

84/No.13

15th Sept., 1984

In this Issue: We conclude James Okoye's address given at the National Seminar, Ibadan, Nigeria, in May 1984. (See SEDOS BULLETIN 84/No.12 for Part I and SEDOS BULLETIN 84/No.11 for Part III). We publish this address in full given the significance of the National Seminar attended by virtually all the Nigerian Bishops and the significance of the Nigerian Church for the future of the Church in Africa. The Seminar was held one year after the Pope's visit to Nigeria and was part of a plan to implement the many ideas inspired by the Pope's addresses given during his visit.

The Bishops called for a new era of evangelization in their country. Fr. Okoye suggests the qualities of a new model of Church for this era and in this second part of his conference he proposes an examination of conscience about the present situation of the Church. Have hospitals become a means of making money? Are clergy more concerned with "power than with service"? Is not the training and maintaining of catechists more important than grandiose buildings? Are Catholics giving a lead in fighting the economic, social, political and moral evils - all twenty six of them - listed by the Pope? Are volunteers for Church work rejected for merely ethnic reasons?

There is a new situation and new possibilities for presenting the gospel in whole areas of Makurdi, Idah, Lokoja, Minna, Yola, Abuja and Port Harcourt - but it is precisely in those areas that there are fewer apostolic workers. What is the reaction of the Bishops towards these possibilities? The address is a thought provoking challenge to the new era of evangelization in Nigeria.

Fr. Amaladoss' paper on Inculturation was one of two short papers on that topic presented at the last meeting of "Commission 18" in July 1984. We will publish the other paper by Fr. Laurent Mpongo CICM in a later issue of the Bulletin. Readers will be interested in the information on the Missio Institute of Missiology and the scholarships being offered there. There is a short account of the last SEDOS Executive Committee meeting. And there is information on the London Missionary Institute.

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Coming Events:

GUATEMALA: UP-DATE MEETING	Tuesday, Sept. 18 4.00 p.m. at Oblate Generalate, Via Aurelia, 290
SEDOS EXECUTIVE COMMITTEE MEETING	Thursday, Sept. 27 3.00 p.m. at SEDOS Secretariate
SEDOS SEMINAR: MISSION AND REFUGEES	Wednesday, October 21 9.30 a.m. at FSC Generalate Via Aurelia, 476

News:

General Chapter: At their recent Chapters Sr. Annemarie Reisch S.Sp.S. was elected Superior General of the Missionary Servants of the Holy Spirit and Sr. Catherine Hughes SNDN Superior General of the Sisters of Notre Dame de Namur. We send them both our congratulations and good wishes. Our good wishes and gratitude go also to their predecessors, Sr. Scholastica Ruhl S.Sp.S. and Sr. Mary Daniel Turner SNDN in their future apostolates.

World Council of Churches: Congratulations to Revd. Emilio Castro who has been elected Secretary General in succession to Revd. Philip Potter. He is a Methodist Minister from Uruguay and a former director of the World Council's Commission on World Mission and Evangelization. SEDOS members will recall his coming to the SEDOS Annual General Meeting in December 1982 at which he was the principal speaker.

Guatemala: Two members of the Guatemala Justice and Peace Commission will give an account of the present position in Guatemala at a meeting on Tuesday, September 18, at the Oblate Generalate, Via Aurelia 290. The principal language will be Spanish with periodic translations in English. All SEDOS members are invited, specially those having personnel in Guatemala.

Missio - Institute of Missiology collocated two million DM for scholarships and research work on missiology during 1983. Members who may be interested in further details of the work of this Institute will find these on page 309 of this Issue.

Refugees: In view of the coming SEDOS Seminar on Refugees we draw your attention again (SEDOS Bulletin No. 8, 1984) to the monthly magazine of the United Nations High Commission for Refugees based in Geneva. It is available free in English or French. Write to: U.N.H.C.R., Palais des Nations, CH - 1211, Geneva 10, Switzerland.

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**"WCC-VATICAN JOINT STATEMENT"**

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EPS 84.06.112

*(The following was issued by World Council of Churches General Secretary Philip Potter and Johannes Cardinal Willebrands, president of the Vatican Secretariat for Promoting Christian Unity on the occasion of Pope John Paul II's visit to the World Council of Churches, Geneva, June 1984.)*

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1. On the occasion of the visit of His Holiness Pope John Paul II to the World Council of Churches, we give thanks for what God is doing to bring Christians and their churches and communities closer together through the ecumenical movement, which is a gift of His grace. Through the Holy Spirit He is gathering scattered children into one people and putting into their hearts a longing for one visible Church of God, a Church truly universal and sent forth to the whole world (1).
  
  2. This visit takes place fifteen years after Pope Paul VI came here and described his presence in the Ecumenical Centre as "a clear sign of the Christian fellowship which already exists between all the baptized and thus between the member churches of the World Council of Churches and the Roman Catholic Church" (2).
  
  3. Impelled by the power of the Holy Spirit at this time of Pentecost, we renew our commitment to work for the unity of all Christians, a work which is sustained by the vision of "visible unity in one faith and one eucharistic fellowship expressed in worship and in common life in Christ" (3). By calling the churches to engage in encounter and exchange, the World Council of Churches has played a significant role in promoting this ecumenical vision. This vision is also expressed by the Roman Catholic Church in the documents of the Second Vatican Council and particularly in its decree on ecumenism.
  
  4. Today, we pray in the words of Pope Paul II for "ways whereby we may bear witness to the faith that we already share and to the real, though incomplete, fellowship which already unites us in Christ and in the mystery of his Church" (4).
  
  5. We offer this prayer in penitence for our divisions and disobedience. Disagreements on important questions of doctrine, social issues and pastoral practice still keep Christians apart and "damage that most holy cause, the preaching of the gospel to every creature" (5). "The power of evangelization will find itself considerably diminished if those who proclaim the gospel are divided among themselves in all sorts of ways. The division among Christians

is a serious reality which impedes the very work of Christ" (6). Indeed it is our conviction that the unity of all Christians and common witness in the world belong together..

6. When we pray together as we have done today we experience the deep bonds which already join us to Christ, the head of the body and to each other. Yet "this fellowship in prayer sharpens the pain of the churches' division at the point of eucharistic fellowship which should be the most manifest witness to the sacrifice of Christ for the whole world" (7). We are constantly challenged therefore to be "built into a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ" (8).

7. Steps towards unity and common witness are made more possible by the growing convergence in our understanding of the authority of God's word in the Bible, of the ancient creeds and the faith which they affirm. Above all they are sustained by and dependent on constant and even stronger intercession in which all Christians bring each other and all people before God, drawing on the deepest wellsprings of unity through the mystery of prayer. The Week of Prayer for Christian Unity plays an important role in calling all Christians everywhere to join in common prayer which is essential for our search for fuller unity.

EXCUTEXT: "WCC-Vatican/2

8. There is a "growing awareness of the essential oneness of the people of God in each place and in all places, a oneness based on the real, though imperfect, communion existing between all who believe in Christ and are baptized in his name" (9). Even though much needs still to be done "to overcome the obstacles standing in the way to perfect ecclesial communion" (10), yet we recognize the considerable potential of this existing communion for the proclamation of the gospel.

9. In the last twenty years "all over the world Christians and churches have increasingly been able to give common witness" (11). This witness, rooted in common prayer and expressed in committed fellowship and in common engagement at local levels, tends to deepen the communion in the Spirit and to give visible expression to it (12).

10. We are grateful for our joint endeavour in the Commission on Faith and Order of the World Council of Churches to produce the statement on "Baptism, Eucharist and Ministry". This represents "the significant theological convergence which Faith and Order has discerned and formulated" (13) and points in a promising direction. We pray that the Holy Spirit dwelling in those who believe may illuminate our minds and prepare our hearts so that the remaining obstacles to full communion among Christians may be overcome. We long for such a communion based on one baptism, united in confessing the one apostolic faith, served by one apostolic ministry and expressed in a common celebration of the

eucharist, to the glory of God and for the salvation of humankind.

11. Urgent too is common witness given in relief of human need and in affirming that justice must be expressed in human lives and in the structures of society. This will mean an effort to give more effective expression to initiatives of social collaboration, engaging closely the partners of both sides, seeking to take up some of the most pressing issues together, especially the concern for world peace. Through such collaboration we can proclaim a message of hope and peace in a broken world.

12. Such steps in our ecumenical journey will be served by the renewed mandate of the Joint Working Group between the Roman Catholic Church and the World Council of Churches, which for almost twenty years has fostered the relationship between the two partners. In this new period it will continue to seek ways to promote unity, performing the tasks outlined in its Fifth Report. It will give priority to clarifying the goal and furthering the way towards unity, to common witness, to social collaboration and to ecumenical formation at all levels.

13. We are brothers and sisters in Christ who has given us the gift of new life for the glory of God. Today's meeting expresses something of what links us together in a common calling and of our responsibility towards each other as members of Christ. May it be an occasion of hope, a sign of things to come, a fruitful response to God's will and to the prayer of our Lord that "they may all be one so that the world may believe" (14).

- end -

#### SOLILOQUY OF A SEED

*Something tells me to surrender all I am  
and hope to be,  
and to descend the dark of earth to be  
transformed into a tree;  
but to go up dare I go down and think a tree  
can fit in me?*

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*Ref. Report from IMU.*

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A NEW ERA OF EVANGELIZATION  
(NATIONAL SEMINAR, IBADAN, 1-3 May, 1984)

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James Chukwuma Okoye, CSSp.

*(Nella seconda parte del discorso tenuto dal Padre Okoye ad Ibadan, Nigeria egli descrive il nuovo modello della Chiesa che deriva dalla visita del Papa. La Chiesa è chiamata a guidare lo sforzo per superare le difficoltà economiche, sociali, politiche e morali, a cui ha fatto cenno il Papa durante la sua visita. La terza parte del discorso di Padre Okoye si trovava nel Bollettino SEDOS 84/No.11 del 1° LUGLIO 1984).*

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II. A NEW ERA-CHARACTERISTICS

The 'new era' will be 'a fresh outpouring of the Spirit of God on the church in Nigeria' (14). It will be a gift of God in answer to prayer. Thus the Holy Father prayed constantly, 'that zeal for evangelization will envelop the church here in Nigeria(15). In all his speeches he tried to instil this zeal into all sectors of the church. His untiring enthusiasm was a shining example. I give five characteristics.

6. Zeal: The Pope's use of the word group 'zeal', 'dynamism', demands study. It will give an insight into his personality, as well as his hopes for the new era. He associates 'zeal' and 'zealous' with phrases like 'apostolic dynamism' (16) 'apostolic energy' (17), 'christian vitality' (18) 'great intensity of love' (19). Zeal marks for the Pope every activity of evangelization - missionary endeavours, preaching and teaching (20), lecturing in seminaries(21) relations of bishops to clergy and laity (22). It is zeal for evangelization, for communicating Christ, no matter what our state of life may be. 'Every disciple of Christ has the obligation to do his part in spreading the faith' (AG,23).

It is, however, a pity that we Catholics often cannot give a ready answer for the hope in us (cf. 1Pt.3:15). A 'Bible for Life' apostolate is needed. So also genuine catechesis at all levels, which would be other than 'catechism' for those preparing for Sacraments. We can borrow occasional revivals and retreats (one-day, weekend) from some religious groups. Prayer life will be renewed, especially personal prayer and what Fr. Libermann calls 'active contemplation'.

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|----------------------------|---------------------------|
| 14. Onitsha, Mass, 6.      | 19. Ibadan, Religious, 1. |
| 15. Bishops, 3.            | 20. Kaduna, Ordination,5. |
| 16. Enugu, Priests, 2.     | 21. Enugu, Priests,6.     |
| 17. Enugu, Priests, 9.     | 22. Bishops,1.            |
| 18. Kaduna, Catechists,10. |                           |

Effective ways of reaching out to the people, especially the Youth, must be devised. The C.U. and S.U. beat us in this. Social occasions for preaching the Gospel must not be neglected (cf. 2(a) and (c)). Catholics working in schools and hospitals..., especially priests and religious, must fan their apostolic zeal. We do not have to own these institutions before we can communicate Christ in and through them.

All of us, from bishops down to the simplest christian, must divest ourselves of social and materialistic conceptions of the Church. Members of parish or station councils should be chosen for integrity, understanding of the faith, availability and apostolic zeal. They should have domicile in the area. Money or position should not count. So also chairpersons for any church functions.

Religious are by definition people totally available for the apostolate of the church. They should examine their collective apostolic impact in their places of work. They should ask themselves whether they cannot take up some of the pressing needs of the Nigerian church, even at the cost of disengaging from certain 'works'. Their attitudes to life and work need examination in the light of the Gospel.

From the earliest periods of the church lay missionaries, men and women, have always worked with the apostles. The training and maintenance of lay missionaries or auxiliaries (temporary) should be examined. In any case, a program should be launched on every level-diocesan, provincial, national.

7. New Situations: Apostolic zeal in Nigeria today will face new situations. Gone is the magic of colour, power and higher technology. The sense of the sacred is diminishing. There is a new breed of neo-pagans. People are discovering new securities in traditional life and culture, while the religious carry-over and awe from traditional religion is fading. New horizons of material quest and happiness are playing on the 'this-worldliness' of traditional culture. An ideological battle is on. The christian faith is only one of the competitors, unprivileged. The nuclear family is coming into its own. At first education belonged to the village. Then the school and its teachers took over. Now the burden devolves on the family - and parents have not been prepared.

Fear of hell has been relativised. People are yearning for a true revelation of God's face. The worship of God must be presented as man's good. People are growing tired of 'believing'; they yearn for religious experience, even exotic and occult forms. Our christians want to participate, to express themselves in worship and organization.

The answer is the dynamism of the Gospel itself. Holiness of persons and places must be rediscovered. People must be given real training for the spiritual life, a

training suited to their circumstances. The family must be made the focus of a new catechesis as the 'domestic church'.

## 8. A RENEWED CHURCH FOR A RENEWED SOCIETY

(a) A NEW OPERATIVE MODEL OF CHURCH: The Church must shake herself loose from the complacency induced by the *societas perfecta* model operative hitherto. She must abandon the institutional model for the sacramental-communion model(23). Church leaders must abandon hierarchical thinking and insistence on 'powers' of ordination. Attitudes of 'my diocese', 'my parish' and the competition involved must cease. We are all stewards in God's household. God is not glorified by mighty monuments, halls and churches built with the blood of the poor. Units of the church should look outwards, stop being self-serving. Besides, the present mighty concentrations may jeopardize the apostolate of the future, when parishes will be really handy eucharistic communities. The mighty constellations will then prove an unbearable burden.

Social Apostolate: The church must look again at her so-called social apostolate. Are we clinging to methods which proved useful in the past but have been bypassed? Are we doing sufficient about the social problems of the moment? Have hospitals become a means of making money? Who will take up primary health education and care, especially in inaccessible areas? Are we doing enough about vocational training and unemployment? Are we fully using the apostolic opportunities available in schools even now? Why do we not go on and build new ones to demonstrate the difference? (24).

Community: We must re-discover the church as a koinōnia in the Holy Spirit, a eucharistic community, a spiritual reality. The spiritual should be the only measure of acceptance. Complementarity of vocations in the church must be realized. Clergy must give up concepts of 'power' for that of 'service'. The treasure of the church should be seen in the christian community living a vivid faith and worship. Institutions are for the christian, not the christian for institutions.

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23. Helpful hints will be found in A.Dulles, Models of the Church (Image Books, Doubleday and Co., 1974).

24. I am not condoning 'take-over' of schools without compensation. I am only saying that the church's real motivations for the school apostolate need level-headed reconsideration, as also the apostolic fruits of such involvement, all things considered.

**Finances:** Therefore, church finances need re-examination.

In the first place, all must be accountable, including bishops and priests, even by public auditing. The people must know where their money is going. They must participate in establishing priorities and criteria for their use. The legitimate anxieties of the diocesan clergy concerning the future must be assuaged by a social policy which takes them into confidence and partnership, and by an enforceable, albeit modest, salary structure. Enforceable is meant both ways - the priest can claim it as right and the local church can hold the priest to it, even in law. The present undefined system is bad for conscience, bad for public auditing and accountability, and certainly cannot hold in the near future because of numbers.

It is part of the job of clergy to shine the light of the Gospel and its priorities when targets are being established. This is also evangelization. The apostolic purpose must come first. Put bluntly, I would sooner train and maintain real catechists and communicators of Christ in schools than build parish halls at the present time (25). In a poor area I would sooner build a handy church, but well set up for worship, than a pro-cathedral for which the poor are bled. Gloria Dei, vivens homo! I would sooner spend money on worship and all that leads to it, including catechesis and religious workers, than on buildings, gadgets and functions. The human temptation to put up all structures 'in my time' must be evangelized. The next generation will have work to do.

(b) A SOCIETY RENEWED: Hitherto the church has emphasized individual salvation and justice. In the new era Catholics will take their part in the struggle to establish a universal 'civilisation of love' (26). There will be greater awareness of social sin (27) and of responsibility for the transformation of society.

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25. Why should each parish have a mighty hall, anyway?  
t A hall may be needed in certain congested cities, Weddings and other social occasions of Catholics must have an evangelizing function if done in the social milieux.
26. Kaduna, Moslem Leaders, 4.
27. The recent Synod of Bishops on Reconciliation and Penance emphasized the need for social conversion and the fight against structures of sin.

The struggle for justice and liberation is an integral part of evangelization (28). The clergy will give leadership in this, but this is the domain of an informed and responsible laity. Silent witness is not enough. Catholics are too fearful and timid in public life. There must be co-ordinated action. Anti-gospel structures of mind and culture must be shattered. The spirit of the Beatitudes and the Sermon on the Mount must not only be lived, but enthroned in society.

Catholics must give a lead in fighting the 26 evils of Nigeria mentioned by the Pope (29)

- Economic evils:** corruption, bribery, embezzlement of public and company funds, economic sabotage, persistent unemployment.
- Social evils:** domination over the weak, callousness towards the poor, the friendless and the handicapped, extravagant and unproductive spending, parade of wealth, nepotism, denial of the rights of the poor, lack of discipline, seeking 'to have more' rather than 'to be more', increase in various degrees of selfishness, malnutrition, illiteracy, reduced life expectancy.
- Political evils:** tribalism and ethnicism, political antagonism, discrimination because of a person's race, colour ethnic origin, religion or sex, violence.
- Moral evils:** abortion, contraception, divorce, dishonesty, polygamy.

An important element of domination over the weak or discrimination because of sex are attitudes towards women in our culture. These need evangelization urgently. Women themselves need to discover the freedom of the children of God.

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28. An emphasis of the Synod of Bishops, 1971:

The mission to preach the Gospel today demands a wholehearted involvement in the integral liberation of man now during his life on earth.

Evangelii Nuntiandi warns that this liberation must be integral, not merely temporal. 'Liberation is incomplete if ...neglects to proclaim salvation in Jesus Christ' (no.34).

29. The list has been culled mainly from: Lagos, To the President, 5; Onitsha, Youth,5; Ibadan, University People, 5; Kaduna, Moslem Leaders,3.

## 9. UNITY AND PLANNING

The Church must be open to the Holy Spirit who leads her into all truth. Nevertheless, planning is part of evangelization. Pastoral plans need be worked out as a co-operation between bishops, priests, religious and laity. In the new era this planning must, first and foremost, concern the spiritual and gospel values before the financial and administrative. In the diocese, bishops with clergy, religious and laity must plan together and act together. Bishops themselves must plan and act together on the provincial and national levels. It would seem that pastoral zeal towards common projects is cold, and that secretariates, seminaries, institutes under the proprietorship of one bishop fare far better than those owned in common. (30).

Unity of purpose and action is against the discriminations we hear of. People crying out for apostolic workers will reject volunteers because they are non-natives. Ethnic thinking in God's church is anti-gospel and counter-evangelization. Church leaders must be firm in rooting it out. Also, let missionaries behave like true guests - learn the language of their adopted peoples and their ways, eat their food and plumb the depths of their life and religious experience. Let them become one with the people.

'The responsibility to proclaim the gospel throughout the world falls primarily on the body of bishops'. (AG,29). 'All bishops are consecrated not just for some one diocese but for the salvation of the entire world' (AG,38). Therefore, 'bishops should gladly extend their fraternal aid to other churches, especially to neighbouring and more needy dioceses....' (LG,23). The new era will see greater pastoral love towards needy dioceses.

## 10. A NEW OPPORTUNITY

Furthermore, there will be co-ordinated zeal for the pastoral opportunity which has emerged in the Middle Belt. The creation of states in 1967 broke the Moslem hegemony in that area, and saw the de facto collapse of Sarduana's bar on missionary evangelizing. Resentment to ages of oppression has led the native populations to define themselves against the former Moslem overlords. Besides, new affiliations emerged in the recent political past. The result is that there is a harvest to be reaped in parts of Makurdi, Idah, Lokoja, Minna, Yola dioceses and the Abuja mission. For completeness I add Port Harcourt diocese. Statistics show that these are the very areas with both few apostolic workers and less encouraging prospects in terms of vocations. Yola recently witnessed a determined push by Moslem sectarians. They were building mosques every few kilometres and registering all non-christians as moslems.

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# INCULTURATION

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Michael Amaladoss, SJ.

*Il seguente discorso è stato tenuto in occasione dell'incontro nel giugno 1984 della "Commissione 18", la quale è composta da rappresentanti della "Sacra Congregazione dell'Evangelizzazione dei Popoli e dei rappresentanti dei Superiori Generali degli ordini maschili e femminili presenti a Roma. Il tema dell'incontro era "Inculturazione".*

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The theme of inculturation is provoking a lot of interest today, especially because the resurgence of nationalism and the increase in communications have made the pluralism of cultures a fact of experience. Failure to make much head-way in the face of the great cultures and religions of Asia has led Christianity to question its traditional attitudes and approaches. Finally, the phenomenon of secularization has underlined the possible gaps between religion and culture whose unity had been taken for granted. In this brief presentation I intend to share only some of my experiences in India and raise a few questions for reflection.

Indian culture: Twenty-five years ago, I was interested in the study of Indian Culture so that I could adequately translate the Christian message and its scholastic, systematic elaboration in a language/medium that would be easily understood by my countrymen. A deeper study of Indian Culture made me discover its spiritual and cultural riches and have a positive appreciation for them. The Second Vatican Council helped me to see in them the "Seeds of the Word" that I have to integrate into my Christian tradition. The Council's effort to re-express age-old truths in contemporary terms made me realize the fuller implications of the Catholicity of the Word in the context of cultural pluralism and the need for it to incarnate itself in the Indian Culture so that we develop an Indian Spirituality, worship, theology, Church organization, etc. This has, however, tended to become a piece-meal and elite activity, divorced from the day-to-day life of the people. Today, I have come to realize that Inculturation is meaningful only in the context of building up the Community, of transforming its way of life, taking into account all of its dimensions (economic, psychological, socio-political, cultural and religious) in an integrated manner.

Gospel and Culture: This experience has led me both to broaden and to deepen my understanding of inculturation. I see it today as the process of building up a new humanity embracing various approaches and activities like proclamation of the Good News, dialogue, action for liberation, and community-building involving the creative self-expression of the community, its life and celebration. One hears often today about the dialogue between Gospel and Culture. The Gospel seems to be perceived as a ready-made message, prophetic and challenging. Culture seems to be understood as referring to the Creative world of the arts and literature. When one is thinking of the non-Christian world, culture seems to englobe whatever is, is not

the Gospel. When one speaks of inculturation, one seems to think first of the liturgy, then of the media and finally of the style of life. Today, I would prefer to speak of the Word that became flesh in Jesus Christ, but which also enlightens every man coming into the world and the Seeds of which can be discerned everywhere and which seeks to incarnate itself in every culture in order to transform it. Culture for me, is the way people live, understand themselves, organize themselves and celebrate life. It is the way in which a Community humanizes itself and the world in which it lives.

Within the context of a Christian Community, one can still talk meaningfully of a dialogue between Gospel and Culture. But in India where the Gospel comes in various European cultural garbs and the culture is animated by many great religions, inculturation is an inter-cultural and inter-religious project. The mission of the Church in India is, not to build an Indian Christian Community which will be a ghetto closed in on itself, but to be at the service of the plan of God (the Mystery) that leads all men to a new heaven and a new earth through paths known to the Spirit alone.

A Task of the People: If the goal of inculturation is building up of the community, then it is the task, not of a few experts, but of the people. In India, soon after the Second Vatican Council, there was a lot of enthusiasm among the elite. There were first steps toward an Indian liturgy. There were new initiatives in starting Christian Ashrams as centers of spiritual practice. These movements have not made much headway. They were movements of the elite, not of the people. The notion of culture that we elite worked with was ethnographical, not anthropological. We sought Indian Culture in the rich tradition of the past. We did not look at the contemporary life of the people, with widespread poverty and oppression, caught in the tensions between modernity and tradition, torn between industrialization and consequent urbanization and a continuing rural, agricultural base, challenged by western culture and media. The people are looking for a Word that will transform their present life, make their quest for liberation and development meaningful and lead them towards a new world. While it needs guiding and facilitating leadership, the community will have to build up itself. It will need to do that in dialogue with the others who share the same socio-economic, political and cultural situation, but draw inspiration from other living faiths and ideologies.

The Self-emptying of the Word: When God wanted to make all things new in the world, He sent the Word, who emptied Himself and even died before He rose again to new life. When we think of inculturation as an incarnational process we easily recall the death and resurrection and affirm how everything that concerns man and the world has to go through the same process of dying and rising. This is certainly true. But how easily do we forget the self-emptying of the World!

If the new humanity is at all new and creative, it will be something that we cannot foresee and plan for. Are we ready to accept this uncertainty and look forward in real hope rather than keep turning to the past in the name of faith and tradition? I think one of the obstacles to authentic inculturation is the fear

and insecurity that clings to the past. Are we ready to lose ourselves with the assurance that, not by ourselves but in the power of the Spirit, we will find ourselves again. This is neither the place nor the time to work out the implications of this self-emptying. But it would require further study and reflection.

New Role of Religious: This is the background in which I would like to set some reflections on the life and work of religious Congregations in view of inculturation. My remarks would refer again to our experience in India. Religious houses and Institutions have tended in the past to become islands of affluence. Today, we have more and more groups, especially of women religious, living with the people, working with them, building them up, helping them, witnessing to their faith in a quiet way. There is a growing option for rural community health work rather than big hospitals, non-formal education programmes rather than schools, self-help projects centered around basic human communities rather than elaborate development schemes, leadership training programmes rather than patronizing leadership, careful faith formation attentive to local cultures and religions rather than aggressive mass conversion movements.

Changed Priorities: This shift in priorities with regard to the apostolate involves a shift in life-style and formation. One learns to live like the people with the people. This would mean simpler dwellings, ordinary modes of dress, less needs, more living contacts with the people, more meaningful community life, more relevant prayer, etc. Let me note that I am not speaking of large scale achievement, but of emerging trends.

Forming people to this kind of life is very different from shaping them to imported ideal models of religious decorum. Formation becomes experience-based. A knowledge of the local language becomes essential. One is slowly inserted into the local culture if one is from a different cultural area. A serious effort is made to inculturate spirituality and theological reflection. In the process, one learns to question even what may be considered traditional Indian models.

Time was when one was dreaming of turning religious homes into Ashrams and religious into Sanyasis. There is a growing realisation today that while Ashrams may have their limited place, they are not the ideal models for most religious in terms of the type of life and work to which they have been called. Indian symbols, methods of prayer and manner of celebration are finding a greater place.

The Foreign Missionary: A final word about the foreign missionary.

He or she has to learn the very difficult art of not importing foreign models and foreign needs with the excuse of having to be faithful to ecclesiastical or religious tradition, but of facilitating the organic growth of the local community. Inculturation is primarily the task of the local church. One is amazed at the things that common people can do if one watches the parallel liturgies, for example. They may need help to discern. But the creativity is theirs. Foreign missionaries have certainly to adapt themselves to the way of life of the people with whom they are living and working. But they must resist the temptation of going completely native or even out-doing the people. Except in very rare cases, it would be inauthentic.

It is by remaining foreign, even when totally adapted, that they can continue to be a challenge to dialogue and growth and be a witness to the enriching catholicity of the Church. This is indeed a difficult vocation that demands commitment and humility.

- end -

EXTRACT FROM THE DISCOURSE OF H.H. JOHN PAUL II  
TO THE PONTIFICAL COUNCIL FOR CULTURE (18th January 1983)

- On many occasions I have affirmed that dialogue between the Church and cultures has a vital importance today for the future of the Church and the world. May I be permitted to return to this point, in insisting on two principal and complementary aspects which correspond to the two levels on which the Church carries on its activity: that of the evangelization of cultures and that of the defence of man and of his cultural development. Both tasks demand that new means for dialogue between the Church and the cultures of our time be developed...

- There are still spheres and mentalities, as well as entire countries and regions to be evangelized, which presupposes a long and courageous process of inculturation in order that the Gospel may penetrate the soul of living cultures, responding to their highest expectations and inducing them to grow in faith, hope, and Christian charity...

- Let us add that there is also a mission to be undertaken to those civilizations long marked by Christianity, but which are now threatened by indifference, agnosticism, or even irreligion. New sectors of culture are appearing, with various objectives, methods, and languages. Intercultural dialogue is thus necessary for Christians in every country...

- On the one hand, it is necessary that the evangelizer familiarize himself with the socio-cultural environments in which he will proclaim the Word of God; much more, the Gospel is itself a leaven for culture to the extent that it reaches man in his manner of thinking, behaving, working, recreation - that is, it reaches man in his specific culture. On the other hand, our faith gives us confidence in man - in man created in the image of God and redeemed by Christ - in man whom we want to defend and to love for himself, conscious as we are that he is man only through his culture, that is, through his freedom to grow integrally and with all his specific potential...

- In your work you are called to collaborate with all men of good will. You will find that the spirit of good is mysteriously at work in many of our contemporaries, even in some of them who do not claim to have any religion, but who are trying honestly to fulfil their human vocation with courage...

Ref. Pontificium Consilium Pro Cultura 1311/84. Vaticano, Feb. 10, 1984.

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## DEMOGRAPHY

### PERCENTAGE OF POPULATION DISTRIBUTION PER REGION in:-

	1950	1980	2025
AFRICA	8,9%	10,7%	20,1%
NORTH AMERICA	6,6%	5,7%	4,3%
LATIN AMERICA	6,6%	8 %	9,6%
EAST ASIA	26,8%	26,6%	20,6%
SOUTH ASIA	27,8%	31,6%	34,2%
EUROPE	15,6%	10,9%	6,3%
OCEANIA	0,5%	0,5%	0,5%
USSR	7,2%	6 %	4,4%

In 1982, three-fifths of the total world population were in Asia. 1/5 and 1/6 of humanity were living in two countries alone, China and India respectively.

In 1984, world population figures are estimated to rise to 4,765 million people.

On the Earth today there are two billion more people than there were thirty years ago.

At the moment, three people out of four live in the less developed areas of the world - two out of three thirty years ago - and four out of five in fifteen years time.

Actual increase of demographic growth:-

2% in the developing areas/0,7% in the developed areas

In 2025, two births out of five will take place in Africa.

Demographic growth will remain slower in Europe and become static by 2025. Then there will be only 2 Europeans per every 30 inhabitants of the globe.

Number of people living in towns:

1959	...	one out of three
1980	...	two out of five
2025	...	five out of ten at least.

What kind of Heritage may those of 2025 expect? For millions of years, the tropical rain forests of South East Asia, South America, and Africa have been the earth's natural chemical laboratories, botanic gardens and zoos. Today we are destroying them at such a rate that within 25 years only fragments will remain of the vast forests of Malaysia and Indonesia. When the trees are felled, soil erosion begins and within a few years, the whole area that was once a forest becomes wasteland. We shall have lost for ever the earth's greatest treasure house of plants and animals; perhaps our most valuable natural resource for the future. And it is happening in areas where poverty already verges upon starvation.

Ref. U.N. Quoted in Secoli May - June 1984.

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MISSIO - INSTITUTE OF MISSIOLOGY, AACHEN

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In 1971 MISSIO established an association for the promotion of missiology and to advertise for donations towards scientific projects which, in view of the German tax system, would be specially favourable for taxation purposes. Thus the Missio Missiology Institute (MWI) was founded. It thrives to-day. The Institute offers help to suitable candidates from Africa, Asia and Oceania in a spirit of Christian solidarity to pursue scientific studies in Mission. They may be sisters, catechists, priests or laypeople, in fact anyone entrusted with leadership functions in the Church.

The MWI, which sponsors exclusively post-graduate studies, also gives aid for studies in foreign countries, knowing that some countries do not offer study facilities in certain fields. The MWI facilitates collaboration between the Southern and Northern hemispheres. It therefore publishes writings of eminent theologians from the so-called Third World so that their contributions may be available and may influence the thinking of theologians of the North.

When MISSIO became involved, in this promotion of Missiology questions soon arose: What is missiology to-day? What should they promote? Scientific work in the missions or research on the mission? Missio Newsletter No. 16 takes up this very interesting story which we feel sure is of interest to SEDOS members:

"The realisation became clearer that, in the first place, the Local Churches in Africa, Asia and Oceania are responsible themselves for the evangelization of their continents and, in order to carry on this responsibility they need certain theological prerequisites. With this realisation, the priorities of our Institute also changed. More and more we began to promote theological formation and reflection in the Young Churches so that they would be better equipped to fulfill their missionary tasks of inculturation, dialogue, social service and proclamation of the Gospel. In this process, the development of an authentic African and Asian theology has played a central role.

Finally, the financial means of the Institute of Missiology were solely allocated for these priorities. We finance post-graduate studies in theology and related subjects for the Local Churches in Africa, Asia and Oceania. We support research work, the printing of dissertations and other theological literature. We give subsidies for the purchase of books for theological libraries. We help to finance theological conferences.

A growing number of donors in Germany, above all priests, recognise the importance of this work and put at our disposal increasing sums of money. Because of this, in 1983 the Institute of Missiology was able to allocate over two million DM for the following purposes:

Scholarship for post-graduate theological studies .....	DM 1.532.450,-
Research work and programmes .....	DM 68.930,-
Printing of theological publications .....	DM 118.025,-
Supporting theological conferences .....	DM 129.900,-
Purchase of books for theological libraries .....	DM 152.000,-

The processing of the applications for the above named categories of projects is carried out by the Institute of Missiology, in close cooperation with MISSIO.

The emphasis lay clearly on the promotion of post-graduate studies which serve the formation of qualified staff for theological research and teaching in the Young Churches.

From the students who received grants in 1983, 35 came from 12 countries in Africa, 34 from the Asian countries and 1 from Oceania. 58 of the students study in Europe, 11 of whom at different universities in Germany. 11 study in the USA and Canada, and only 1 at a university in Asia. 53 are priests, 4 are religious sisters, and 13 are lay people. Since 1980 we have held weekend seminars for those students who study in Germany and Belgium.

#### Documentation and Library

Through its work the Institute of Missiology comes in close contact with theological innovations and developments in Africa, Asia and Oceania. The applications, the research and conference reports, as well as the dissertations and journals which contain a wealth of information, initially stored in our archives, have now become the foundation of the documentation and library of the Institute.

There are, of course, libraries at universities and institutes in Germany with theological publications from the Third World, but there is no place where they are systematically collected. This task has been assumed by the Institute of Missiology.

We, therefore, have the only library and documentation centre in Germany specialising in "Third World Theology". Although they are still in the initial stages, they contain the following documents:

- most of the theological journals from Africa, Asia and Oceania and a selection of journals from Latin America;
- the most important theological book publications from these continents;
- unpublished theological documents (dissertations, conference reports, lecture notes etc.);
- information about theological faculties, institutes, theological associations etc. in the Third World.

The library is available to all who wish to become familiar with theological development in the Third World. It is possible to work in the Institute, to borrow books or to request photocopies. To make this service more efficient electronic data processing will be installed in the library this year."

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SEDOS EXECUTIVE COMMITTEE REPORT

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The Committee last met on June 27, 1984. Following is a condensed Report of the meeting.

Finances: Fr. Nibert, OMI., Treasurer, presented the half-yearly report. Income and expenditure is within the budget which is, however, a deficit budget. He foresees the need for an increase in annual membership fees in 1985. The present fees have remain unchanged for three years.

Seminars: Fr. Dieter Scholtz SJ. who directs the Jesuit Refugee Programme from their Generalate in Rome will be the speaker at the SEDOS Seminar on Mission and Refugees which will be held on October 31, 1984.

The Seminar on Mission and Urbanization will be held in conjunction with the Annual General Meeting on December 11, 1984. The Committee identified the aim of this seminar thus: to propose approaches to the pastoral and mission problems involved in the phenomenal growth of city population. Information on the actual situation will be circulated before the Seminar to enable participants to concentrate on the proposed approaches.

The Committee continued with preparations for the major residential Seminar on Justice and Evangelization which will be held at Villa Cavalletti from March 19 to 23, 1985. The approach will again be deductive based on actual experiences of SEDOS member societies in their efforts to promote justice as a constituent part of mission. Cardinal Arns of Sao Paolo will be invited. The Committee will seek to invite those who have had actual experiences of the problems involved in promoting justice. The Institutes of Apostolic Life have confirmed through their Secretary in Rome, Fr. William Halliden, SSC, that they will hold their bi-annual meeting in conjunction with this SEDOS Seminar which they will be attending.

Following on the Seminar two further days, March 25 and 26 have been reserved at Villa Cavalletti for a session on Mutuality between Men and Women in Mission in response to the request for further study of this topic at the SEDOS Seminar on Ministries in March 1984.

Other items of information from the meeting:

The Committee welcomed Archbishop Ryan to the Congregation for the Evangelization of Peoples and Archbishop Arinze to the Secretariate for Non-Christians.

The SEDOS Brochure has been brought up to date and re-edited.

Sr. Giuseppina Tresoldi's account of her recent visit to Chad was much appreciated as was also Sr. Christina Middelhoff's talk on SEDOS to the Sisters of the Sacred Heart during their meeting in Rome.

Sr. Leocadie SA., and Fr. Richard Woulfe CSSp., both resident in East Africa, attended the World Conference on Religion and Peace held in Nairobi in August 1984 as representatives of SEDOS.

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MISSIONARY INSTITUTE LONDON

(Affiliated to the Catholic University, Louvain)

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The Institute is an academic consortium set up in 1967, providing courses in Philosophy, Scripture, Christian Doctrine and Ethics, Church History and Law, Social and Pastoral Studies, Missiology and Liturgy. Seven Missionary Societies are Founder Members of the Consortium: Consolata; Holy Ghost; Mill Hill; Society of African Missions; White Fathers; Divine Word and Verona.

The Institute offers:

A complete Six Year Programme of Studies

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The Institute confers Diplomas in Theology and Missiology and through the University of Louvain a Baccalaureate in Theology and a Mastership in Religious Studies.

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