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GENERAL ASSEMBLY REPORT

VIA DEI VERBITI, 1. 00154 ROMA C. P. 50, 80. TEL. 571350

SEDOS - SERVIZIO DI DOCUMENTAZIONE E STUDI

1st February, 1978

This issue contains the report of the 52nd SEDOS SEMINAR and GENERAL ASSEMBLY. The topics presented last May were the basis for further reflection. In the meetings preparatory to the Seminar, lay ministries, life style and the rapidly changing role of women were discussed. The fruit of these discussions was incorporated into the three panel presentations. This material was also used to devise a case study for discussion. The situation of Fathers Blue, Green and Yellow will be familiar to many. After the nine discussion groups gave their reports, their suggestions and comments were then synthesized. We hope this presentation will lead to further reflection on these important topics.

In drawing up the list of persons to whom this report is sent, we have relied heavily on the 'Joint Venture' list of subscribers. It is with considerable sadness that we report the death of Father Frank Paul Moody, former editor of Joint Venture. Father died as a result of injuries received in a motor-cycle accident in his mission in Zaire. Many will mourn the passing of a "friend who helped us to realise our vocation in the world of today". * On behalf of all those associated with SEDOS, we offer our prayers and sympathy to his fellow missionaries, the White Fathers.

* From the homily by Fr. Kaufman of the Mass for Fr. Moody,
21st January, 1978

TABLE OF CONTENTS

1. PROGRAMME: SEDOS SEMINAR AND GENERAL ASSEMBLY January 19th, 1978	
2. LIST OF PARTICIPANTS	
3. PANEL PRESENTATIONS:	
-- THE DEVELOPMENT OF MINISTRIES IN LOCAL ECCLESIAL COMMUNITIES	21
-- MARXISME	26
-- THE CHANGING ROLE OF WOMEN	29
4. CASE STUDY for Group Discussions:	
-- THE DEVELOPMENT OF MINISTRIES IN LOCAL ECCLESIAL COMMUNITIES	35
5. SYNTHESSES OF DISCUSSION GROUPS REPORTS	38
6. REPORT OF THE EXECUTIVE SECRETARY	42

S E D O S
G E N E R A L A S S E M B L Y
(19th January, 1978)

P R O G R A M M E

8.30 - 9.00 Registration

9.00 Opening Prayer and Welcoming Remarks
 by Fr. Timmermans, cssp, Pres. of Sedos

9.10-10.00 PRESENTATION OF THE TOPICS
 Lay Ministries
 Marxism
 Changing Role of Women

10.00-10.30 Coffee break

10.30-12.00 Discussion groups

12.15 EUCHARISTIC CELEBRATION

1.00 - 2.30 Lunch

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2.30 - 3.30 SYNTHESIS OF THE DISCUSSION

3.30 - 4.00 Coffee break

4.00 - 6.00 GENERAL ASSEMBLY
 a) Executive Secretary's Report by Sr. Joan Delaney, mm
 b) Budget presented by Sr. Danita McGonagle, ssnd
 c) Revision of the Statutes presented by
 Fr. Timmermans, cssp

CICM	Fr. Edward Van Haegheborgh	SCMM-M	Sr. Annemarie Cosschot
CM	Fr. Florian Kapuscia		Sr. Catherine Ouellette
CMM	Fr. Martin Boelens		Sr. Godelieve Prové
	Fr. Georg Lautenschlager		Sr. Gemma de Sa
CP	Fr. Boyle/Caulfield	SCMM-T	Sr. Therese Mary Barnett
CRSA	Sr. AnneMarie Martin		Sr. Josephine Gooselink
	Sr. Paule Sagot		Sr. Bernadette Steele
CSSP	Fr. Alphonse Soucy		Sr. Lea Vandickelen
	Fr. Frans Timmermans	SFB	Sr. Madeleine Blais
FMM	Sr. Alma Dufault		Sr. Mary Slaven
	Sr. Josephine Iozzo	SJ	Fr. Parmananda Divarkar
	Sr. Mary Motte		Fr. Casimir Chanadickam
	Sr. Noira O'Connor		Fr. Alfred Parpan
FSC	Br. Pablo Basterecchea	SM	Br. Ambrogio Albano
	Br. James Dooley	SMA	Fr. Henri Blin
	Br. Benildo Feliciano		Fr. Harrie van Hoof
	Br. Lucien Frings		Fr. John Power
	Br. John Johnston	SND	Sr. Mary Borromeo
	Br. Vincent Rabemahafaly	SND-N	Sr. Josephine Bushell
	Br. Pedro Ruedell		Sr. Catherine Lafferty
FSCJ	Fr. V. della Giacomina		Sr. Josephine Wall
	Fr. Pietro Tiboni	SPS	Fr. John Meehan
IMC	Fr. Francesco Viotto	SSC	Fr. Patrick Conneally
MEP	Fr. Georges Cussac		Fr. William Halliden
MHM	Fr. Martin Fleischmann	SSND	Sr. Patricia Frost
NM	Fr. Joseph Lang		Sr. Lucy Giacchetti
MM	Sr. Joan Delaney		Sr. Danita McGonagle
MSC	Fr. Johannes Rozier		Sr. Del Marie Rysary
MSF	Fr. Raymond Bruck		Sr. Marie José Tresch
OMI	Fr. Pierre Chevroulet	SSPS	Sr. Eugenia Berning
	Fr. Francis George		Sr. Dolores Marie Coscolluea
	Fr. Laurent Roy		Sr. Ortrud Stegmaier
	Fr. Marcel Zago		Sr. Aloisilde Willeke
OP	Fr. Mark De Caluwe	SVD	Fr. Jacob Kavumkal
OSU	Sr. Angela Fernandez		Fr. Karl Ruhling
	Sr. Jeanne Hartono	SX	Fr. Neo Elia
PA	Fr. Yves Gaudreault		Fr. Gabriele Ferrari
RCS	Sr. Immaculata De Alwis	- - - - -	- - - - -
	Sr. Mary Angela Donohoe	UISG	Sr. Francis Joseph, ra
	Sr. Bernadette Fox	UISG	Sr. Dorothy Bujold, csj
	Sr. Roswitha Wanke	USG	Fr. Henri Systermans, sscc
	Sr. Rose Virginia Warnig		Ms Rosemary Goldie
RSCJ	Sr. Vivian Bowman		Sr. Bertha Salazar, mmb
	Sr. Mary Cavanaugh		Fr. Mel Brady, ofm
SA	Sr. Marion Carabott		Sr. Francis Hailer, rscm
	Sr. Arlene Gates		Fr. Anthony Ramanattu, tor
	Sr. Marie Heintz		Sr. Doreen McOscar, sm
	Sr. Denise Maraval	(MultiMedia)	Sr. Margaret McCarthy, rscm
	Sr. Christine Middelhof	(Agrimissio)	Mgr. McDonald
			Fr. Philip Blaine, ofm-conv

SEDOS SEMINARPANEL PRESENTATIONTHEME: THE DEVELOPMENT OF MINISTRIES IN LOCAL ECCLESIAL COMMUNITIES

by Sister Maria José Tresch, ssmd

Since Vatican II the role of the lay person within the Church has become the subject of much reflection and discussion. The Council Decree on the Lay Apostolate strongly promoted the participation of the laity within the Church, not only as their right, but as their obligation. However, all the Council documents must be read in an integrated fashion. The doctrine of Vatican II on the Christian laity is not only to be found in the above mentioned decree: it is also found in the constitutions on the Church, on the Church in the Modern World and in the one on the Sacred Liturgy, as well as in the decrees on the Appropriate Renewal of Religious Life, on the Bishop's Pastoral Office, on the Ministry and Life of Priests and on the Church's Missionary Activity.

Today, 12 years after the Council, we find that there has been a development in the role of the lay person within the Church. This is so in most places to a greater or lesser degree. Some of this development has been the result of a conscious effort on the part of the hierarchy and the clerics, some has been the result of expressed needs on the part of the laity, and some has been simply the result of the lack of ordained ministers for certain tasks.

Much emphasis has been placed on the theology of the "universal priesthood" of all the faithful. In some cases this doctrine has been used as a slogan of reaction against the clericalization of the Church. Such a purely negative use of the doctrine might easily lead to the obliteration of the essential distinction between the priesthood of the apostolic ministry and the universal priesthood of the faithful. On the other hand with the contemporary liturgical revival, there exists a trend toward interpreting the doctrine of the priesthood of the faithful in terms of the active participation of the laity in the liturgy. This liturgical participation is certainly important, but one might doubt whether in the present situation of the Church in the modern world, this is really the most important part of the exercise of the priesthood of the faithful.

In Baptism, the newly-born Christian, becomes not only the object of the pastoral solicitude of the Church, he becomes first of all a real Christian subject and an active and responsible member of a chosen group whose whole raison d'être is to be the continuation of Christ's saving mission in the world. With this responsibility in mind some questions come to the fore:

1. What are the ministries that will respond to this mission?
2. What is the role of priests in promoting these ministries among the laity?

3. What models of Church are needed in order to promote and foster these ministries?

Answers to these questions and still other questions will begin to emerge when we study the evolution of lay ministries as they have taken place within the Church since Vatican II. For this reason I propose that we look at two situations which are giving rise to new ministries within today's Church. As we do so the concrete problems which accompany their emergence will also appear.

The FIRST situation is that in which lay leadership is developed as a result of a scarcity of ordained ministers. In many mission areas, particularly in Latin America and Africa, it has become common to provide for a lack of ordained ministers through the training of natural leaders in the community. In some places leadership courses of short duration, a few days to a week, are given as preparation for conducting liturgies of the Word. In fact, these lay leaders are called Celebrators of the Word. They are chosen because they are able to read; that is, they have had at least 3 to 6 years of schooling. Their preparation consists mainly in learning how to handle the printed material given for this purpose. Readings, prayers and homilies are provided. The lay leaders or ministers are encouraged to substitute their own homilies. These respond to the lived experience of the community. A catechesis directed primarily to the adults is also their responsibility. Marriage problems are frequently the subject of this catechesis. Christian communities of this type are usually found in rural areas. Here some forms of a socio-cultural community still exist, within which the Christian community can live without having to create an environment for itself.

As this type of Christian community grows and develops, the leadership is also strengthened through a type of on-going formation. Baptisms, blessings of the sick, Christian burials, and in some isolated cases, marriages become part of the responsibility of these Celebrators of the Word. Their leadership is also recognized in the secular affairs of the community.

Even though these lay ministers are responsible for practically the complete Christian life of the communities they serve, yet a priest will come once a month or once every two months to preside over the Eucharist. At times this takes place only once or twice a year. The core function of this ordained minister is to preside over the community when it comes together for the celebration of the Eucharist which is at the heart of any Christian togetherness. It is under the presidency of the ordained minister that the community celebrates, in word, action and in a deeply symbolic way the mystery of Christ. Theology stresses today even more than ever before the truth that the Eucharist is the core of the Christian community. Here, then, is one of the problems: because these Christians live in circumstances that do not allow them to frequently join others in the Eucharistic celebration they are denied this full expression of a

Christian community for long periods of time. And so we find that we are admitting and accepting the truth that the Eucharist is the center and the culminating point of the Christian community while denying it for all practical purposes.

Still another problem arises when the lay ministers have been authorized to distribute communion to the faithful. Here the liturgy of the Word is often followed by prayers of praise and thanksgiving. For the poorly educated there is little difference between this type of communion service and a Eucharistic celebration offered by an ordained minister. Even when the service is simply a liturgy of the Word, the question has been posed: Are we promoting a protestant type of worship where the Eucharist is not an essential part of the liturgical celebration?

In some of these communities, the Celebrators of the Word are beginning to ask for ordination. Problems in regard to preparation immediately arise. Should we make provision for the traditional type of formal preparation which requires several years of study? If this is decided upon, will these lay ministers be prepared to return to the milieu from which they came? Will they be **satisfied** serving these isolated Christian communities? Will the diocese permit them to return?

Then

- With ordination what becomes of the lay minister?
- Are we promoting the idea that lay people are only co-workers and subordinates of the priest, called to lighten his pastoral burden and widen his sphere of action?
- Do we encourage the thinking that lay ministers only function in the pastoral fields proper to the ministries which require ordination?
- Are we ignoring the other ministries needed within the community and the gifts of the Spirit which are there present to respond to those needs?
- Are we really proclaiming our belief in the apostolic commitment common to all Christians?

The SECOND situation which requires reflection is the development within the Church of today of "basic" Christian communities. The whole phenomenon of community has suddenly become more evident in today's society. Since World War II the ever increasing development of industry, the spread of cities, the centralization of States, bureaucratization and a withdrawal of families have all resulted in an emphasis on individualism. It has fostered today's drama of human isolation. As a reaction to all of this, there has been a quest to move out of anonymity towards a life in communion with others. There is a growing desire to exercise responsibility as citizens along with an interest in living a life of full participation. These problems in society are also evident within the Church. The excessive growth of the modern parish, particularly in the cities, has caused it to lose its identity. Often it no longer is a community of brothers and sisters, a community of faith in charity. In this type of parish, the Christian finds himself lost in anonymity. His membership is mostly static. He also finds it difficult to feel a sense of responsibility toward the

others who make up the parish with him. The Christian family feels isolated and helpless to improve relationships with other families. All of this leads to a nominal assent to the law of the Church, as well as to a minimal involvement in the life of the parish.

Since the Church is not isolated from the world, the same community phenomenon has appeared at the very heart of the Church. Our modern day emphasis on relationships and community have merged with the view of the Church as people of God and with the Council's great insistence on communion and community. Many types of community have begun to emerge. There are prayer groups, charismatic groups, ecumenical groups, biblical groups, evangelical life groups, catechumenal groups, communities inside the parishes, those outside the parishes, those attached to a movement or a monastery, and others. Among these, an important place should be given to what is called "basic" communities. They are called such because this is what they are - "basic". They strive to provide a fundamental education in the faith as an elementary apprenticeship in "Christian praxis". This apprenticeship is provided through collective assignments in the neighborhood, an openness to the various sectors of human life. It was said in a national meeting held in Brazil in 1975, "These basic communities are really primary organs of the Church cells of the Mystical Body, miniature Church, but with an intense life where people love one another concretely, where one can hear oneself living".

Experience shows that these communities bring forward new leadership, new ministries for the new tasks of the Church, replenishing for tomorrow the source of the necessary new vocations. The needs which gave rise to "basic" ecclesial communities already included the immediate need for service rendered to the community in the name of the community by the laity. Gradually a term for these services has become common usage. The term is: lay ministries.

Not everything is clear and definite in regard to these lay ministries. The following points, however, seem to be those on which there is some agreement and sufficient clarity.

1. - The lay ministries are not simply an extension of the ministry of the ordained minister. However, there is a relationship to the latter's pastoral ministry.
2. - The community's delegation of the functions is most important. It must express a true communion with the community.
3. - The service rendered must not be confined to the necessities of the "basic" community but should express the community's service within the larger community of the local Church.
4. - The preparation of individuals and the maturity of the whole community determine the emergence of ministries. In other words, concern for certain tasks is noted and members of the community are assigned to them.

A good sign of the vitality of these communities is their increasingly urgent need and desire for weekly Mass. From this there arises a growing

insistence on the part of the communities to ordain priests from among the members suitable for ordination.

Some of the more common ministries which have developed as a result of these efforts at Christian community building are the following:

- the ministry of the Word (catechists, lectors, interpreters of Scripture, homilectic ministry)
- the ministry of the Eucharist (distribution of the Eucharist, para-liturgies for the worship of the Real Presence)
- moderators of the community
- the ministry of visitation and consolation (the sick, the dying, prisoners, funerals)
- the ministries of charity and social welfare
- the ministries of service for national and regional development
- the ministry of hospitality (new converts, new families in the community)
- the ministries connected with service to families (preparation for marriage, reconciliation of spouses)
- the ministry of on-going training for adults (this is not restricted to religious education but also includes human and professional training)
- leading Sunday prayers when there is no Mass; musical and choral service for the liturgy
- the ministries connected with the administrative aspect of the community (administration, financial management, accountancy, etc)
- the ministry of sacramentals and blessings

Reflecting on these ministries more questions come to mind:

- . Which of these ministries have need of an officially ordained minister?
- . Which of these ministries need some type of preparation, of commissioning or authorization?
- . Does the diaconate fit into these communities?
- . Is permanency part of these ministries? Which have need of it? Which do not?
- . Will the parish, as we know it now, continue to function?
- . What is the relationship of these communities to the local Church?
- . What is the role of the ordained minister in relationship to these communities?
- . What is the role of non-clerical religious in these types of communities?
- . What is the role of these religious in a local Church which promotes lay ministries?
- . Are not these religious also part of the laity?

These are only some of the problems we will have to face as we become more convinced that the Church of today must be a Church where mutual responsibility and participation are accepted facts because the Church is the people of God. One thing we must emphasize is the development of lay ministries. These ministries, just like Church reform, cannot be the same all over the world. The shape of the Church to come and the ministries functioning within her will vary also from country to country and even from city to village. It is a question of bringing the gospel into a meaningful and operative relation to the specific local situation wherever that may be.

M A R X I S M E

La réflexion de cette Assemblée est centrée principalement sur les nouveaux ministères. On y voit un moyen valable pour assurer l'avenir de la mission. Ma brève intervention concerne le Marxisme, un sujet qui a peu de traits communs avec les problèmes sur lesquels nous voulons réfléchir aujourd'hui. Vu cependant que l'influence du Marxisme se fait sentir de plus en plus dans le monde et en particulier dans le Tiers-Monde, les organisateurs de cette journée ont cru bon d'insérer dans le sujet principal une petite réflexion sur le Marxisme.

*

1.

Il y a quelques années, j'ai été invité à parler, dans un groupe assez hétérogène, sur les pays de l'Est et en particulier sur la situation de l'Eglise et des communautés religieuses dans ces pays. Bien que j'aie essayé d'être objectif dans ma présentation, le groupe a réagi à cette présentation d'une façon très émotionnelle. Certains ont interprété mes réflexions comme philo-marxistes, d'autres par contre comme ouvertement anti-communistes.

En y réfléchissant davantage, je vois que le Marxisme, comme la sexualité, constitue un sujet que l'on aborde difficilement avec sérénité et sans préjugés favorables ou défavorables. Je dois aussi avouer que je suis souvent très étonné à quel point les gens manquent d'information objective et impartiale sur le Marxisme et à quel point leur attitude est émotionnelle. Chez certains, surtout plus jeunes, on constate un sentiment d'ambivalence: en face des nombreux problèmes du monde occidental et du Tiers-Monde (injustice, violence, faim, chômage, permissivité), ils regardent avec quelque sympathie vers les pays étant sous l'influence marxiste où ces problèmes semblent avoir trouvé du moins une solution partielle. De l'autre côté, cependant, ils ont peur d'être emportés irréversiblement par l'avalanche communiste.

Le marxisme lui-même ne nous facilite pas l'effort de clarté (d'y voir plus clair). En fait, nous sommes actuellement en face de différentes espèces de marxismes. En ces dernières années, à la suite des conquêtes du marxisme dans les différents points du monde, dans les divers milieux socio-culturels, le bloc monolithique du marxisme a connu une secousse, analogue à celle de l'Eglise primitive quand elle est sortie du milieu judaïque, encore que Moscou ne pense pas renoncer au monopole de l'orthodoxie et de l'hégémonie marxiste. Néanmoins, l'influence du marxisme, soit au plan des idées, soit au plan politique, ne cesse pas de s'accroître.

Au dernier Synode des Evêques, le Père Arrupe a fait une intervention sur marxisme et catéchèse, en disant qu'il n'est plus possible dans la

catéchèse actuelle de laisser de côté le problème du marxisme. La question que je me pose aujourd'hui est la suivante:

- Vaut-il la peine de penser à une telle catéchèse (pour commencer) à l'usage de tous les agents de l'évangélisation, pour les aider à voir plus clair et à agir d'une façon plus responsable face à la vague grandissante du marxisme?

2.

Une certaine clarté au plan des idées est importante, mais ce que l'on fait pour assurer l'avenir de l'Eglise dans les pays communistes ou qui risquent de devenir tels, est encore plus important. Je ne me sens pas préparé pour enseigner aux autres ce que l'on doit faire pour préparer cet avenir. Je me limiterai donc à énumérer certains faits qui se vérifient, avec quelques différences, dans les pays communistes ou philo-marxistes, en espérant que cela pourrait nous aider à voir comment orienter notre action. Les voici:

- Le communisme porte partout un certain nivellement entre les classes et les groupes sociaux, même si ce nivellement est nécessairement vers le bas. Qu'on le veuille ou non, le style de vie des gens devient beaucoup plus simple, mais pas nécessairement plus facile. Nourriture, vêtements, logement, transports, moyens d'apostolat, tout devient élémentaire et plutôt pauvre. Mais on essaie de procurer à chacun un travail, les soins médicaux indispensables, une éducation et quelque sécurité sociale.
- Les relations entre l'Eglise et l'état marxiste, à des degrés divers, sont toujours difficiles. Dans les pays où l'Eglise est plus forte, la condition des chrétiens devient généralement plus difficile.
- La propagande ou la lutte anti-religieuse est menée au nom de socialisme scientifique qui ne peut plus tolérer la superstition (la religion) aliénante. Dans les pays du Tiers-Monde on cherche à éliminer le christianisme comme une religion importée et comme étant au service du capitalisme.
- Le pouvoir marxiste tient davantage à s'emparer de l'esprit et de l'âme des gens que de leurs biens matériels. D'où, à côté des expropriations, des nationalisations, des collectivisations, des programmes de rééducation (les camps de rééducation, le nombre infini de réunions interminables, le dépistage des ennemis du peuple, les tribunaux du peuple avec le verdict préparé en avance). D'où l'exercice d'un pouvoir presque exclusif sur les moyens de communication et sur les institutions d'éducation.
- Les chrétiens reçoivent un traitement différencié: les uns sont bons citoyens, les autres sont réactionnaires, vendus aux capitalistes.

- Là où les laïcs cherchent à être engagés dans l'activité de l'Eglise, eux et leurs familles trouvent beaucoup de difficultés dans leur poste de travail.
- L'Eglise de type traditionnel, bien organisée et structurée, assez cléricale, orientée surtout vers la sacramentalisation, semble être davantage tolérée qu'une communauté chrétienne vivant par petits groupes difficilement contrôlables.
- Il y a une tendance à faire des prêtres et des religieux les fonctionnaires de l'Etat.
- Dans les pays où, avant l'arrivée du communisme, les vertus civiques et les dispositions à l'auto-contrôle n'étaient pas suffisamment développées, on observe la diminution progressive de responsabilité personnelle, de l'initiative et du respect pour le bien commun.
- Là où le développement économique a déjà atteint un certain niveau, le matérialisme pratique semble jouer un rôle plus important dans le comportement des gens que la doctrine marxiste.
- Tôt ou tard la présence missionnaire étrangère est éliminée.
- Mais dans la mesure où les chrétiens, religieux et laïcs, restent fidèles à la Vérité (dans un monde où tout semble être construit sur le mensonge), ont le courage de manifester leurs convictions et leur foi (dans un monde où on répète les slogans et les opinions approuvés par le parti), montrent la confiance en l'homme (là où la peur et la méfiance sont les sentiments dominants des gens), ils continuent à être effectivement le levain dans la pâte, même si celle-ci en surface a la couleur rouge.

* * * * *

THE CHANGING ROLE OF WOMEN

by Sr. Christine Middelhof, sa

1. GENERAL STATEMENTS

Before even speaking about new forms of ministry, it seems important to stress the fundamental principle of collaboration in evangelization-service between hierarchy, clergy, religious and lay people.

This collaboration includes the full participation of the laity, women as well as men, in the pastoral planning as well as in its execution; and this not only at parish or community level, but also at the level of the diocese: in pastoral councils, study commissions, executive committees, etc.

It should be noted that the fact that women can and ought to share positions of recognised and effective responsibility finds its origin not in a possible shortage of male personnel, (even though this may in fact often be the case, and as such may be considered as a sign of the times and an invitation of the Holy Spirit), but in the variety of charisms and in the consideration of what women are actually doing, wish to do and can do for evangelisation.

2. SOME PROBLEMS

Collaboration with the hierarchy and clergy, especially with regard to women, gives rise to a certain number of questions and problems, some of which we propose for further study. For what do we see when women do share the work of evangelisation and do take up more or less responsible tasks?

In many cases collaboration remains superficial:

- . men do the thinking, women follow,
- . men take the decisions, women carry them out,
- . men establish structures, women do the work within those structures
- . men put down conditions, women comply with them...

This is surely not the kind of collaboration we should be aiming at!

a) How then can men and women be trained for a healthy form of collaboration?

Among the recommendations made to the 1974 Synod of Bishops by the Study Commission on Woman in Society and in the Church, we read: "That educational action be undertaken at all levels of the Church's life, in order to bring about changes in the way of thinking, that will promote better relationships of collaboration between men and women -- on basically equal terms and according to each one's vocation -- in the work of evangelisation and at the level of pastoral responsibilities in the Church."

"That a special effort be made to assure that the education of the clergy enables them to have a good understanding of the various Christian vocations for women and to collaborate sincerely with them in the diff

erent sectors of the apostolate."

This dates from 1974, what has been done since then? Does the practical behaviour of the clergy in this regard correspond to the teaching of the Church, so well formulated for instance in the recent document of the Sacred Congregation for the Evangelization of Peoples: "The Role of Women in Evangelization"?

- b) How can collaboration be intensified at Generalate level, between congregations (of men and women) which work in the same dioceses? Surely contacts and common study in bodies such as SEDOS, joint workshops of USG and UISG, and others, are highly useful and already bearing fruit. But could not dialogue between congregations, concerning particular fields of specialized activity, be intensified? Do General Councils and Formation Teams attach enough importance to the education of candidates regarding collaboration in their future apostolates?
- c) How should relations of authority be defined where hierarchy and ministers, lay or religious, are working at a common task and are trying to improve collaboration?
- d) How should collaboration be organised in particular cases, e.g. where parishes are taken over by lay people or sisters? Does the priest, in such cases, become a mere distributor of sacraments?
- e) How can financial problems be solved, such as the payment of full-time pastoral workers and lay ministers? This applies also to members of local sisterhoods, engaged in pastoral work. Bishops of Dioceses which want to become self-reliant, are tempted to push the sisters into salaried jobs. Has this problem been studied sufficiently?

3. NEW FORMS OF SERVICE

- a) There are some ministries and forms of evangelization, which we may call more or less new, and which are now open to women as well as to men:
 - catechetical work (an old form of apostolate, but which has recently received a renewed attention and appreciation)
 - apostolic visitation: the lonely, the sick, the dying, the prisoners ... (a traditional form of service for sisters, but rather also being gradually taken up by the laity)
 - active contributions to retreats and spiritual sessions
 - counselling
 - teaching of religion, including theology
 - activity in the social communications media
 - animation of prayer and liturgy
 - animation of Christian communities.

In several mission countries, these ministries are already being taken up by women, especially sisters, but the women's role in them should and could be greatly increased.

- b) There are also new forms of service which emerge from the actual situation or the needs of a given place. It seems irrelevant to think them out in a theoretical way.

This accentuates the need for a good, even scientific, and continual analysis of the local situation, an analysis which is often lacking. Hence many people trot on in an uncritical way, in the old traditional track, or they jump without discernment into an apparently new (and therefore excellent!) solution. Good discernment and evaluation is not to be left only to highbrow specialists; it is a necessity for all who are responsible for providing service, including those at the grassroots level of evangelization.

- c) Without pretending to be a prophet, it is perhaps possible to foresee three important fields where a new style and form of service will be asked for and where women also will find scope for an ever fuller commitment:
- that of the basic communities and the team ministry,
 - that of the promotion of justice,
 - that of the communications media.

The promotion of justice may involve various forms of insertion into the local scene: voluntary work, collaboration with national programmes, collaboration with UN agencies and other international bodies, such as:

- the International Union of Family Organisations
- the World Union of Catholic Women's Organisations
- the World Federation of Christian Life Communities (former Sodality of Our Lady)
- the World Council of Churches and SODEPAX, etc.

- d) It seems useful to state a few principles which would develop awareness, guide the choices and help provide a solid basis for a sound collaboration. We would mention here:

- co-responsibility: those with various gifts should work together and complement each other;
- subsidiarity: never do on higher levels what can be done at a lower one;
- reality: any ministry should be rooted in the local reality;
- recognition: a ministry has to be recognised and accepted by the community. In this context we wonder why, at times, it is so difficult for women to accept women in pastoral service. Is it because of the newness of the situation? It would be interesting to know the experience of missionaries in this regard, especially in the 'young Churches' of developing countries. It often appears that a good many inhibitions have to be overcome.
- definition of roles: a clear definition of the role of the priest on the one hand, and of that of the lay ministers on the other seems necessary as a starting point.

5. EDUCATION AND ONGOING FORMATION OF WOMEN

in view of new forms of service

- a) A general education based on a healthy and good Christian attitude towards life.

"Evangelization, from the human point of view, requires balanced persons, psychologically normal and sound, persons who are free from false inhibitions and also from false emancipations and who have achieved a human maturity, in which they find joy and radiate it. Such persons will be best prepared to establish and maintain peaceful and deep social relationships, both with their fellow workers and those they encounter in dialogue, Christians and non-Christians." (Role of Women in Evangelization, VI)

In this context it may be well to consider that, being in a period of awakening self-consciousness, many women have difficulty nowadays maintaining this balance. Each awakening for which there is no room, or too little room, tends to become emotional and even rebellious. This is a situation which asks for our understanding.

- b) A sound and solid formation in spirituality, liturgy and catechesis.

"Upon, or better within, this human base, must be built an intense spiritual life, a great capacity for solitude, filled with living faith, conversation with God, and a share, both contemplative and active, in His plan for the redemption of the world." (The Role of Women in Evangelization, VI)

- c) A further specialization if possible in subjects such as:

- theology
- sociology and anthropology
- leadership and group dynamics
- and in general, the obtaining of any professional competence required by the local needs of the moment, even if these are perhaps not directly pastoral.

Now, when speaking of 'education of women for new forms of service', let us not exclusively think of religious women, but keep in mind in a special way the bigger and highly diversified group of lay women who, by baptism, are called to participate in the pastoral responsibility of the Church, at local and world level.

6. SOME THOUGHT-PROVOKING QUESTIONS

For reflection, we quote some of the questions sent to the Bishops' Conferences in the study-kit for the International Women's Year. (The Church and the I.W.Y. pp.105 on.)

While reading these questions, it may be well to remember that expatriates owing to the changing scene in developing countries need to be ready today more than in the past to take second place and even to withdraw when necessary

In other words, let us apply these questions more particularly to the situation of local women, be they lay or religious, and to their role in evangelization today.

- a) To what extent do women, religious or lay persons, married or single, contribute to the life of the ecclesial community:
 - . in the parish council?
 - . in the pastoral councils or other forms of consultation at diocesan level?
 - . in special services: catechesis and catechumenate? liturgical services? welfare work? ecumenical activities? etc.?
- b) Are women who hold positions of responsibility in society (in professional, cultural, social and political life) requested to place their experience and specialized knowledge at the service of the Church's mission? In what forms? Are these women available for such services? Is their service welcomed by the community?
- c) What is the role of women in new types of groups: charismatic groups, groups involved in the struggle for justice, basic communities? Any others?
- d) Does preparation for Christian marriage take into account the evolution of the status of women and does it encourage the sharing of responsibilities, while taking into account the concrete possibilities of each partner?
- e) Are women encouraged to acquire a sound theological foundation? Is this encouraged in words or in practical ways? (organisation of courses with adapted time-tables, study grants, etc.?)
- f) Do women participate in the teaching of theology? In what forms? With what results?
- g) When women are asked to undertake service involving real responsibility, is this done as a concession or privilege? Is it only because there are no men available? Or rather because their aptitudes are being recognised?

The replies to this questionnaire generally state that much is happening already, but that much remains to be done.

"Indeed, it cannot be said that the consecrated woman is everywhere fully recognised as a person in her own right ... It is clear that there is some progress in this direction, but there is still need for further education, information and communication within the Church. There is need also for ongoing formation, in order to foster the assumption by women, be they lay or religious, of effective responsibilities in the apostolate and in new ministerial tasks." (cf. The Church and the I.W.Y. pp.112-3)

To conclude, we quote from the Communiqué issued by the Pan African Conference of Third World Theologians, Accra, Ghana, 17-23 December 1978. (One quarter of the delegates were women!)

"We recognize that African Women have taken an active role in the Church and in the shaping of our history. They have shown themselves to be a coherent part of the liberation struggle. But we cannot ignore their exclusion from our past theological endeavours. Therefore, the future of African Theology must take seriously the role of women in the Church as equals in the doing of theology."

(SEDOS Bulletin 78/N°1, p. 78/9, January 15th, 1978)

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FOR GROUP DISCUSSION

THE DEVELOPMENT OF MINISTRIESIN LOCAL ECCLESIAL COMMUNITIES: A Case Study

Fathers Green and Blue are co-pastors of a large parish in north-eastern Brazil. The parish has about 95,000 people in a poor quarter of a very large city. About ten per cent of the parishioners practice fairly regularly, but the majority of the people maintain links with the parish church only for baptisms, funerals and marriages. Since there are so many people, these sacramental functions take up a large part of the two priests' time. They are both non-Brazilians, members of an international religious order.

The two priests spend much time preparing various ceremonies. Their preaching is up-to-date, with emphasis on social justice and faith commitment. They have insisted that the parents of newly-born children come to two pre-baptism instructions, and they have similar instructions for engaged couples who wish to be married in the parish church. The people often do not understand the reason for this regulation, but they more or less grudgingly cooperate. The parish has the traditional lay societies, mostly concerned with acts of charity. Lay people help with the visitation of the sick, with the planning of the Sunday liturgies and they also run three small craft schools attached to the parish. There are several small prayer groups in the parish, encouraged by the priests, who are usually too busy to attend the prayer meetings.

Within the parish are two religious houses of Sisters. One group of Brazilian Sisters runs a school along fairly traditional lines. A second group of four Sisters, all foreigners belonging to an international congregation, and a group of local lay women run a clinic which is also a social welfare center. At least two of these sisters and the laywomen would like to be more involved in a direct pastoral ministry in the parish, but the priests do not know how to respond to this desire.

Father Yellow is sent as a third member of the pastoral team. After living in the parish a month, he tells the other priests that he would like to devote himself to building up small Christian life communities within the parish. This new pastoral approach is agreed to by the other priests, although there is some resentment that Yellow will now be less available for ordinary pastoral care.

Father Yellow begins a prayer group (A) which asks its members to go beyond the weekly prayer meeting and to share some of their time and their means so that the nucleus of a true faith community may gradually evolve. The group works towards a New Testament structure of elders. Father Yellow also begins to meet with another group (B) which had started a year

before he came to the parish. This group is made up largely of young people, students or ex-students, most of them Marxist influenced, who live in a favella, while trying to serve the poor. Father Yellow's influence in the group moves them to begin discussing the New Testament and, eventually, to common prayer. An evening Vesper service, conducted in the streets of the favella before a sharing of supper with the poor, becomes a part of the community's life.

After a year and a half of Father Yellow's ministry, two events occur which force a type of crisis in the parish:

- 1) Group A requests that one of its elders be ordained a deacon. Father Blue and Father Green agree to approach the Bishop and ask his permission, if the man chosen for the group will go through a regular course of theological preparation for future deacons and will be ordained for the entire parish and not just for the group. The man to be ordained agrees, but reluctantly, because he has had only two years' schooling.
- 2) Group B asks that several of its leaders be commissioned by Father Yellow in a community ceremony which will officially acknowledge the position of ministry they have gradually achieved in the community. These leaders not only direct the ordinary life of the group; they also lead it in prayer. The group occasionally has a kind of memorial communion service, and they hear one another's faults, sins and failings and they forgive each other. They do not call these activities 'sacraments', but they do rely on them to nurture their communal and religious life.

Fathers Blue and Green think the Bishop should be brought into a commissioning ceremony, and they question the religious practices of the group. They also question the Marxist trade-union activities of some members of the group, including one of the leaders. But the request from Group B has moved Fathers Blue and Green to ask themselves whether or not they might request permission to commission some of the more active lay leaders in the parish itself, or even the sisters. They are unsure how to do this or what further obligations commissioning would imply. Would this be a permanent mandate? Would the people commissioned be available for service outside their group or even outside the parish? Once commissioned, would the Sisters, for example, really be able to do more than they are now doing or be more fully at the service of the community?

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Questions for discussion follow.

The Development of Ministries in Local Ecclesial Communities: A Case Study

QUESTIONS FOR DISCUSSION

1. Since there does exist a pluralism of models within this large Brazilian parish (or in any other ecclesiastical structures), why do you think that both groups directed by Father Yellow have requested the need for local ministers, whereas the larger parish did not? In a concrete pastoral situation should there be a pluralism of models?
 2. How can women members of certain traditional lay sodalities be led to an awareness of the potentiality of lay ministries? To what extent can religious women be more active in the vital life of the local Christian community, especially if they are training women leaders, single or married, so that these women will contribute — spiritually, culturally and/or socially — to the growing active life of the ecclesial community?
 3. Where Marxist groups do exist, and where there may be a possibility of working with these groups, what types of catechetical approaches should be developed to keep the faithful informed and at the same time to work with the Marxist groups in a viable manner? How can the life styles required by Marxist societies or Marxist-influenced groups lead to the development of effective Christian ministries by the priests, religious and lay persons living in such societies?
 4. In preparing for the mission of the future, it would seem that there should be a very close collaboration between the clergy, religious lay leaders and the bishops. In helping to get the laity to assume its rightful place in the building up of the local ecclesial communities in concrete situations, what type of collaboration is needed in order that a true formation at all stages of training might be given to the clergy, religious and the laity?
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SYNTHESIS OF DISCUSSION REPORTS

from Groups 5,6,7,8 & 9

QUESTION 1 - Pluralism of models of ministry

- Yes, there should be a pluralism of ministerial models in any concrete pastoral situation:
- a) This pluralism is understood in terms of the needs of various communities and the gifts of individuals able to serve these needs. There exists a plurality of needs; there should be a plurality of responses. This "service of human needs" approach to ministry is contrasted with institutional service or service predetermined in its form by fixed structures of the Church.
- b) But old structures cannot be just torn apart. Time is needed for changes of attitude and for consciousness raising. All parties need to come together for dialogue and mutual appreciation in each ministerial context.
- c) How foster the desire for a more active participation in the ministry by everyone? Only by participation itself.

QUESTION 2 - Women in Ministry

- a) What counts is that needs are met, not who does it - whether woman, man, religious or lay person.
- b) Baptism is a sufficient basis for exercising ministry according to the personal charism and ability of the baptized person. All should be instructed in the consequences and ramifications of their baptismal consecration.
- c) More practically, some means to include women more actively in ministry would be:
 - social service in the framework of traditional sodalities
 - family-centered programs, again in the context of traditional societies (including family catechesis)
 - woman to woman evangelization
 - experiments with new forms of consecrated life.

QUESTION 3 - Cooperation with Marxists

- a) Distinguish - cooperation in an officially Marxist state, where there is little religious freedom and no cooperation is desired, except occasionally in health services; - and cooperation with Marxist groups in a non-Marxist society. In the latter case, it is possible to look at people first, whether they are Marxists or not, and some common ground can be had in the fight against injustice.

- b) We need objective information, education on Marxist tactics, a usable vocabulary - if there is to be any catechesis in terms understandable to Marxists. Above all, we need to calm our fears of Marxists and of being called Marxist. In short, we need experience in this area.
- c) Therefore, we need 'bridge people', able to enter two worlds and participate as fully as possible in each.
Ideal: an experienced catechist who understands the Marxists and lives like them, speaks their language, yet maintains his Christian identity, cooperates only until his principles might be compromised and is not going to be used by Marxists for their own ends.

QUESTION 4 - greater collaboration

- Greater collaboration is possible if there is:

- a) Dialogue - among all groups (locals, foreigners, etc.);
- b) An attitude of discernment - i.e. no hard and fast preconceived notions of roles and ministries and service capabilities;
- c) Some ongoing formation - for those now ministering (e.g. Fathers Blue and Green), some opportunity to be exposed to new theologies of priesthood and ministry, some means of choosing and training ministers from the local community, some method of allowing local groups to participate in the authority of the Church itself;
- d) All this can lead to new pastoral practice and comprehensive pastoral planning; e.g. parents catechizing their own children, temporary ministers for small groups, local Christian animation teams, etc.

GENERAL COMMENT on these responses:

All the groups seemed to approach the question of ministry by speaking of needs and responses to needs, thereby sidestepping the traditional theology of orders which speaks of states of life in the Church. Is this purely functional approach adequate to the Church's present self-understanding?

(Francis E. George, O.M.I.)

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QUESTION 1 - Pluralisme

- La demande du groupe A est naturelle et devrait être acceptée.
- Pluralisme? - Oui.
- a) Il faut se rappeler que pluralisme ne veut pas dire 'modèles' au pluriel. On doit accepter ce qui sortira de la créativité de la base, ou des groupes. In casu, la grande paroisse n'est pas créatrice, elle est consommatrice.
- b) Cela suppose une certaine formation chez les pasteurs Bleu, Vert et Jaune. Parfois les tensions sont plus grandes au sein du clergé qu'au sein du peuple de Dieu.
- c) On doit s'attendre à des problèmes:
 - du côté de l'Evêque (autorité en général). Quel rôle l'autorité joue-t-elle - service de la communion (rôle du conseil pastoral) ou bien gardienne farouche du plus grand dénominateur commun?
 - La création de petits groupes est-elle susceptible de faire évoluer la communauté?
 - Problème de la continuité des initiatives.

QUESTION 2 - Ministères/Femmes

- a) AMBIGUITE du terme ministère. C'est la simple évolution du langage ou bien une nouvelle réalité? Les termes charisme, vocation personnelle, leadership, sont tous mêlés.
- b) ACCORD cependant pour le comprendre en terme de services:
 - . qui répondent à des besoins,
 - . qui sont reconnus par la communauté, et
 - . qui confèrent une certaine autonomie. (La religieuse n'est pas dépendante du curé. La dépendance est vue plus dans la ligne: dépendance de la pastorale ecclésiale.)

La religieuse expatriée en liaison avec les femmes du pays peut aider à faire prendre conscience des besoins de la communauté.
- c) ROLE de la FEMME: - il ne faut pas le voir en terme de suppléance mais de complémentarité.
 - il faut tenir compte du milieu, poser la question: L'Eglise suit ou est moteur? Moteur - oui, mais pas en plaquant des ministères qu'elle a concus, mais en suscitant l'engagement des femmes dans leur milieu selon les besoins découverts.

QUESTION 3 - Marxisme

Il faut distinguer entre

1) Société qui n'est pas marxiste dans l'ensemble. Le marxisme profite du pluralisme. Il y a besoin de:

- information sur le Marxisme
- catéchèse personnaliste qui débouche sur la promotion de l'homme (Justice Sociale) dans un
- nouveau style de vie (vivre la pauvreté - pas de crainte)
- communication entre Bleu, Vert et Jaune (entente - union)
- assurer une certaine liaison entre 'grande paroisse' et les groupes par des personnes acceptables aux deux. (Cela suppose entente entre Bleu, Vert et Jaune.) L'action en faveur des pauvres ne doit pas être taxée de marxisme.
- collaboration pose un problème:
 - . On a assez d'expérience qui prouve l'incompatibilité. Le Chrétien sera bouffé.
 - . ALORS - refus? Déclaration au départ: collaboration oui, mais nous ne serons jamais sur la même longueur d'onde. Nous pouvons collaborer mais qu'on sache au départ que ...
 - . OU BIEN - pari de l'histoire? On fait route ensemble et on fait le pari que les marxistes peuvent aussi changer.

2) Société marxiste

- Problème d'une nouvelle acculturation - cf. Mgr. Binh - Catéchèse des enfants qui auront été endoctrinés depuis le début.
- Paroisse traditionnelle à conserver.

QUESTION 4 - collaboration

- La grosse question: qui décide du meilleur service de l'Eglise dans une situation donnée?
- L'insistance sur l'esprit de corps (cela pose le problème: pluralisme et unité)
- Religieuses ne devraient pas être à ce point surchargées qu'elles ne puissent plus participer à rien, à aucune activité.

(Waly Neven, P.A.)

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EXECUTIVE SECRETARY'S REPORT

June 1977 - December 1977

1. MAY SEMINAR/GENERAL ASSEMBLY

In view of the amount of material presented, the Executive Committee decided that it would be well to continue the discussion on the three topics of Marxism, Human Rights and the Changing Role of Women for the January Seminar.

730 copies of the May Seminar Report have been distributed to a variety of church and secular organizations.

Considerable interest has been expressed in the topic proposed for the June 1978 Seminar on the 'Ecumenical Concept of Mission'.

2. CONTACTS WITH MEMBER INSTITUTES

Nearly all the Sedos Members have been visited and contacts have been made with five congregations who have expressed interest in joining Sedos.

Visitors to Sedos

During the period we have had approximately 60 visitors, the total for the year being 130.

3. DOCUMENTATION CENTRE

Requests for information during this period totalled 162. In regard to these requests some only require the xeroxing of an article while others may require looking up material or finding out information from other organizations. Some requests are on-going and we supply material on a topic as it comes in. Some of the groups to whom we have supplied material are: the FABC, the Catechetical Centre in Hong Kong, a project on Marxism in Africa, etc.

4. THE BULLETIN

At present we are printing 610, an increase of 175 since September. A request to overseas subscribers to pay postage costs has contributed approximately 200.000 Lire to postage costs.

Several members have contributed material (articles, reviews and reports of meetings) to the bulletin.

We have discussed the inclusion of documentation lists and would like to know if general lists or documentation lists on specific topics are more helpful.

5. MEETINGS HELD

- 5.1 South Africa - two meetings with a total number of 46 participants.
 - 5.2 Hong Kong - 8 participants.
 - 5.3 Brazil - 28 participants.
 - 5.4 Primary Health Care - One meeting with 20 participants.
 - 5.5 Preparatory meetings for the January Seminar
 - Marxism - two meetings with a total of 13 participants.
 - Changing Role of Women - two meetings with a total of 13 participants.
 - Human Rights - three meetings with a total of 50 participants.
- In this period 12 meetings have been held involving 178 participants.
45 congregations were represented.

6. OTHER ACTIVITIES

- 6.1 Revision of the Statutes by the Executive Committee
- 6.2 Statistics on Sedos Personnel
- 6.3 Participation in the Symposium on the Formation of Missionaries Today at the Urban University
- 6.4 Participation in a Renewal Workshop for the Sisters of Charity of Tilburg.
- 6.5 An evaluation of the Sedos-Agrimissio Consultation Service

7. CONTACTS WITH OTHER GROUPS

The Executive Secretary is a member of the Council of 18, Commission VI and EDUC International. There have been contacts with Multi-Media, the Institute of Inter-Cultural Affairs, the USG and the UISG.

Through various meetings there has been contact with:

- | | |
|----------------------------|---------------------------------------|
| - FABC | - PRO. MUNDI VITA |
| - The GABA Institute | - The International Association of |
| - INODEP | Mission Studies |
| - UNESCO | - Conference on Sociology of Religion |
| - Mission Institute of the | - Dutch Bishops' Conference |
| Univ. of Uppsala | |

8. THE EXECUTIVE COMMITTEE

The Committee met five times during this period. Considerable time was given to the revision of the Statutes.

We are grateful to Fr. P. Divarkar, sj, who has substituted for Fr. Lozé on the Committee. He arranged for the members to hear a talk by Father Neuner, sj, on Mission Theology and to meet with Mr Robinson on funding of development projects.

9. THE FUTURE

- 1) The June Seminar/General Assembly - Planning for this should begin immediately. The General Assembly will be asked to suggest names for a planning committee.
- 2) The Documentation Centre - It would seem advisable to set up a permanent committee to make recommendations concerning the development of this part of the Sedos enterprise.
- 3) The Health Series - A total of three lectures will be given this year on Mission: Does It Include Health Care? We are grateful to the Medical Sisters for their contribution to this topic on behalf of all missionaries - medical and non-medical.
- 4) South Africa - We will continue these meetings as the need or special occasion arises.
- 5) Collaboration with Multi-Media - on films of interest to missionaries.
- 6) Other topics - International Agencies, China, retirement and change of apostolate of missionary personnel are a few topics which have been mentioned.

10. THE SECRETARIAT

- During this period Miss Peggy Poole ceased employment and returned to the States. Mrs Luisa Cuturi took over her duties.
- Miss Philippa Wooldridge returned to her former position at the Generalate of the Christian Brothers. Miss Charlotte Veit is now working part-time in the documentation centre.
- Mrs. Margaret Villa was employed on a part-time basis from 12th May to 7th July, 1977, in the documentation centre.
- The present staff consists of: Secretariat - Miss Ann Ashford and Mrs Luisa Cuturi; Documentation Centre - Sr. Agnetta and Miss Charlotte Veit.

11. On this occasion we wish to thank:

- The SVD Fathers and Brothers who have been so helpful during the past year.
- The Christian Brothers for their hospitality and efficient service during the Sedos Assemblies.
- The White Fathers and Brothers for their help on financial matters
- The many generalates who host the various Sedos meetings.

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