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In this issue: Jesus' proclamation of jubilee in the synagouge at Nazareth can be seen as a model of mission. He was sent personally, he claimed, to proclaim the Good News to the poor and to fulfill the message already enunciated in Isaiah. The people of the Synagogue were so enraged by the particular manner in which he made this proclamation that they changed into an infuriated mob which tried to do away with him. Why?

Mortimer Arias outlines various ways of interpreting the Jubilee announcement and various ways of interpreting mission as Jubilee. Jubilee is both historical and eschatological, an experience and a hope, human endeavour and faith. While we work for a Jubilee in our society we can enter already into the new order of God. We can be part of Jubilee. We can accept the challenge of our own Jubilee.

But what most probably led to the fury of the reaction to Jesus' proclamation was his entering into the precise details of what the Jubilee meant. Cancel debts, return property, free servants. Prophets are not crucified for proclaiming generalities.

Fr. Gross' reflection on the Sedos Seminar on Dialogue is concluded. There are short contributions on the problems of being involved in Justice, of being women in Asia and of trying to inculturate.

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### Coming Events

### Advance Notice

Sedos Seminar, Buddhism.	Tuesday, October, 11.
Dialogue with Post Christians.	Tuesday, November, 8.
Spirituality for Conflict and Annual General Assembly.	Tuesday, December, 13.
World Council of Churches VIth General Assembly.	Vancouver, July 24 - August 10, 1983.

News:SEDOS SEMINAR PROGRAMMEOCTOBER '83 - MARCH '84

The Sedos Executive Committee finalised the October '83 - March '84 Seminar Programme at its recent meetings. Dates and topics are as follows:-

Dialogue with Buddhists                      Tuesday October, 11, 1983

Dialogue with Post-Christians              Tuesday November 8, 1983

Mission in Situations of Conflict  
(in conjunction with the Sedos  
Annual General Meeting).              Tuesday, December 13, 1983

Ministries for a Dynamic Local Church      March 20-24, 1984

Other meetings and consultations will continue as usual.

PROGRAMMA DEI SEMINARI DI SEDOSOTTOBRE 1983 - MARZO 1984

Durante le sue recenti riunioni il Comitato Esecutivo di SEDOS ha stabilito il calendario definitivo del programma del Seminario dell'ottobre 1983 fino a marzo 1984. Le date ed i temi sono i seguenti:

Dialogo con i Buddisti                      Martedì, 11 ottobre 1983

Dialogo con i post-cristiani              Martedì, 8 novembre 1983

Missione in situazioni di conflitto      Martedì, 13 dicembre 1983  
(in connessione con la riunione  
annuale generale della SEDOS)

Ministeri per una chiesa locale dinamica      dal 20 al 24 marzo 1984.

Altre riunioni e consultazioni seguiranno come al solito.

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## JUBILEE - A MODEL FOR MISSION

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Mortimer Arias

*(Notre guide dans cette étude biblique est Mortimer Arias, un ecclésiastique de renommée mondiale. Mortimer Arias est un évêque de l'Eglise Méthodiste de Bolivie, et l'un des dirigeants du Conseil des Eglises d'Amérique Latine. Il est également membre de la Commission sur la Mission mondiale et l'Évangélisme du le Conseil Oecuménique des Eglises, et professeur à l'Ecole de Théologie de Claremont, en Californie. Le Rév. Arias est exilé de l'Uruguay, son pays natal, et de Bolivie, son pays d'adoption.)*

*Nous donnons ci-dessous un extrait de la conférence donnée par le Rev. Arias sur le thème du Jubilé pendant le Congrès Missionnaire organisé par l'Association Catholique des Missions des Etats-Unis qui s'est tenu à Baltimore, Maryland (U.S.A.) le 19 mars 1983.)*

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"Mission begins with Jesus' Jubilee proclamation in Nazareth. It was Jesus' first disclosure of identity and mission. Quoting from Isaiah 61:1-2 and Isaiah 58:6, Jesus identifies himself with a herald prophet, anointed by the Spirit to proclaim the favourable year of the Lord. This was jubilee language wrapped in the Messianic and eschatological vision and promise of the prophet after the bitter experience of exile. And now, Jesus is sealing the reading of the Scriptures with the incredible affirmation that these promises and all the hopes of the end of time were taking place right there, before their eyes, in his own person. The Scripture is being fulfilled. The time is now. The place is here.

### Jesus and Jubilee

We can feel the spell of the moment. Luke says: "The eyes of all were fixed on Him." All spoke well of him and wondered at the gracious words that proceeded from his mouth. The audience was both pleased and puzzled. Jesus' friends turn from a puzzled but receptive audience into an angry mob. This change occurred from verse 22 to 29. What happened? Scholars say that it was the specific application Jesus made of the Isaiah passage. It was Jesus' prophetic hermeneutic challenging his own people and pointing beyond its borders to God's dealing and workings among the pagans, that offended them in such a way that it almost cost him his life. It forced him to leave his home town.

Jesus uses freedom with the Scriptures. For instance, he stops his quotation of Isaiah 61 with the words, "to proclaim the year of the Lord's favor." He left out the phrase, "and the day of vengeance of our God." In his inaugural proclamation, Jesus stressed the liberating grace of God, the announcement of the acceptable year

of the Lord, the year of liberty and forgiveness. He closes with a quotation from Isaiah 58. Jesus thus makes a collage of these two passages which scholars tell us are jubilee passages.

#### THE MESSAGE OF JUBILEE

If Jesus' message is, in some way, a jubilee proclamation, then what is the meaning of jubilee for Christian mission today? What was the jubilee year all about? Jubilee comes from jobel, the Hebrew word for the ram's horn, which was used to proclaim the initiation of the jubilee year prescribed in the Book of Leviticus, Chapter 25. It is to be celebrated every 50 years. The central provision of the jubilee code, and one that belongs uniquely to it, was the periodical return of the people to their tribes and families. This was a fundamental provision to preserve the original agrarian democracy of the tribes and families of Israel.

There were other related laws about the resting of the land every seven years, the redemption of slaves, the recovering of property, or its redemption by a member of the family, and the celebration of the day of the atonement. All of the jubiliary provisions are determined by the theological principle that God is the owner of the land. "The land shall not be sold in perpetuity for the land is Mine. For you are strangers and sojourners with me, and in all the country that you possess you shall grant a redemption of the land." We are used to the redemption of our souls, but we do not often think about the redemption of the land. The use of the land was granted for all, but not without limits. To use the contemporary expression of John Paul II "property has a social mortgage". This is jubilee language.

#### JUBILEE LEGISLATION

The jubilee year was a time of levelling off, of correction and restructuring, to compensate for the effect of sin in social life, to preserve the life of the people and justice in society. It was a time of new beginnings, a time of joy and celebration. The question has been asked, was the jubilee ever really applied? It is difficult to prove that a general and regular application of the jubilee took place. But there are several strands of the jubilee legislation, and instances of specific applications.

The jubilee legislation is found in all the strata of the Mosaic law in the Old Testament, and the main prophets pick it up for the proclamation of a new jubilee. For instance in Exodus, Chapter 21, in the covenant code, there is another important provision, the release of all Jewish slaves every seven years. When you buy a slave, he shall serve six years and in the seventh he shall go free for nothing. So not only land was sold, but also people, sometimes the whole family in order to respond to debts. But the slavery should not be for life. Leviticus, chapter 25:42 says, "For they are my servants whom I brought forth out of the land of Egypt. They shall not be sold as slaves."

This is the fundamental, theological basis for the covenant, the Decalogue, for mercy to our neighbours, especially toward the strangers.

This is also the rationale for justice in the social order. In Exodus there is a clear provision about the seventh year also -- to let the land lie fallow. This was not just out of an implicit ecological concern, which may well be the material basis for rotation and fertilization of the land in agriculture. It was out of humanitarian and social concerns for the landless people: "For six years you shall sow the land and gather in its yield, but the seventh year you shall let it rest and lie fallow, that the poor of your people may eat, and what they leave, the wild beasts may eat." In Deuteronomy the jubilee is called the year of remission, where the creditor "releases" what he has lent. This type of religion has social and ethical implications!

#### VARIED INTERPRETATIONS

Spiritualizing the Message: One way of interpreting Jesus' proclamation at Nazareth is to spiritualize it as we have done so often. It is very simple. Who are the poor? The spiritually poor. Who are the captives? Those spiritually captive of sin. Who are the blind? Of course, the spiritually blind who do not know the Gospel. Who are the oppressed? The spiritually oppressed, the slaves of sin and vice. There is truth in this interpretation. In his Gospel, Luke stresses release from sins, and Peter, in his proclamation in the house of Cornelius, preached about Jesus who went about doing good and healing all that were oppressed by the devil. But we cannot spiritualize this text too much. We need to spell out the meaning and the scope of sin - the social and the structural dimensions of it, because as Paul says, "We are not contending against flesh and blood, but against the Principalities, against the Powers, against the rulers of the present darkness." (Ephesians 6:12).

Globalizing the Message: Together with this spiritualizing tendency, we also tend to generalize and globalize in such a way that we lose specificity. We do not name the sins by their names, nor by the shape they take in society. We do not exorcise the powers and demons of persons and societies. We do not unmask the idols entrenched in our culture. We do not denounce the powers that are ruling our society. If Jesus was talking only of a spiritual liberation, and of sin in general, how can you explain the angry reaction of his fellow citizens?

Jesus was not rejected by the town people because of his spiritual platitudes. They don't harm anybody, nor offend anybody. And he was not nailed to the cross because he was talking of sin in general. Nobody is crucified for talking of sin in general. The powers are not touched at all by that kind of spiritual Gospel. The powers are very happy when we keep our preaching to religious things and stick to the spiritual Gospel. Is it this way in your own missionary work today? -- your missionary place? Is not this precisely what the military powers are asking of us in Latin America, in the Philippines, and in Korea, and elsewhere? Preachers of the spiritual, individual Gospel

have no problem with dictatorships and repressive regimes. They get all kinds of cooperation -- helicopters, presidential breakfasts, and crowds filling the stadiums.

The Sinned Against: There is another major gap in this spiritual, globalizing interpretation of Jesus' jubilee proclamation. We address people as sinners, but not as the sinned against as it has been powerfully put by the present Secretary of Evangelism of the World Council of Churches. He reminds us that in our evangelism, we have been looking at people and addressing them with only one anthropological category -- as sinners. Surely, all of us are sinners, but there are also the sinned against -- the victims of the sins of others, and of the shameful structures of sin. This is precisely what Jesus is saying in his jubilee message. It is an offer of grace, of forgiveness for sinners, the acceptable year of the Lord. But look at his list, the specific list of those addressed in His jubilee message. They are the poor, the brokenhearted, the captives, the blind, the oppressed -- all of them the sinned against.

Another Interpretation: On the other hand, there are some attempts to interpret Jesus' message as a literal inauguration of a jubilee year in Palestine. Some say that Jesus was demanding the restoration of the jubilee in practice. In his speech, Jesus suddenly demanded that the law be put into effect through expropriations and the liquidating of the system of usury. If so, this raised the enthusiasm of the poor and the rage of the rich land owners and the money lenders in the synagogue. This would explain the mixed reaction Jesus received at the time of his proclamation. Jesus attempted a social revolution based on Moses' jubilee law. This revolution has a political character.

These are two opposite interpretations, the spiritualistic and the social-ethical interpretation. Instead of reducing Jesus' proclamation to a spiritualistic or materialistic interpretation, we might be able to develop a missionary vision and a model in a jubilee perspective, taking the jubilee as an image and motive, a horizon, a sign, a middle action, if you will -- useful for Church mission and for the human task. This is one way of saying that the jubilee is a sort of dynamic, working utopia. Utopia is an expression of the passion for the things yet to be, and works as a critical principle of things as they are. Jesus came to Nazareth saying, "This Scripture has been fulfilled in your hearing." The eschatological event was already experienced. The Kingdom of God has come, was coming, breaking in, and would come in the end. It is from this perspective of the kingdom, it seems to me, as suggested in the jubilee motive that we respond to the question of faith in the midst of human endeavour, and mission related to the liberation of creation. At this point, we can only mention very quickly some implications for mission.

#### IMPLICATIONS OF JUBILEE FOR MISSION

What are the implications of a jubilee mission today? What are your jubilee experiences? Let me suggest four points.

1. Mission as Liberation: In the perspective of the reign of God, and following the paradigm of the jubilee, mission is, in the first place, the proclamation of liberation, the announcement of the Lord's year of liberation, of freedom. This is the key concept of the jubilee -- a total liberation, historical and eternal, material and spiritual -- a liberation from the concrete forms of oppression. It is economic in the return of the land and the cancellation of debts. It is social liberation in the emancipation of the slaves; liberation also from the final root of oppression, the inner bondage of sin through forgiveness as on the day of atonement.

But this forgiveness is a double forgiveness -- from God to the neighbour -- forgiveness of sins and cancellation of debts, as in the jubiliary teaching of Jesus in the parable of the unforgiving servants or in the Lord's prayer, "forgive us our sins, as we forgive those who are indebted to us." How is it that we have translated debts as trespasses? This is an interesting hermeneutic. Jesus' proclamation of liberation did not stop in the forgiveness of sins, but went on to liberation from sickness and false relationships. So, mission cannot limit itself to the ministry of absolution -- the power of the keys, so to say. We are called to declare God's release, which is a total release from all bonds of oppression, the inner ones and the outer ones, to unbind those bound in concrete, historical shackles of oppression, which are all of them, expressions of sin. There is no future for humanity without forgiveness. How much of the suffering of our world, and the root of this madness of the arms race and nuclear escalation, is just the fruit of the spirit of retaliation -- to strike first, or to strike back?

To proclaim liberation, then, means to deal with the concrete forms of oppression. It has to deal with specific measures in history about land reform, agrarian reform, and social laws -- the change of structures and the change of the international economic order. The world will demand it from us even if it is not in our charter formation.

This was part of the economic context of the Pope's visit to Central America, for example. The expectation of the oppressed people of those countries was something more than a general absolution. They wanted to know on whose side the Pope was. Just the other day in Rome, Pope John Paul II seemed to be answering the expectation in more specific terms than he did during his visit. He criticized the policy of the super powers in Central America, and said that there is no solution there without dealing with the unjust economic and social structures. This is the Pope's language. It's jubilee language. This is the center of the drama in El Salvador, today. We cannot solve the problem of hunger with bullets, and we will not solve it with ballots, either.

As the jubilee legislation reminds us, there is no real freedom without liberation. The aim of mission, then, is liberation -- the total liberation of the oppressed -- the liberation of creation.

2. Mission as Rectification: In the perspective of the Kingdom, and following the paradigm of the jubilee, mission means to proclaim the rectification of things as they are, that is, to announce the year of God's amendment which is literally the meaning of the jubilee and the atonement. Human sin produces social inequalities -- the accumulation of power and wealth. It is interesting to see, especially for Protestants for whom the word justification is so dear, that justification literally means rectification. God is the great rectifier of history. He is the mighty God of Mary who has brought down the mighty from their thrones and lifted up the lowly. Jesus came proclaiming a kingdom of reversals where the last will be first, and the first will be last. We need to read the Beatitudes again and Jesus' parables with the eyes of the jubilee.

The announcement of the reign of God, the new order, God's main amendment, comes with a call to repentance. The time is fulfilled, the Kingdom of God is at hand, repent -- not only personal repentance, but social repentance -- national repentance -- race repentance -- class repentance -- sex repentance -- put everybody and everything in line with the Kingdom.

The jubilee and experience suggest that, if this task of rectification is to go on, it has to be done again and again. There is no permanent order, no final revolution until we reach the final jubilee of the Kingdom of God. To be in mission is to be in revolution. Naturally, this poses to us very painful questions on our options in today's revolutions. We cannot avoid, nor can we stop revolutions. But we have to ask ourselves, in what direction is the revolution going? Does it help to rectify injustices -- even some injustices, though not all of them? Does it represent, as the jubilee suggested, a moment of justice in history?

On the verge of the collapse of the World Banking system, there are some who are asking if it is not precisely a jubilee of cancellation of external debts that is the only way out for the world economic order. No society can go on indefinitely without rectification, nor can the Church remain unchanged. Mission is done by a pilgrim Church in a changing world. Mission is rectification. The challenge then for individuals, institutions, and societies is only one, that is, repent.

3. Mission as Restoration: In the perspective of the reign of God, and following the paradigm of the jubilee, mission means restoration, that is, the announcement of the year of the Lord's re-creation. The jubilee was a proclamation of renewal -- the restoration of people, of social relationships of nature itself. The preservation of human life and the natural resources for human life are at the center of the jubilee proclamation -- economic justice and ecological balance. Indeed, God, Christians and the whole of humanity are partners in this delicate stewardship of creation. This mission has no frontiers. Wherever we struggle for justice, or for environmental responsibility, we are engaged in mission.

Jesus' ministry was a jubilee ministry for the restoration of life, and the announcement of the fullness of life. And he sent his disciples to announce life, to defend life, to restore life, to



celebrate life. There is no more delicate issue today than the issue of life. That is why the defense of human rights has become such a priority, a matter of radical witness for Christians. This is why peace and nuclear disarmament are not merely fashionable postures, but essentially missionary issues, probably the last missionary issue the last epitome, as it has been called. The preservation of life and the continuation of the human history of the planet -- no less than this is the context of mission -- the liberation of creation.

4. Mission as Inauguration or anticipation. In the perspective of the reign of God, and following the paradigm of the jubilee, mission can be seen as inauguration, as anticipation, as the announcement of the new year of the Lord. The jubilee was not merely a going back to primordial paradise, or an ideal egalitarian society, but an eschatological vision, both in the prophets and in Jesus. It was a projection towards a future action of God. Jesus' proclamation at Nazareth marks the inauguration of the Kingdom of God -- a new order already present in Jesus' ministry, already working and breaking through history, but not yet fulfilled, not yet consummated in the end.

#### OUR OWN JUBILEE

Jesus invites his disciples to enter into the Kingdom, into the new order, the new movement of the jubilee, to witness to the Kingdom through preaching, and teaching, and healing, and through Christian community as a sign of the Kingdom, to announce the coming Kingdom of God in the parousia. The jubilee, then, is both historical and eschatological -- a hope and an experience -- faith and human endeavour. While we work for a jubilee in society, a moment of justice in our situation, we can enter already, and this is the Good News -- this is the Gospel, we can enter already into the new order of God. We can be part of a jubilee. We can accept our own jubilee. We can accept the challenge of the jubilee, the challenge that the young ruler was not able to respond to, the challenge that Zaccheus responded to, the challenge the disciples met when they left everything behind them to follow the one who represented the jubilee in history.

While we wait for the final jubilee, we can celebrate, in anticipation, the coming of the new year of the Lord. This is the source of Christian joy and Christian hope. Jubilee is joy and freedom and hope, though it implies a cross of rejection. The style of mission becomes discipleship. Our mission then, is to announce the Kingdom of God in a jubileean style. This is the day of the Lord! Let us blow the trumpet!

## "DIALOGUE DANS LA MISSION"

Sedos Seminar 1-5 mars 83

### Part II

Fr. Joseph Gross CSSp.

*(This is the second part of Fr. Gross' reflection for the General Administration of his Congregation following the Sedos Seminar, "Dialogue in Mission". He concludes by asking them some questions: Are they sufficiently open to dialogue and is the proper place being given to dialogue in the reflections and discussions of the General Council of the Congregation? Is the Congregation sensitized to the demands of dialogue and sufficiently engaged in dialogue?)*

### B. UN AUTRE REGARD

#### (D'OÙ DÉCOULENT AUTRES APPROCHES)

1. Deux Conceptions: Dans la conception ancienne de l'Eglise ("Hors de...."), des religions (des gens à convertir pour être sauvés), du salut par trop "spirituel", des réalités terrestres et humaines (le naturel coupé du surnaturel), le dialogue trouvait peu de place. Était-il d'ailleurs nécessaire? En simplifiant, l'évangélisation se résumait dans: Proclamation conversion Salut.

Un autre regard, donné par Vat. II, sur le monde, la personne humaine, l'activité humaine, la communauté humaine, les religions, la liberté religieuse, ce regard renouvelé a créé de nouveaux espaces d'évangélisation, d'autres attitudes. Le dialogue est reconnu comme voie importante de ces évolutions (cf Sedos Seminar 81).

Présentons brièvement cet autre regard, qui commande d'autres approches et attitudes. On le trouve principalement dans Lumen Gentium, Ad Gentes, la déclaration sur les Religions, la déclaration sur la liberté religieuse. Et aussi: "Evangelii Nuntianti".

2 Avant L'Annonce de l'Evangile: Reconnaissance des valeurs et de l'activité salvifique de Dieu dans le monde, et particulier dans les religions, avant l'annonce de l'évangile.

-Être associé au mystère pascal du Christ "ne vaut pas seulement pour ceux qui croient au Christ, mais bien pour tous les hommes de bonne volonté, dans le cœur desquels, invisiblement, agit la grâce .... Nous devons tenir que l'Esprit-Saint offre à tous, d'une façon que Dieu connaît, la possibilité d'être associé au mystère pascal" (L.G. No. 22, par. 5 cf. aussi A.G. No. 7, par 1,; Ev. Nunt. No. 80).

-On mentionne aussi "L'Esprit qui prévient visiblement l'action apostolique" (A.G. 4, la fin). Les Actes des Apôtres le mentionne aussi: A.A. 10 44-47; 11.15; 15.8. Jésus trouve une grande foi chez le Centurion et la Cananéenne.

- "Les chrétiens doivent être familiers avec leurs traditions nationales et religieuses (groupes humains) découvrir avec joie et respect les semences du Verbe qui s'y trouvent cachées" (A.G.11; par. 2; cf aussi Ev. Nunt. No. 53.)

3. Religions non chrétiennes. La déclaration sur les religions non-chrétiennes, dans le préambule, donne les raisons des relations avec elles: "promouvoir l'unité et la charité entre les hommes, et même entre les peuples...vivre ensemble destinée humaine....une seule origine et fin dernière: Dieu..." (No.1).

Le Concile reconnait ensuite les valeurs des Religions, affirmant: "Depuis les temps les plus reculés jusqu'à aujourd'hui, on trouve dans les différents peuples une certaine sensibilité à cette force cachée qui est présente au cours des choses et aux événements de la vie humaine, parfois même une reconnaissance de la Divinité suprême, ou encore du Père. Cette sensibilité et cette connaissance pénètrent leur vie d'un profond sens religieux" (No.2). En particulier: hindouisme et bouddhisme (No.2) - Islam (No.3) - Religion Juive (No.4) - Fraternité universelle (No.5) (cf. Ev. Nunt No.53).

"L'Eglise exhorte donc ses fils pour que, avec prudence et charité, par le dialogue et par la collaboration avec ceux qui suivent d'autres religions, et tout en témoignant de la foi et de la vie chrétienne, ils reconnaissent, préservent et fassent progresser les valeurs spirituelles morales et socio-culturelles qui se trouvent en eux" (No.2, dernier par.).

4. Salut incarné dans les réalités humaines et terrestres. Le regard renouvelé de Vat. II sur la personne humaine, les relations entre personnes, sur la communauté humaine, avec un fort accent sur la fraternité, sur toutes les réalités terrestres, sur les institutions et organisations, ce regard situe autrement l'évangélisation et crée l'espace de dialogue. Qu'il nous suffise de citer quelques textes importants:

a) Toute l'activité humaine dans le monde, dans la vie quotidienne est présentée comme "don de Dieu", "prolongement de l'activité de Dieu", "réalisation du dessin de Dieu". L'évangélisation se situe dans ce contexte; et, orienter l'activité humaine selon le dessin, de Dieu, est évangélisation:

"Pour les croyants, une chose est certaine: considérée collective, ce gigantesque effort par lequel les hommes, tout au long des siècles, s'acharnent à améliorer leur condition de vie, correspond au dessin de Dieu.....Cet enseignement vaut aussi pour les activités les plus quotidiennes. Car ces hommes et ces femmes qui, tout en gagnant leur vie et celle de leur famille, mènent leur activité de manière à bien servir la société, sont fondés à voir dans leur travail un prolongement de l'oeuvre du Créateur, un service de

leurs frères, un apport personnel à la réalisation du plan providentiel dans l'histoire..." L.G. No.34 (cf aussi L.G. No. 23; L.G. 38). "...le peuple de Dieu s'efforce de discerner dans les événements, les exigences et les requêtes de notre temps, auxquels il participe avec les autres hommes, quels sont les signes véritables de la présence ou du dessin de Dieu" L.G. No. 11.

N.B. Relevons: présence, activité, dessin de Dieu, dans le "dedans des choses", important pour le dialogue de vie et le dialogue comme évangélisation (autre approche).

b) La dignité de la personne humaine. A maintes et maintes reprises, le Concile (surtout L.G.) parle de la personne humaine et sa dignité, des relations entre les personnes, de la fraternité et de l'amour entre les personnes. En tout cela se réalise bien plus encore les affirmations ci-dessus (4 2), la réconciliation et l'intégration dans le Christ.

"Dieu...a voulu que tous les hommes constituent une seule famille et se traitent en frères. Tous, en effet, ont été créés à l'image de Dieu...et tous sont appelés à une seule et même fin, qui est Dieu Lui-même. A cause de cela, l'amour de Dieu et du prochain est le premier commandement.." (L.G. No.24). (cf aussi L.G. 37).

#### IV. LE DIALOGUE (DIVERS ELEMENTS)

Tenant compte des témoignages, réflexions, du Concile, est-il possible de préciser les diverses questions concernant le dialogue?

1. Partenaires du dialogue (Qui?) Il me semble que le dialogue ne peut pas simplement se limiter aux adeptes des religions non-chrétiennes. Parlant de l'évangélisation, Vat. II et Ev. Nunt, mentionnent tous ceux qui n'ont jamais entendu l'Evangile, les non-croyants, les adeptes d'idéologies (ex communistes), les athés etc. Le Sedos Seminar 81 suggère la même extension (Agenda No.12). En somme, le dialogue concerne la grande majorité de l'humanité, si l'on accepte l'extension.

2. Dialogue pluriforme (diversité). Si l'on accepte l'option ci-dessus, le dialogue prend aussi d'autres formes que l'échange avec les religions non chrétiennes. Il prend aussi les formes, selon les situations et les personnes, de: témoignage de vie, de dialogue de vie, (cf. III, Vat. II sur activité humaine, relation etc...). Certes, le dialogue explicite de la foi est le dialogue par excellence.

3. Motivations (but) (les deux se recoupent en grande partie) cf III, A. (motivations fondamentales, celles de notre temps et du charisme des Instituts) Toujours dans la ligne de l'extension du dialogue et des orientations du Concile, précisons des motivations:

participation, par le dialogue, à la transformation du monde, des personnes, des relations, des structures et des institutions, selon le dessin

de Dieu et le réalisant en même temps; le tout orienté vers une société juste et fraternelle, réalisant le dessin d'amour de Dieu.

dans cette démarche, et par la reconnaissance des valeurs, de la présence et de l'activité de Dieu, de l'Esprit qui précède, des "Semina Verbi", le dialogue devient le chemin de découvrir, susciter et faire émerger tout cela.

le dialogue avec les pauvres (insertion) est le milieu privilégié de la rencontre du Christ et de l'émergence d'une Eglise des pauvres.

4. Attitude. De la liberté religieuse découle le respect des convictions religieuses. Des valeurs des religions ouverture, reconnaissance, disponibilité, prêt à accueillir et à donner, recherche dans la foi.

Le dialogue suppose la foi en la présence et l'activité de Dieu dans le dialogue sous ses diverses formes.

Le dialogue suppose une foi forte et doit être soutenu par la prière. Cf. Agenda Sedos Seminar'81 No. 12-27.

5. Le dialogue en tant qu'évangélisation. Le dialogue et le dialogue dans son extension, est oeuvre d'évangélisation ou activité missionnaire.

Si réaliser le dessein de Dieu (comme l'entend Vat. II), si la recherche et l'émergence de la présence de Dieu et de l'activité de Dieu dans le monde, les personnes, les relations, les religions, si l'effort de rejoindre la grande majorité de l'humanité (non évangélisé), si la démarche vers la périphérie, si tout cela n'est pas activité missionnaire ou évangélisation, alors nous demeurons la mentalité pré-vaitcane.

Grâce à Dieu: c'e! (cf. III B)

On a dit: "Le dialogue inaugure un nouvel élan de la "catholicité" (tous les hommes et tout l'homme, l'homme en toutes ses dimensions) de l'Eglise.

Le dialogue serait appelé à devenir une voie privilégiée de rejoindre les 3/4 de l'humanité.

#### L'OBJECTION: FAUT-IL ANNONCER JESUS-CHRIST?

Du fait que Dieu offre à tout homme la possibilité de se sauver, en particulier les adeptes des religions, pourquoi annoncer encore Jésus-Christ?

La motivation essentielle est, hier comme aujourd'hui, la foi en Jésus-Christ, principe et fin, "plénitude" pour toute personne, pour l'humanité entière, pour ce monde (cf. L.G. No. 10; No.22; A.G. No.3; No.7; Déclaration sur les religions non chrétiennes No.2; Ev. Nunt. No.80,

Mentionnons encore les valeurs positives du dialogue, développées en ces pages.

### Congrégation et Dialogue

1. Sommes-nous dans la Congrégation assez ouverts au dialogue?  
Tient-il la place qu'il faut dans notre réflexion? Faudrait-il un échange sur le dialogue?
2. En tant que Congrégation sommes-nous assez sensibilisés au dialogue? Assez engagés dans le dialogue?

### LE MONDE MUSULMAN

#### Six Groupes Culturels

- Les Arabes 20% seulement du monde musulman!  
du Maghreb à l'Iran : 150 millions environ
- Les Turcs dont U.R.S.S. 50-70 millions  
Chine 10-15 millions
- Les Iraniens, Kurdes et Afghans 50-55 millions
- Les Pakistanaï, Bengalis et Indien 180 millions
- Les Malais et Indonésiens 150 millions
- Les musulmans africains noirs 50-60 millions

En Europe Occidentale : 13 millions de musulmans  
En France : environ 2 millions

### THE WORLD : ITS RELIGIONS

Christians	- 1 billion
Muslims	- 800 million
Hindus	- 600 million
Marxists and	
"secular religionists"	- 500 million
Traditional Chinese	- 500 million
Buddhists	- 250 million
Animists	- 200 million
Other religions	- 100 million
Traditional Japanese	- 60 million
Jews	- 15 million

- end -

## INVOLVEMENT IN JUSTICE AND PEACE

( An SVD Editorial)

There is a growing concern being felt in recent years as a result of the fuller involvement of priests and religious in the work for human development and social justice. While affirming, on the one hand, the need for greater commitment to this kind of activity, as we did in the 1982 general chapter, there is an increasing awareness of the risks and challenges which this involvement poses to those who are more fully engaged in it.

The complexity of the task itself, the uncertainty as to the proper course of action to be followed, the proper limits to be observed, all these aspects of the work produce quite a strain and require constancy and a strong spiritual reserve. The drawing of a clear dividing line, for instance, between what is politics and what we as priests and religious can and should be legitimately concerned with is a rather hopeless exercise. It is as hairsplitting as the philosophic distinction between body and soul. And yet this angle of the problem has precipitated the extreme risks in which a couple of our confreres now find themselves. The task is simply herculean.

Here we are not concerned with avoiding risks, much less with opting for the line of least resistance so as to have it easy for ourselves. In fact, Christ while he did not advocate violence, was ready to and did suffer violence on himself, ending up in a crucifixion and death. What we are concerned about is a Christian stamp to our activity and to our response to problems.

If the starting point of our involvement for the cause of justice and peace is the Gospel, then we ought to fall back on that same source continuously, for light and guidance in the pursuance of it. Time has taught us the hard lesson that, divorced from it, we are bound to fail.

Nowadays we speak so much of consultation; the more complex the project and the more the uncertainties, the greater the need for consultation. But when confronted with grave problems, before being swept away by emotions, how often did we take time to gather together to listen to God's Word, reflect on it prayerfully and so seek counsel towards an appropriate solution. We have too often concerned ourselves with discerning more the 'what' of the demands of the Gospel and not so much the 'how' which determines the form of our approach to problems and gives the Christian stamp to our service, and, by consequence, to our witness. This dimension is likewise the source of our courage and strength, as also for that of the people we serve in their struggles. Our reflections are better when they are communitarian, which presupposes a team-work approach. The sensitivity and complexity of this type of work requires this dimension as a safeguard.

This concern is a challenge to the Society which has committed itself more forcefully in favor of working for the poor. It may be that the fruit of this search could form part of our spirituality. The Gospel is never a dead letter; it is valid and relevant for all times. But its validity and relevance is incarnated only through assiduous and prayerful reflection. May the Lord send us his Holy Spirit to guide us to the truth.

Ref: Arnoldus Nota. SVD Generalate. No.6 - June 1983

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**STATEMENT OF THE SIXTH ASIAN MEETING  
OF RELIGIOUS WOMEN (AMOR VI)**

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(There were 45 participants from 12 countries at  
the meeting held in Chengua, Taiwan, April 7-17, 1983)

With preparatory studies on women done in our respective countries, we shared the common experience of an exposure to the various life situations of women in Taiwan.

We listened to each country's report and worked on the case studies presented by the delegates and we came to the realization of the great inter-relatedness of the situation of women all over Asia.

We discovered that the new economic policies adopted by Asian countries (such as export-oriented industries, capital intensive production, heavy dependence on multinational corporations, etc.) have greatly affected the traditional life patterns of Asian women. While opportunities for advancement are opening up to some, the vast majority of women bear the heaviest burden of these changes, especially in the form of economic and sexual exploitation and of inequality.

We became more aware of the negative and positive aspects of traditional structures, values, and attitudes.

We discovered that among us and among other Asian women, there is inadequacy of a critical awareness of the nature and the implications of existing economic, political and cultural systems. While exterior forces have affected our lives, the social attitudes towards women and women's perception of themselves as inferior have been slow to change. However, among small groups of women, there is a growing awareness of their situation and an awakening to their own potentialities.

The Word of God challenged us to look at these realities critically and question both the traditional and the modern:

- to play a prophetic role in regard to social change;
- to rediscover the beauty of womanhood;
- to work together with faith and hope to restore to womanhood the dignity willed by God when He created the woman.

Therefore, we commit ourselves

- to share the AMOR VI experience with our National Conference of Major Religious Superiors and with our Sisters;
- to be in solidarity with the women of Asia and to support the efforts made to promote justice and peace;
- to continue this process of education through social analysis, through interaction of social realities with Biblical Faith, and through sustained critical reflection; to deepen and enliven our contemplative awareness of God's presence and action in history, in peoples, situations and events, and of the call that comes to us within these situations.

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## ACCULTURATION IN CHILE - AN OBLATE EXPERIENCE

Eight years ago, Argimiro ALAEZ was a specialist in education in his native Spain; at present he could qualify as a specialist in higher education -- in how to survive at over 4,000 meters altitude (13,000 feet).

The 44-year-old Oblate's field of apostolate is a volcanic zone in the Andes of northern Chile, inhabited by Aymara Indians. Working out of Iquique at sea-level, he says he contends with extreme changes of altitude by "a rigorous fast, zipped up in my sleeping bag for 24 hours and emerging the following day like a weak phantom."

In a letter to NOSOTROS, the Spanish Province bulletin, he writes: "Just before Christmas I finally visited the last remaining pueblo of my 'parish' -- it took me ten months to cover them all -- and some of my visits were all too brief."

Besides having to adapt to the heights, Argimiro has other problems. The misunderstanding a missionary sometimes meets when he attempts to become acculturated to his people. "This Aymara minority," the Oblate writes, "still retains certain customs (burning incense, sacrificing llamas) that some of us respect, appreciate and approve. Others however consider these gestures to be barbaric and idolatrous because, at times, they are made to venerate Pachamama and her guardian volcanos.

"My presence and sharing in these bloody sacrifices," he adds, "have caused an explosion of sorts: people on the coast and in the city view my conduct as totally unacceptable. Luckily for me, the bishop knows what the members of the Andean Pastoral Team are doing and he understands. (This team of clergy and laity has a catechetical plan specially adapted to the milieu; in 1982 it made 60 visits to the Altiplano).

"So we're denounced as marxists to the military police, who don't ask for better! And I find myself defending our position with -- of all things -- a Roman document: the guidelines that came out of the 1977 Synod of Bishops!"

Ref. Information, OMI, May 1983.

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*"The mystery of the encounter with God in conscience remains unfathomable, but the way that Christ made known to us is through the Church. Therefore, in this Jubilee Year of the Redemption everyone must work so that men know the Church and obtain the fruit of the Redemption effected by Christ." John Paul II to the Plenary of Propaganda Fide, April 22, 1983.*

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 BOOK NOTES
 

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