preparation for the Gospel, as steps to the true faith. A third group goes further believing that in each religion there are supernatural elements, an integral part of revelation.

One hopes that the Synod could show the way for further clarification, that deeper studies on other religions be taken in hand, that the Secretariat for Non-Christian proceed with dialogue with them.

Card. Dearden of the USA clarified the concept of secularization. Its relevance to evangelization lies in the fact that it proposes a new vision of the world. The religious vision of life therefore, no longer has a monopoly.

This sharpens the specificity of the religious function: it throws light on the ultimate problems of life. Personal faith becomes more mature but more difficult to communicate.

Mgr Vial of France indicated three problem areas:

- a) link between liberation projects and Salvation through Jesus Christ.
- b) link between Christ and the evangelization task of the Church.
- c) criteria for checking the meaning and content of Faith.

As regards c) the problem is how to make Revelation novel and "eternal" in a secularized society. To many, grounded in the scientific tradition, faith no longer makes sense. It has lost its content. But there is an answer, to the question: why do we believe today? To discover the novelty of Revelation in Jesus and then to share it with men. It would be, however, to search for God and to speak about him in the "scientific" way. God meets us half way, in a gratuitous way. To accept God as "totally Others" is not evasion. Because He is in all. The secret: let us live as people who "really search for God".

Mgr. Vonderach of Switzerland suggested a few conclusions:

- a) the Synod could draw up a hierarchy of truths, the nucleus of a profession of faith for today, as also:
- b) priorities for action, based on criteria like
  - i) loyalty to the whole Gospel
  - ii) to the specific nature of the Church
  - iii) a careful reading of the signs of the times
  - iv) the needs of men (inside and outside the Church)
  - v) the principal problems of mankind and its religion
- c) adaptation of above to each category and culture.

Mgr. Matwo of W. Africa stated that we could know the effects but not the nature of conversion. It certainly involved a break, which brings new perfection to human values and, as in Christ, makes the convert a sign of contradiction.

## Development

Fr. Goossens of the USG stated that human development is based on faith in man, on interpersonal relationships, on community building. It can become evangelization because every act that creates a community of persons promotes the Kingdom. The Gospel gives human existence its ultimate meaning, making it pass from death to life.

Mgr Etchegary of France noted that a case should be made for human rights - especially when religious freedom is denied. He also stated that the economic crisis was linked to evangelization because it is fomented by egotism and social evil.

Card. Wyszynski of Poland pointed to monopoly of the mass media, exercised by atheistic propaganda. Human rights should be promoted by the Church. And it is not the competence of the State to form citizens in a "religion" without faith. It certainly should not use public money (given by believers) for this purpose. The Synod should defend people oppressed and persecuted in this way.

Mgr Echeverria Ruiz of Ecuador stated that men must be evangelized within, not outside, their culture. We should not destroy all forms of popular religiosity. There are tremendous opportunities today, in the midst of the difficulties of evangelization work.

Mgr Power of Canada attacked the obstinate dichotomy between humanization and evangelization, referring to the Eucharist, where the love of Christ works in the daily bread (of work and human love). And so, we should go all out to fight social sin (the rich becoming richer, at the expense of the poor) and its structural dimensions.

Mgr. Grovas of Puerto Rico denounced the Birth Control programme of his country as a major obstacle to evangelization. The Synod should back the Pope in his fight for a just distribution of resources and thus promote the evangelization cause.

Mgr. Samaniego Barriga of Mexico drew attention to the fact of social conflicts. These can only be resolved through confrontation and clarification.

## 7. Varia

Card. Carberry of the USA stressed the need to promote among Christians knowledge of Jesus. This is the quint essence of evangelization. Traditional devotions were a useful aid and should not be abandoned. Youth are caught up in the Jesus Movement. We could help them discover his internal profile and his teaching. Sacred Heart devotions should be restored.

Mgr. Fernandes of India

A. In the final document, let us

a) speak of youth as mature members of the Church, b) state the specificity of the Church contribution to human development, c) clarify Church work at the international level, especially collaboration with other religions.

B. There is a new mood in humanity: to proclamation, witness and Sacrament we must add dialogue with other religions, commitment to human development as other integral dimensions of evangelization. Let us dig deeper into the theology of other religions. God works in them and this does not challenge the unique position of Christ.

We must promote the autonomy and pluriformity of the local Church, the communion of local churches in the universal church, theological and ecumenic dialogue, and collaboration by the Church with other men in wider fields.

Mgr. Morapeli of Lesotho stressed that risk was an aspect of the faith which, itself remains the core of evangelization. Youth responds to this. It was also crucial to reaffirm the new attitude of the Church to the world as expressed in "Gaudium et Spes". Dialogue should be stressed, too. The dilemma between evangelization and development would not be solved by giving precedence to one or the other because both are indispensable means through which the World meets Christ, two services oriented towards a higher purpose.



- A. Mgr Yago of the Ivory Coast asked for more freedom for Episcopal Conferences, especially in Africa, which is so loyal to the Pope.
- B. In African religions the concept of Spirit is rather vague. Rather than insist on the work of the Holy Spirit in them, we should insist that the God these religions adore reveals Himself to Christians as the Father. We should not attribute all things to the Spirit, or oppose his work to our work.

Non-Christian religions promote Gospel virtues like non violence and hospitality. Dialogue is a joy but we should remember that it is men and their cultures that must be converted to the Gospel and not vice versa.

Only God knows how salvation is effective in those to whom Revelation has never been presented. We know however that the work of the non-believer against evil associates him with the Mystery of Christ, because Christ died for all, and because the call to a share in divine life is one for all men.

Card. Felici urged the Bishops Conferences to go ahead with the formulation of particular legislation because more scope will be given for this in the new Codex of Canon Law.

SOME POINTS FROM WRITTEN INTERVENTIONS.

Cardinal Joseph Hoeffner of Germany: Dealt with "The Evangelisation and Liberation of Man". One should not lose sight of the fact that there is a kind of "counter-Gospel" at work in the present world and that ideology is being intensely diffused. This "counter-Gospel" promises an earthly communist paradise to all men. Techno-economic optimism together with revolutionary messianism is, moreover linked to such utopian ideology. Christian evangelisation has exposed such messianism for what it is: a secularised pseudo-eschatology.

Cardinal Avelar Brandao Vilela of Brazil: Some people emphasise the spiritual liberation of the person outside the structure which should be transformed as a logical consequence of the conversion of individuals. Others instead affirm that only the transformation of unjust structures can lead to the true liberation of man. The Cardinal maintains that liberation should commence with man, but cannot be limited to individuals. It should have its effect on the renewal of structures in social life so that they become more human.

Archbishop Roger Etchegaray of France: In their faith Christians can profess that the ultimate sense of human realities can be found in God, and that the Holy Spirit always inspires the hearts of men, whether they are aware of it or not. The Church pays attention to all the human riches lived in a determinate historical context in the name of and in view of an explicit proclamation of the Gospel, of a faith which cannot be reduced to humanistic or vaguely religious syncretism.

Bishop Johann Weber of Austria , spoke of the Church as a fundamental sacrament. Without the community of the Church men are not in the position to receive nor preserve the faith. Men nevertheless desire a Church which is provocative, one which urges them to impose a new way of life on the world (cf. Acts, 4,33).

Bishop Andre M. Deskur, President of the Pontifical Commission for Social Communications: Stated that the way Christian doctrine on evangelisation is presented ought to take into consideration the needs of the contemporary world, a world wherein the communications media play a major role. The announcement of Christ's Gospel, proposed as "Good News", must present the divine truth as news indeed, and therefore with the characteristics of timeliness and clarity, especially, in such a way that it can be understood by everyone.

Cardinal John J. Carberry of the U.S.A.: The whole Church is essentially missionary. There is one missionary Church, there is one mission of the Church. They are inseparable. The council recalls that missionary activity is at the centre of the life of the Church and not on the periphery. The mission is co-extensive with the Church. The Church is everywhere in a state of mission, and always on the move to evangelise.

Cardinal François Marty of France: Evangelisation cannot limit itself to announcing Christ. It must also turn man to the timeliness of his history so as to correspond here and now to the Spirit of Jesus and to discern whither that Spirit commits him in his affective, family, economic and political life.

Bishop Gabriel Matagrín of France: From the pastoral aspect it should be borne in mind that while necessary, the participation of believers in liberation movements does not exhaust the need for evangelisation; the support of the Church in works of human liberation and the prophetic function which she feels herself called to fulfill, stimulate the members of the Christian community to question themselves on their own lives which must conform to the liberty which the Church announces.

Father Pedro Arrupe, President of the Union of Superiors General: Universality, tradition, experience, and the cultural patrimony of the Church, assure it a unique position in the world of teaching and research. Influence in the cultural world is not easy, but we must resist the temptation to give in to fatigue, to discouragement and even to a certain feeling of helplessness which has hit some Catholic educators. The Church must make the effort to be present in the university world if it wants to effectively meet the new generation and understand the vital strength of the modern world.

Archbishop Antonio Varthalitis of Greece: Modern men are looking for a liberator. It is up to the Church to present Him to them. The Church approach men and thereby let them know convincingly that it too shares all their problems. The Church must bear witness to the Gospel which it must reveal.

Archbishop Emmanuel K. Nsubuga of Uganda: What is under discussion is the universality of the Church which is one, holy, catholic and apostolic. By Baptism all are members of the same family of God, under the guidance of the Supreme Pontiff, the Vicar of Christ on earth; he therefore has the right to preach everywhere.

Cardinal John Krol of U.S.A.: The Bishops and all the other members of the clergy should strive to promote the dignity and place proper to the laity, respecting their liberty, and recognising the gifts of grace working in them, not domination but cooperation.

Bishop Luis Gonzaga Ferreira da Silva of Mozambique, described some evangelising experiences in his country. In the last ten years the decolonialisation movement has become more marked to the point that there has been the recent constitution of its own government. The number of Christians has risen to more than 1.5 million. The Church has gone through these social changes always remaining with the most poor, rejoicing in the peace which has been restored, just as she deplores violence and war.

Bishop James Sangu of Tanzania: The Church must seriously tackle the problems of today's families, seeking first of all to remedy those unjust social structures which suffocate them: exploitation of the poor, unemployment, lack of freedom in drawing up plans for the future, imposition of illegal birth control systems, growing permissiveness and corruption.

Archbishop Philippe Nguyen Kim Diem of S. Vietnam: Placed before the truths contained in other non-Christian religions and cultures, the Church must first of all seek to purify them of eventual erroneous and superstitious elements (e.g., worship of ancestors, who are often considered as divinities). Then she must take them over as hers, drawing from them those elements which are common to the human spirit and to the truths of our faith (e.g. the immortality of the soul, filial piety, the sense of community, etc.) and assimilate them, integrating them in the life of faith.

Bishop Patrick D'Souza of India: Given the different acceptance of the term "particular Church", the Bishop expressed his hope that more prudent use would be made of it, restricting it to diocese true and proper. Other self-sufficient entities which are more extensive (in that they include more than one diocese in a country or at least in a given region) could be called "local Churches", so designating the zone which, by presenting a certain identity of social, cultural, political, economic conditions, etc., coincides with the one in which an Episcopal Conference has been erected.

Cardinal Alfred V. Scherer of Brazil: Many people, including theologians, intend liberation only on the material and social plane and would like this to involve the Church; but she would be failing in her fidelity to Christ, to her own mission, and to man himself, if she were to limit herself to material and social promotion alone, neglecting her mission of salvation and the promotion of eternal human values.

Archbishop Aloisio Lorscheider of Brazil, stated that even if the ways of fulfilling evangelisation differ, it is far from evident why anyone should say that the very concept of evangelisation must be taken analogically. The Archbishop cited copiously from Scripture to show that evangelisation is the communication of the Word of God to men, so that, by incorporating it into their proper lives, men can render glory to God.

Bishop Salvator Schlaefter of Nicaragua: Referred to the missionaries who in the name of Christ's mandate leave their homes, their families, have to learn one or more new languages, must adopt other ways of thinking, accustom themselves to other customs, adapt themselves to strange food, and to the sufferings they undergo when their mission is not understood. He expressed the hope that in the final Synod document one will be able to read that the missionaries who are sent to other lands are carrying out God's work in the name of Christ and of the universal Church while they are evangelising the people and constituting the local Church.

Brother Charles Buttmer, Superior General of the Brothers of Christian Schools, dealt with the Catholic school as a place of evangelisation, bringing out the role of pedagogy in transmitting the evangelical message. Starting from the situation of believers, educators must take to heart the various aspects of young people's integral formation in order to prepare them for their profession and so that they can face their daily difficulties.

Cardinal Antonio Ribeiro of Portugal: The problem of the relationship between evangelisation and liberation arises almost everywhere but especially in the developing societies. The faithful, and particularly pastors, must question themselves on the specific contribution which the Gospel can and must give for the construction of a more just society.

Father Tarcisio Agostoni, Superior General of the Sons of the Sacred Heart, stated that the people of God, in virtue of their baptismal consecration exercise a threefold role: priestly, prophetic and royal. constituted in the Mystical Body of Christ, the People of God in its unity, but every member has his own individuality and specific function, according to the design of God.

Archbishop Joseph L. Bernardin on behalf of the United States Episcopal Conference: The role of social justice in the work of evangelisation is a complex and profound theological problem which will require continuing reflection. All peoples have the right of development. In the international system today, the possibilities for national development or liberation, and hence for evangelisation as well, are closely linked to the structure of the larger international economic order.



A WRITTEN INTERVENTION BY FR. T. VAN ASTEN P. A. OF SPECIAL IMPORTANCE TO SEDOS MEMBERS.

Father Theo Van Asten, delegate of the Union of Superiors General, spoke of the place of the local Churches as agents of evangelization. Many important problems of evangelization in today's world must be considered in relationship to the direct and immediate responsibility of every local Church to evangelise the people in its midst for whom it is founded, as well as in relationship to the corresponsibility of all the local Churches in the evangelization of the world.

We have passed from mission and evangelization of a western and uni-directional type to one which is open and universal. The distinction made by the decree AD GENTES between mission towards those outside the visible Church and mission toward those inside applies to all the Churches and must not be circumscribed by geographical confines. In all local Churches there is a mission "ad intra" and a mission "ad extra". A state of mission exists in Christian countries too.

Today, the mission "ad extra" has become a world wide fact. While the local Church is immediately responsible for those within its confines who have not yet accepted the Gospel, all the local Churches are together responsible in the sphere of the communio ecclesiarum - the communion of churches- to cooperate mutually under the guidance of the successor of Peter, to better fulfill the proper task of evangelization. Accordingly, every assistance from outside must be based on local needs as felt within by the entire Christian community. Assistance should be based on the community's own self-confidence, on development of local resources, on respect for the autochthonous values and character proper to each local Church as well as on appreciation for its gifts and charism put to use for all. Localisation does not imply isolationism: pluralism of expression in faith and life remain linked to Catholic unity.

By their international, interracial and often intercontinental character, Missionary Institutes are at the service of that new idea of community, of participation and of exchange between the various local Churches. By reason of a historical nature, they often have strong ties with particular countries of the Third World. Today however, they know that their interest in far-off countries will not be taken seriously and will lose any force of witness for evangelisation unless it comes from a missionary spirit which rises above every barrier between persons of differing cultures, races, classes, and religions. Missionary Institutes must therefore have a new openness to the missionary situation, new mobility and new disponibility to the demands which bishops and episcopal conferences will see as necessary. The major outlines of missionary service will be examined with the bishops and incorporated - both on the long and short-term-- according to local needs. Sometimes changes of government or of political conditions can upset such plans and the very order of priorities itself; the example of the primitive Church will teach us then to see the hand of God even in persecutions, expulsion and in every difficulty, always full of trust that apparent disaster can become the milestone in dynamic growth toward identity and Christian solidarity.

CARDINAL WOJTYLA'S SYNTHESIS OF THE DEBATE IN THE AULA ON THE THEOLOGICAL ASPECT.

On Monday, 14th October, 1974 Card. Wojtyla offered a synthesis of the theological contributions "in aula" under the form of 7 "polarities":

- 1) The Holy Spirit and the human element: Evangelization takes the whole of man but can only subsist in the hope of the intervention of the transcended Spirit.
- 2) Proclamation of doctrine and the witness of our life style: our doctrine is rich but our means should be poor - that was the Lord's way.
- 3) Unity and plurality: the problem of preserving unity in essentials and developing plurality in accidentals.
- 4) Integrity and adjustment of the message: through the local Church, hand on our knowledge of the Mystery in ways intelligible to our listeners.
- 5) Continuity and breaks in the attitudes of these listeners: we accept the valid elements already present in their culture but also insist that they have to make a choice in favour of the novelty of the Gospel.
- 6) Secularization and religion: explain how God works within the laws of his creation; religion gives life to this creation.
- 7) People of God and hierarchy: every Christian has a role in evangelization but these roles are interconnected in an organic way.

The term evangelization, Card. Wojtyla remarked, was used in a vague way. It practically means all the mission of the Church and all activities of the apostolate, through which it proclaims, establishes and develops the Kingdom. Among these, the first place should be given to the preaching of the Gospel.

He also pointed to other areas which needed further study: indigenizations, other religions, liberation and planned atheism.

The working groups were then invited to consider these and the above 7 issues.

LANGUAGE GROUP REPORTS ON SECOND PART OF THEME

REPORT OF ENGLISH GROUP "A"

PREAMBULE

The Synod should reaffirm the basic missionary thrust of the entire Church at every level and in all situations. As the Son was "sent" by the Father and as the Spirit was "sent" by the Father and the Son, we as Church are "sent" to proclaim the good news of salvation and to mediate salvation to all nations and to every human person.

This reaffirmation calls for a positive attitude toward the realities we confront today. More particularly, the final resolutions of the Synod should avoid any impression of a "siege" mentality; instead they should reflect the Christian joy, hope and courage which flow from our faith.

PROPOSITIONS

1. Evangelization is primarily the work of the Spirit of Christ. (Cf. Quaesita I & IV)  
Evangelization is a work of transcendence. It springs from God's initiative and it calls for a response of faith and total human cooperation through the power of the Spirit of Christ.  
We must seek whatever there is of goodness and truth in the world around us, for there we can recognize the presence and action of God's Spirit. At the same time, however we believe that Christ is fully and uniquely incarnated in the Catholic Church, the sacrament of salvation. This unique role of the Church and the mandate of Christ, therefore, provide the context within which we carry on our dialogue with other Christians, non-Christians and non-believers.
2. Evangelization is the task of the whole people of God. (Cf. Quaesitum V).  
The evangelizing task, which is a work of the Spirit of Christ, demands the cooperation of the entire Church, the whole people of God. This calls for a deeper understanding of the evangelizing role which is common to all Christians in virtue of baptism and their respective divine call, as well as the specific function of the laity as distinguished from that of the clergy.

To accomplish the work of evangelization, the Spirit pours out many charisms and gifts in the Church. He calls all men and women -- clergy, religious and laity -- to many diverse ministries. This requires two things :

- a) More consideration must be given, both at the local and universal levels, to the kinds of ministries which need to be developed.
  - b) Adequate spiritual and doctrinal formation must be provided so that people will be prepared to exercise their various ministries.
3. The local Church is indispensable in the work of evangelization to which the universal Church has been called (Cf. Quaesitum VI).

The local Church is one with the universal Church, one with the See of Peter, blessed by the same Holy Spirit, sharing in the same sacramental life, believing in one Lord, one faith, one baptism. But it is a Church that is incarnated in its people. Therefore, it is native, it takes root in the local culture, with a reverence for ancient customs and traditions, it speaks the local language, dresses in local clothing, expresses eternal truths in images understandable to common people, and responds in a very direct and effective way to their spiritual needs, many of which may be conditioned by time and place.

Reference is made to the first report of Group A (section B, 1-3) as to how this might be carried out.

Evangelization is not only word but life. (cf. Quaesita II and III).

To evangelize is not simply to proclaim the gospel, but to incarnate it in every day life.

This Synod should reaffirm the teaching of the 1971 Synod that the promotion of justice is a constitutive dimension of the mission of the Church. This is so because the Kingdom of God, a kingdom of peace, justice and love, which will be fulfilled in the next world must begin now. This kingdom is one in which human dignity is respected because we are sons of God; it is a kingdom which seeks to create a context of human living in which man can develop his God-given potentialities to the full; it is a kingdom that strives to liberate man from sin, the social consequences of which give rise to unjust structures and situations that rob him of his God-given dignity. In pursuing social justice as an integral part of the single task of proclaiming Christ, it is crucial always to relate our efforts to the eschatological dimension of evangelization, a work which prepares man for the glory to come.

5. Evangelization is a work of prayer. (Cf. Quaesita II and III)

To bear fruit, the evangelizing efforts of all must be rooted in a deep interior life which is nourished by prayer.

The greatest challenge is so to integrate prayer into the life of every individual and group within the Church, especially the family, that it will truly transform their lives. Fortunately there is evidence that such a spiritual re-awakening is already taking place.

A word of encouragement should be given to those who wish to pray but find it difficult to do so. They should take heart from the fact that the very desire to pray and to respond to the will of God in their daily <sup>life</sup> is already the beginning of prayer.

Every form of prayer should be encouraged: the celebration of Mass and the sacraments, the liturgy of the hours, private prayer and contemplation, shared prayer, popular devotions, the prayerful reflection on the scriptures, etc. Priests and religious, especially, should be encouraged to be the animators of prayer among the people that serve both by their word and example.

ENGLISH LANGUAGE GROUP "B"

1. The Holy Spirit in man's collaboration in evangelization. Faith in the irreplaceable need for the Holy Spirit's action should be more explicit and active; this should be insisted upon in catechesis. Today, many groups or communities have great esteem for the action of the Holy Spirit whose presence is manifested in Christian communitarian spirit, in the life of other Christian communities and in man's aspiration to justice and unity. It is not always clear in what direction the Spirit is leading the Church: one must deduce it from observing the signs of the times in the light of the Gospel. It is the Bishops' duty to interpret and judge the presence of the Spirit.

Baptism and Confirmation should also be considered in their social aspect of aggregating and assimilating new members into the ecclesial community. Therefore there should be better preparation to receive them. In some circumstances, one could discuss at length the suitability of postponing the age for confirmation so that a better understood preparation could be made. The small and fervent communities who work in the spirit of the Church, are useful instruments of evangelization as they help to form a more Christian view of life.

2. Preaching of the Gospel and concomitant signs. The zeal for evangelization has been weakened in many, as motives for evangelization have been obscured. New vigour must be given to such motivation and before anything else, it must be made a living reality.

The beginning and maturation<sup>of</sup> faith are certainly gifts of God, but subjects aimed at elucidating the way to its acceptance could be: the example of genuine Christian life, readiness to help the poor, works of charity and promotion of justice, culture, peace, etc. It is above all necessary to renew the formation of evangelizers, by establishing in them a harmony between intellectual education, solid motivations, the experience of personal union with Christ and the values of ordinary life.

Preaching should be adapted to the varying circumstances of different places; among the efficacious means in some cases, small meetings for prayer and mutual support should be remembered, the impetus to Christian family life, example (especially where preaching and catechesis are hindered), greater use of the means of social communication (e.g., radio) where these have shown themselves to be useful.

3. Ecumenism. An obstacle to evangelization is the stiffening of attitudes in not recognizing, in practice, the fraternal unity which binds us by Baptism, (even if it is recognised and admitted in a different manner by the various Christian Churches). It would be well for the Theological Commission to delve into the need for unity in doctrine and other questions inherent in collaboration between Catholics and other Christians in the spreading of Christ's Kingdom, to which we are enjoined by common Baptism.
4. The Church as the universal sign of salvation. Christ is the Saviour of all, even in places where the Church does not visibly operate. The Church, however, because of the mission it received, has the duty of demonstrating in itself an image of Christ which can be recognised even by those who know Christ only implicitly, so that in the Church and through the Church such persons can find that totality of Christ already begun in themselves.



5. Promotion and evangelization. In practice, although there are different aspects of human conditions and activities, the sacred and the profane cannot be separated in the life of individuals and communities, God who created the world to advance, instituted the Church and charged her to announce the Good News to all men. Human progress is like the continuation of creation; the Church's task is to promote religion and moral and spiritual formation, giving to life a vision, a balance and an evangelical breath. The Church must therefore participate actively in progress, not to become credible but to fulfill the mission which is connatural to her, that of liberating both the oppressed and the oppressors. The Church must therefore pay attention to political and economic structures, at every level, training the laity to assume in full their responsibilities as Christians in social life.

#### ENGLISH LANGUAGE GROUP "C"

1. The Holy Spirit and Human Cooperation in Evangelization. Aware of Christ's mandate to announce the Gospel to the world, the members of the Church dedicate themselves to the apostolate with trust, zeal and gratitude. To carry out the work of evangelization, what is required first of all is prayer and meditation, without neglecting theological and pastoral renewal. Great attention must be paid to the liturgy and the administration of the sacraments, the source of light and strength. The study of the Sacred Scriptures, especially in small groups, is equally recommended. Those who evangelize must bear in mind the needs and charisms of those whom they are addressing; in dialogue it is necessary to make an effort to single out in their listeners those elements which reflect the spirit of the Gospel and the action of the Holy Spirit in the life and in the doctrine of the followers of non-Christian religions.
2. The Particular Churches and Evangelization. Having confirmed the need for profound unity, pluralism in expressions because of the diversity of cultures is not excluded (liturgy, discipline, spiritual patrimony, and to a certain degree theology and the catechesis); basically it is also a true source of enrichment for the Church. The International Theological Commission must delve into and clarify the doctrine on the local or particular Church, especially in the light of the interventions given during the course of this Synod.
3. The Church as the Universal Sign of Salvation. Many people wrongly see opposition between Christ and the Church because of rather unedifying and incoherent behaviour, excessive weight given to structures, a mistaken concept of the Church's institutional character, belief in the Church's "wealth", lessening of the sense of authority, etc. To correct such a distorted picture, it is first of all necessary to insist upon presenting the Church as the universal sign of salvation, particularly through the edifying conduct, detachment, and the spirit of mortification of which bishops and priests must give proof in their lives. Christ and the Church are inseparable. It is necessary to confirm the missionary duty of each member of the faithful; the right of everyone to have the fulness of Christian life in the Church and in the sacraments; the importance and urgency of announcing the Gospel and facilitating entry into the Church through the Baptism of non-Christians, while recognising the positive values existing in the different religions.

It would be useful for the Synod to clarify some confused ideas and dissipate certain fears deriving from false ecumenism as the Council proposed.

4. The Whole Church in the Service of the Gospel. The exercise of the various ministries must tend towards the glory of God, but also to serve the faithful better. The question of ministries should be newly studied to respond truly to the needs of today's Church. Pluralism in this field is legitimate.

The Group emphasized the importance of the Christian family in evangelization, the missionary duty of each member of the faithful by virtue of Baptism and Confirmation, the need to collaborate -- especially in the social field -- with other Christians, with non-Christians, with all men of good-will; priests were especially recommended to help, support and form the laity in the apostolate. The report concluded expressing thanks to the religious and sisters who in generously renewing their lives according to the Council carry out their tasks within the local Churches to the benefit of the universal Church.

#### FRENCH LANGUAGE GROUP "A"

The action of the Holy Spirit in evangelization is the primary and fundamental work even if human cooperation is necessary. Among the signs of the times in which the action of the Holy Spirit can be seen the Second Vatican Council should not be forgotten; the Council is often ignored or denied with serious damage to evangelization; the means with which the bishops and the Pope proclaim the Gospel also have the value of a sign (c.f. Jn 14: 26; 15: 1-26; Gal 5:22). One recognises that the Holy Spirit also works in men of other religions: this does not mean approving all the elements of these religions nor neglecting the principal task of the Church to lead to salvation. One should continue pastoral action to have deeper and great awareness of the sacraments of Baptism and Confirmation<sup>and</sup> to show that the sacrament of Confirmation is ordained by the Eucharist so that the Holy Spirit may be considered as guide to the same Christ the Lord.

The local Churches need special attention so that the best elements of every culture and tradition be collected and examined with the aim of incorporating the Christian faith in the new Churches in a more vital and efficacious way. Adaptation however must not reach the point of autonomy: one must keep the good of the universal Church in mind not only to preserve a certain unity of the Church but also to nourish it.

The task of evangelization depends on the whole Church and one notes that the laity are still not sufficiently aware of their evangelising mission. On the other hand, where the Christian faith is sincerely professed within the family and in professional life, there is a true and fruitful witness of the Spirit and of Christ.

Small communities: for these, sufficient coherence with other communities and with the hierarchy is requested, and a sufficient desire to evangelise, but one must proceed cautiously in this matter.

Human promotion is considered as a fruit of charity; the "transformation of the world" in the political sense is not the primary nor the rightful task of the Church: in fact, all temporal development is not "ipso facto" a sign of true and integral human promotion. The Church as a universal sacrament of salvation, announces the riches of Christ and remains the ordinary way to salvation. It preserves the integral doctrine of Christ and His Sacraments, while not denying that outside the Church there are "seeds of the Word". It is to be hoped that not all the problems examined in the Synod Hall or in the working groups will be touched on in the final document, but that there be a choice between the principal questions: e.g., pneumatology, christology, the specificity of Revelation, touching on sin and grace.

FRENCH LANGUAGE GROUP "B"

1. Particular Churches and Evangelization. It would appear preferable not to limit the term "particular Church" to a diocese; instead it should designate every Church which operates in the midst of a particular human community, in communion with all the other particular Churches which make up the Universal Church. The existence and diversity of particular Churches are called for by the Incarnation. The fundamental unity of faith, cult and discipline should be capable of expressing itself in a manner corresponding to the various socio- cultures; thus theological and pastoral reflection should be encouraged with a view to better adaptation. The International Theological Commission has also recently recognised the legitimacy of theological plurality and its character fully responding to tradition.  
It is to be noted a) that recognition be given to all the powers which come within the competence of bishops, reducing reserved cases to what is strictly necessary; b) that more liberty be conceded to particular Churches in the field of theological research, discipline and liturgy, within limits determined by the Holy See and without prejudice to such things as are truly necessary and essential; c) that all rights deriving from their particular discipline be returned to the Eastern Churches; d) that particular Churches, solicitous for unity, continue to keep in dialogue with other particular Churches, and especially with the Church of Rome, maintaining a climate of respect, confidence and fraternal exchange, be increasingly considered as an official means of manifesting and exercising episcopal collegiality under the authority of and presided by the Successor of Peter.
2. The whole Church at the service of the Gospel. The duty to spread the Gospel which is common to all the faithful, does not derive from a mandate of the hierarchy nor from the commandment of Christ solely, but from the requirements of baptism and from the action of the Holy Spirit who impels the Christian to live as a son of God and to share with others -- to the extent of his possibilities and concrete condition -- the gifts received with the Gospel. One must therefore have trust in those who spread the Gospel, recognising the respective responsibilities, capabilities and faculties of discernment in keeping with the gifts of the Spirit.  
Each person according to his rightful level will be attentive to the interrogations of the men of our time: politicians, industrialists, workers, youth, the poor, the emarginate etc.  
The Gospel is diffused first of all through adult and responsible witness, both individual and collective witness; but also, when possible, by word and confession of faith. In prayer and docility to the Spirit one will find the right attitude to adopt towards non-Christians in view of respectful, benevolent and confident dialogue. Of great importance is the testimony offered by a community united in faith and charity which draws from the Church the necessary opening to others in order to share their struggles, sufferings, anxieties and hopes. The Synod draws attention to the need for a profound formation of the laity, for education to a living faith and for active and real charity.
3. Human promotion and evangelization. Since the last Synod (1971) the world situation has become aggravated. If it does not wish to lose its credibility, evangelisation must correspond to the increased responsibility of modern man to the values of justice, peace and solidarity. But human promotion is also an essential and constitutive part of evangelization, in as much as it announces and prepares the Gospel, facilitates encounter with non-Christians, is a sign of true love, and is the privileged place of dialogue and solidarity.

Evangelization confers a new dimension and significance on action for justice and peace, referring it to the mystery of God's love and liberation in Christ.

One must therefore denounce the deep causes of every injustice, that is, man's sin which is embodied in social structures and behaviour. Through individual and collective conversion, one must also build tomorrow's peace. The ecumenical movement, basic communities, the associations of Christian militants, appeals to reconciliation are equally signs which demonstrate how the Church has understood and accepted the message of the past Synod. It is necessary to extend this work of education and conscientization to every level, committing everyone everywhere to continual conversion of ourselves and to the service of men.

The Synod therefore should once again denounce clearly today's most obvious injustices, asking every particular Church, under the guidance of the Justice and Peace Commission, for a public and concrete act of reconciliation, chosen and prepared at all levels with the collaboration of all concerned and particularly the laity who are most committed to the work of promotion and development, as a fruit of the Holy Year and as a beginning of a renewed effort for brotherhood in justice and peace.

4. The Church as universal sign of salvation in the work of evangelization. One speaks of the values existing in other non-Christian religions -- values in which the action of the Holy Spirit is recognisable as preparing men for the Gospel. It is the Church's task to recognise such values, stimulate them and take them on in actuating the Gospel message. To be encouraged therefore, is the kind of dialogue which not only restores unity between Christians but with non-Christians as well, helped especially by initiatives coming from them rather than from the hierarchy. Dialogue should be accompanied by example by conduct free of any pretense of superiority, prestige or honor.

The Synod should have given more prominence to the problem of primary evangelization among the masses of those to whom (as often is the case in our large cities) Christ has never really been adequately presented.

#### FRENCH LANGUAGE GROUP "C"

1. The Holy Spirit in human cooperation towards Evangelization. The Spirit vivifies the Church's entire mission by its charisms distributed to the faithful. He acts in many ways in the various areas of evangelization and without him nothing effective is achieved. The Synod should stress the necessity of prayer by which the Spirit gives the light necessary to understand the Word of God and to discern the signs of God in world happenings, and in which furthermore, there is a certain experience of God. Docile to that Spirit, the Church will be able to effectively establish genuine discernment of spirit, which appears necessary especially in establishing, with the cooperation of experts, the exact theological significance of the signs of the times. Such discernment is necessary, moreover, both at the theological and practical levels, to understand better the exact stance to be taken in face of non-Christian religions, whether it be to perceive their ambiguity or to avoid losing the authentic values which the Spirit inculcates in those as well who are beyond the visible confines of the Church.
- In a period when more people are becoming Christian out of free choice rather than by hereditary custom, it is desirable that a rite of Christian adherence for adults be established. In places where it is the custom to confer the sacrament of Confirmation to adults, a similar reassessment would be opportune. Such personal and responsible ratification should be prepared for in the midst of some community of prayer and doctrinal formation as a kind of post-baptismal catechumenate.

2. The whole Church at the service of the Gospel. The Synod should send <sup>the</sup> missionary appeal out to the entire People of God. Would it not be opportune therefore to move Mission Sunday to the feast of Pentecost, as the feast of the announcement of the Gospel to the Pagans?

All the faithful should be conscious of their responsibility to the mission through their witness of life and their participation in concrete undertakings. Bishops and priests, exercising their proper ministry in communion with the Successor of Peter, participate in a ministry which is properly apostolic. Thus they have a special responsibility in evangelization in which they commit the gifts they have received from the Holy Spirit for the benefit of everyone. Great consideration should be considered positively for their socio-cultural and evangelical significance.

As for the ministers of evangelization, the faithful are to be invited to take on all the apostolic responsibilities which come from their baptism and confirmation. Particular churches will promote new forms of ministry for both men and women. Priests, community animators and catechists should encourage new forms of service and of ministry. In that way the ministers will become less clerical and many tasks once reserved to the clergy can be carried out by the laity.

3. The Particular Churches in evangelisation. Once the particular ecclesiological meaning of local Church is clarified, the Synod should gather proposals advanced for fully recognising the personality of such Churches. Rights of bishops in the full exercise of their proper powers should be recognised in cases not reserved to the Pope for the good of the Universal Church. The dicasters of the Roman curia as well as papal representatives should take greater inspiration from that principle (which the Council clearly enunciated moreover). In the same spirit, it is desirable that papal representatives make wider and more careful consultations in the choosing of bishops.

#### GERMAN LANGUAGE GROUP

The German Language Work Group delved into 3 of the topics, adding a precise recommendation on "particular and local churches".

1. Evangelization and the "personality" of the Gospel minister. Evangelization is the salvific action of Christ accomplished through the Church in the course of history. God communicates himself to men in the Mystery of His Word; it is God Himself, through the Holy Spirit, who opens hearts to the Gospel which is proclaimed by the Church's ministers. The more the ministerial herald lives for Christ, the more efficacious he will be as an instrument of God "who communicates himself to mankind."
2. Discernment of the presence of God, or of the Holy Spirit of God in the "signs of the times". Since the "signs of the times" can serve to set up pastoral orientation, the methodology to be followed in discovering and interpreting the signs of the times is the following: a) a serious look at events; b) establishing their salient possibilities; c) discerning the "spirit" in those signs in the light of the Gospel; d) evaluating in the light of the Gospel the concrete application corresponding to historical circumstances.

The facts in themselves can easily have an ambiguous or ambivalent meaning. Accordingly, they should be examined in the light of faith with the intention of establishing their priority of values for evangelization. Taking one's inspiration from the "signs" to be found in Sacred Scripture and in the history of the Church, the most frequent interpretation today prefers the method of dialogue and dialectic extended beyond the experience of the Catholic Church.

Evangelization's ultimate end, and the Church's place on the scale of finality. Evangelisation's ultimate end is the salvific communication to man of the salvific gifts of the Kingdom of God. Salvation, although amply promised for the "ultimate" times, begins in this world.

SPANISH LANGUAGE GROUP "A"

1) Concepts to be rejected

- (a) Evangelisation in those societies which are divided into two opposing groups, that is oppressors and the oppressed, should be reduced to the simple announcement and to socio-political involvement in the economic, cultural and political liberation of the oppressed, even through violent means.
- (b) Others eliminate every relationship between human progress and evangelisation; functions declared to be parallel and independent.

2) Theological principles to be borne in mind

- (a) Evangelisation and human promotion cannot be confused.
- (b) It is not right to separate human promotion and evangelisation as two totally independent activities.

- 3) Evangelisation includes the human promotion and leads to its greatest perfection, since it gives a new basis to fraternity with all men. Total liberation of man entails liberation from nature itself, from abuses and the misuses of men and from one's own egoism. Such liberation is necessary for the building of human community. It would be equivocal to think that social tensions come only from economic, political and social structures. In struggling against all kind of injustice it must be remembered that the Christian seeks a more radical liberation of man, a liberation which is a more profound opening to God and which is called "conversion". Such Christian liberation will last right to the parusia. Christian hope is eschatological and as such essentially different from Marxist hope.

-Evangelisation and politics.

Evangelising activities, in the measure in which they proclaim the rights and duties of the person and educate consciences to the demands of justice, exercise a positive influence on political organisations in every country. They are therefore licit in this sense of the political dimension of evangelising activities.

-Evangelisation is the recapitulation of everything in Christ; it must therefore integrate all the human values of history.

As regards the preaching of the Gospel and the signs which accompany it: Preaching is carried out every time the evangeliser announces the Word of God- and not his own- and the theological hope that the Lord accompanies his prophetic ministry and confirms it with suitable signs, as was verified in the primitive Church, independently of time and place and the man to whom it was preached. The signs can be different according to the circumstances. The preaching of the Gospel enjoys priority, today and always, as in the primitive Church, because it is Christ's commandment and because the Gospel is the announcement of salvation and integral liberation in Christ the Lord. It is a transforming force in the life and culture of the peoples.

To believe, modern man demands of the heralds of the Gospel that they give evident signs of living the Gospel and believing in it: conversion, simplicity

in the way of life, a sense of dialogue, true poverty, the fight for justice, solidarity with men.

Modern man especially wishes to find in the evangeliser total trust in the Lord ... etc.

Do or do not such signs exist in the Church and Christians of today? To announce Christ Crucified can mean: (a) to oppose the powers of the world as Christ did in his time. (b) to announce vigourously that many problems are to be solved in the perspective of the Cross, (c) that, as in the time of Francis and Dominic there must be a change in mores.

The total mystery of Christ must be proclaimed: Passion, Resurrection, the liberation of man brought about by Christ with the Cross, the necessity of ascetism and of suitable forms of renouncement (as privilege, for example).

#### Obstacles?

Evangelisers must convert themselves and show greater enthusiasm and perseverance.

The evangelised differ according to their socio-cultural contexts and are conditioned thereby.

The use of the audio-visual media is sometimes harmful, though this criticism should not be exaggerated.

#### Favorable elements.

There is no lack of modern means for helping evangelisation. They must be put to use throughout the entire world.

Evangelisation must always arrive at the explicit announcement of Christ.

The witness of individual as well as of collective faith and love prepares evangelisation. The witness of Christian presence does not go unobserved in the spheres of science and the arts, but what must go with it is a deep and cordial love for people ...



5. THE LANGUAGE GROUP "B"1) The Holy Spirit and human cooperation in evangelisation.

Since the Church believes in the action of the Holy Spirit in human history, it must pay careful attention to this history to draw from it the "signs of the times" which were spoken about in the constitution "Gaudium et Spes". The signs of the times can offer new opportunities for evangelisation but it is necessary to distinguish them clearly in the light of divine revelation. It is necessary to bear in mind always that revelation is radically complete in Christ and in His paschal mystery, the light of which also illuminates human history. This interpretation of the "signs of the times" presupposes a true prophetic charism which must have two characteristic notes: profound incorporation in human history and personal experience of God. It is an interpretation which falls to the whole ecclesial community, but especially to the bishops. In the exercise of the magisterium, the interpretation of the "signs of the times" presupposes the opening up to new ways.

2) The Church, the universal sacrament of salvation in the work of evangelisation.

The counterpositions between Christ and the Church reveals ignorance of the nature of the Church as the sacrament of salvation. The Church is the extension of the mystery of the incarnation of the Word; united in it therefore are the divine and the human. The sacramentality of the Church constitutes the one way to Christ and is therefore necessary for salvation. And this also holds good for those who arrive at salvation while remaining outside the visible Church. Hence springs the necessity for the Church in evangelisation to concern herself not only with quantity but also with quality. While safeguarding healthy pluralism, it is also necessary to promote unity and visible communion within the Church. This is the task of the Bishops, who must care for both the firmness of the faith and the pastoral understanding of legitimate differences. The Church is a sacrament not only in the charismatic sense but also in the structural sense. Among the charismatic gifts it is necessary to stress those which the Holy Spirit transmits through the sacraments.

3) Human promotion in evangelisation. The direct connection between growth of the Kingdom of God and authentic human development is affirmed. The theology of salvation understood as liberation embraces two aspects:

- a) Liberation "a quo", overcoming sin in its personal social dimensions;
  - b) Liberation "ad quem": tension towards Christ, Image of the Father.
- Human liberation should not be understood only in the individual sense: it embraces the social reality and should influence the transformation of structures. Liberation presupposes acceptance of conversion and reconciliation with God and one's brothers and overcoming the temptation to violence. Theological reflection should dwell on positive human values. Therefore it cannot just dwell on the historical aspect or on political commitment. Reflection should be safeguarded from the penetration of ideologies and systems which can weaken or distort anything which is necessary to the reflection of faith. It should be based on the fundamental criteria of revelation as transmitted by the Church and by its doctrinal and social magisterium. This reflection should remain open to a legitimate diversity of choices, but it should correct the ambiguities and deviations of historic processes.

SPANISH LANGUAGE GROUP "C"

Evangelisation is the action of the Church by which faith is aroused and nourished, conversion is provoked and men are led to participate in Christ's salvific mystery, proclaimed in the Gospel and expressed in life. Action for human promotion is an integral part of the evangelical message and of the Church's mission (Ad Gentes 5). It is suggested that the term "evangelisation" be used in its widest sense, and that evangelising activity include preaching of the Word, celebration of the sacraments, witness of life and Christian animation in temporal action (cf. Presb. Ordinis 6).

Today, the Church is more and more aware of the action of the Holy Spirit in evangelisation, and also in the life of every Christian community and of the entire ecclesial community. However, a just discernment of today's charismatic movement is necessary (cf. Lumen Gentium, 12). In order to show the action of the Holy Spirit more clearly, it is hoped that canonisation of saints from all categories of people, close to our times, will take place. The report then deals with the Holy Spirit and those who are engaged in evangelisation: to evangelise is the mission and fundamental responsibility of all the people of God, even if in a particular way it depends on bishops, priests and deacons. It is hoped that study on the possibility and suitability of new "lay ministries" will be completed as soon as possible (cf. Lumen Gentium, 33).

Valid help for evangelisation comes from witness and apostolic action of consecrated life, lived authentically in Religious Orders, Congregations, Secular Institutes and also from those <sup>who</sup> consecrate themselves individually to God. Laity are reminded particularly of the task of Christian married people, cooperators of grace and witnesses of faith among themselves and towards children and relations (cf. A.A., 11).

The importance of the work of theologians is recognised but it must be conducted in dialogue with pastors.

Evangelisation and human promotion. Genuine evangelisation tends towards integral human promotion, to complete liberation in Christ. Salvation proclaimed by evangelising action, the free gift of God, is beyond all human aspirations. Love for God and for one's neighbour cannot be separated: a Christian community which is not concerned for social justice and human promotion, is not fulfilling the brotherly love demanded by Christian faith which should leave one of the shape socio-cultural conditions in keeping with God's design. Evangelisation does not reduce itself to simple human promotion, but includes it, postulates it and brings it to its highest point.

Evangelisation and witness: Evangelisation is a question of content and method, but it is in an outstanding way the living witness of Jesus who is present in our midst and announces and fulfills through the Church, the salvation of man and of the world. The Church, while having the mission to evangelise, should show itself as an authentic praying, poor and fraternal community.

Many Christians today are called to be martyrs, not necessarily in a bloody way sometimes in places where liberty to live and proclaim God's message is non-existent. The Church today is asked in a pre-eminent way to witness poverty, that is, of complete trust in God the Father, of a simple and austere life not linked to earthly power but to the poor.

ITALIAN LANGUAGE GROUP

- 1) The Holy Spirit in evangelisation. The Holy Spirit is the fundamental and dynamic principle of evangelisation. Among his gifts is the grace conferred on the Apostles and on their successors to announce the Gospel as authentic teachers of the faith in communion with the Roman Pontiff. Thus the proclamation of the Gospel is confided principally and authoritatively to the ministry of bishops. It would be opportune for the Synod to stress the doctrine of the apostolic office of bishops. Theology of the "signs of the times" is useful in order to not let those signs get lost in a maze of interpretations which are not consonant with the spirit of the Gospel and are not judged in common with the Church.
- 2) The whole Church at the service of the Gospel. It is necessary to stress the ecclesial dimension of evangelisation so as to combat the positions of those who play down or forget about it, almost holding that the Church constitutes an obstacle to the integral announcement of the Gospel. Evangelisation derives its characteristic of authenticity and genuine purity from the succession of apostolic communion. The missionary effort of the entire Church must be restressed. To churches of ancient Christian tradition this would entail the duty as well, of a continued conversion and renewal. Theologians have a great responsibility. Pastors of the Church should help them and have frequent contacts with them. On their part, theologians should offer their collaboration in apostolic communion of truth. The same can be said by analogy for Catholic intellectuals and for those in the communications field.
- 3) Human Promotion and Evangelisation. The tie between the two realities is to be stressed and clarified. The Church's action in human progress is specified by the evangelical message of salvation for each and every man. The connection between evangelisation and promotion is based on the evangelical message and on the mystery of the Incarnation. Opinions which give any other basis or propose any other kind of human promotion are to be sifted out. In the same way, old Testament theology appears insufficient to delineate human promotion in the Christian sense unless seen in the light of the New Testament. The concrete commitment which, especially in some countries, the Church must take on regarding liberation and human promotion should be regulated according to the norms suggested by the Council, letting a solidly formed laity do their share. The report closed with ten proposals which substantially were covered by the above report.

LATIN LANGUAGE GROUP

The doctrine of the Second Vatican Council must be borne in mind in the drafting of the final document of the Synod. The Patriarch then went on to make some observations on the questions which arose.

- 1) Speaking about the action of the Holy Spirit in the Church, one must believe that it is the same action of God, One and Three, (cf. Dei Verbum, 2), while affirming the need, on the part of Christians, to know better and meditate upon the Third Person of the Blessed Trinity and His actions.
- 2) Jesus Christ always works with the Father and the Holy Spirit in the Church and

even if the signs of His acting are not always those described by Mark (16,20), even today there are signs which clearly show the presence and the work of Christ: e.g. the perpetuity and the indefectibility of the Church, the strength and the patience of those who profess the faith, the works of charity and justice of the faithful and the pastors, etc.

For the Gospel to be truly the "virtue of God for the salvation of every believer" what should be preached is Christ who was crucified and rose again, true God from true God, and not only a man whose living was to sacrifice himself for others.

3. The purpose of evangelisation is properly the salvation of souls, which by Christ's will is had through the Church founded by Him as a mediator.

Preaching the Gospel is an act of obedience to Christ and of true love for one's neighbour. One must insist upon the preparation of those whose task it is to preach. The Catholic faith does not hinder ecumenism but demands from Catholics the witness of a faith which is more alive, of charity which is more perfect, and finally of an explicit confession of the truths of the Catholic Church to our separated brethren.

4. Human promotion, in its fullest and most exact sense, is often required for effective evangelisation which by announcing Christ's justice and charity leads in an eminent way to true and complete human promotion.

5. It is primarily the task of the pastors to animate, or as one says, to sensitise all Christians to the spreading of the Gospel.

6. To avoid confusion, it is asked that a clear and univocal meaning be given to the terms "particular Church" and "local Church".

The members of the group believe that the name "particular Church" should be given to the portion of the People of God over which the Bishop presides.

As regards pluralism in theology, liturgy or institutions, it was observed that unity in faith is always necessary, not only the verbal identicalness of enunciations but identicalness of doctrine and its significance.

To preserve the integrity of the traditions in every rite, it is requested that the Eastern Churches should be given the power to preach the Gospel where the faithful of the Eastern Churches live among the faithful of other rites.

As regards the relationship between cultures and evangelisation, it is necessary to act in such a way that the Gospel penetrates, purifies and promotes the cultures and not vice versa.

The secretary general then gave the floor to those Fathers who asked to speak on these reports, and they spoke in the following order:

Cardinal Julio Rosales the Archbishop of Cebu, first of all stressed the contribution of lay people and especially of catechists and women in the work of evangelisation, and the importance of receiving and fulfilling the directives and commands of the Holy Father. He then spoke on the problems of the local Churches pointing out that they too are "signs of the times": a) the entire world is contemplated in a global vision, in which all men are inter-dependent; b) the active presence of Christ is noted in the accelerated evolution of our times.

The Church must be aware of this in order to advance the global aspect of evangelisation. The theology of the Cross must be at the centre of evangelisation. And the messengers of the Gospel must be the preachers and witnesses who complete Christ's Passion.

- 1) Cardinal Ugo Poletti, Vicar of His Holiness for the diocese of Rome made some observations on the working paper and on Cardinal Wojtyla 's report. He repeated how necessary it is to cultivate zeal among the Christian people for the missions. He repeated the usefulness of the cooperation which was happily initiated between the dioceses of the Old World and those of the mission territories, with remarkable advantages, including those on the spiritual level. In our Christian communities involvement in favour of the missions presupposes conversion and renewal. The Holy Year, aiming at these ends, could also be the year of the missions!
- The missionary task of the particular Churches does not diminish the need and importance of the missionary Institutes which should be helped, supported and encouraged in recruiting for vocations. It would be a good thing to point out the missionary ideal to the small basic communities and to the young who can help the missions with their prayers, their vocations and their cooperation in development projects.

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AGENDA FOR EXECUTIVE COMMITTEE MEETING

The Executive Committee will meet on ~~Monday~~ 28 October at 4 p.m. in the I.C.M. Generalate with the following agenda:

1. Invitation to SEDOS to become a member of the Pro Mundi Vita General Assembly.
2. Joint Venture - Editor and content.
3. Memo from Executive Secretary on work for the next two months.
4. IDOC. FAO. WCC Documentation project.
5. Office equipment situation.

The meeting will be followed by Mass and supper.