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In this issue: The New Age of Mission is the main topic. There are three main contributions - one each from the Caribbean, West Africa, and U.S.A.

Many Mission Societies are now finalizing their new Constitutions. From Trinidad comes the view that in view of this new age, it is quite naive to think it possible to fix parts of the new Constitutions in such a way that they will remain unchanged from now on. Michel de Verteuil emphasizes the need for integration and harmony between culture and faith, between prayer and apostolate, between the tradition of founders and spontaneity. Are missionary Societies too much concerned with their search for identity? Are they really facilitating harmony and spontaneity in their Societies' new membership in Asia and Africa and Latin America? And have they a sense of history spanning not just the comparatively recent age of mission?

Mgr. Isidore de Souza's address was received with some criticism when he presented it to the Mission Congress held at Lisieux in April of this year. Looking at Mission to-day through the eyes of a man from Benin (he is Coadjutor Archbishop of Cotonou) can be a painful experience. Much of his interpretation of the past age of mission may be already only a memory for to-day's missionaries from the older Churches of Europe and North America. But even a sense of recent history should not blind them to the mistakes that were made, even if in good faith, and to the colonial heritage which still attaches to the concept of missionary. Mgr. de Souza is spelling out for us in some detail the consequences of what Karl Rahner spoke of as, the coming of the World Church.

From North America comes the attempt to identify trends in Mission today by the Mission Research and Planning Department at Maryknoll, New York. This bringing together of trends takes into account the findings of the many recent Congresses and Seminars on Mission not least the SEDOS Research Seminar on Mission in 1981.

Details of the Mission Project Service founded by George Cotter, MM and Pierre Aubin, MSC, are a useful source of information for those engaged in funding development projects.

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News:

Fourth World Conference on Religion and
Peace. Nairobi August 1984:

Sr. Leocadia Kana of the White Sisters and Fr. Michael Woulfe of the Holy Ghost Congregation represented SEDOS at the Fourth World Conference held in Nairobi in August. Sr. Leocadia has sent us a very full dossier of the work of the Conference; This is now available at the SEDOS Documentation Centre and includes the following, among other documents on the Conference:-

1. The Preperatory Workbook: Religions for Human Dignity and World Peace. Pp.117.
2. Nuclear Disarmament: The Universal Imperative. Dr. Homer A. Jack.
3. Report of the outgoing and newly appointed Secretary General WCRP IV., Dr. John B. Taylor.
4. Statement by the Israel Interfaith Association.
5. Religion is for Life. Archbishop Angelo Fernandes, Delhi, President of the WCRP International.
6. Economic and Social Justice. Dr. S.K. Chaturvedi, Assoc. Secretary of the WCRP International.
7. Report of the Commission on the Future. From Château de Bossey, Switzerland.
8. The future of the Third World and the New International Humanitarian Order. Kikuo Yamaoka (Japan).
9. World Religion for Human Dignity and World Peace. Rev'd D.M. Tutu (South Africa).
10. Final Declaration of WCRP IV, Nairobi.

Sr. Leocadia writes: ... "The work of Commission I was fully accepted by the Assembly, that of Commission II was only received as a document for further study and reflection, and not accepted as reflecting the thinking of the Assembly while Commission III's report was accepted with ammendments. Commission II had dealt with very sensitive points including the relationship between Christians and Muslims in Soudan. The situation in South Africa was studied at length and the report of that group met with a lot of support from the Assembly.

In spite of some tense moments the atmosphere of respect and openness, and the desire to share each other's faith, hope and

experience of religion was very impressive. The whole Conference was lived in an atmosphere of prayer.

Each day began with at least one hour of prayer and meditation which was led by representatives of the different religions. On Friday the morning meditation was led by Muslims, the evening one by Jews; on Saturday morning by Hindus, on Saturday evening by Brahma Kumaris. Sunday meditation was led by Christians, Monday by Buddhists, Tuesday by Zoroastrians, Wednesday by Shintoists, and Thursday by Sikhs. The closing day ended with an hour of prayer led by representatives of the different Faith Traditions present. An elder represented a local traditional religion of Kenya.

This was the first time the WCRP was held in Africa. It will encourage the growth of WCRP Chapters here in Kenya - the first having been founded in Nairobi only in 1983. South Africa and Nigeria are the only other African countries having Chapters..."

There were about 600 participants at the Assembly. Previous Assemblies were held in Kyoto, Japan in 1970; Louvain, Belgium in 1974 and in Princeton, USA in 1979.

Franciscan Missionaries of Mary: Congratulations to Sister Maura O'Connor on her election as Superior General at the FMM Chapter meeting which is still in progress.

Coming Events:

<u>Islam in North Africa:</u>	Tuesday, November 6, 1984
(An informal meeting with	4.00 - 6.00 p.m.
Mgr. Henri Teissier,	at Oblate Generalate.
Auxiliary Bishop of Alger on	290 Via Aurelia, Roma.
Islamic - Christian Relations	
in North Africa.	

THE NEW AGE OF MISSION

Michel de Verteuil

(Many Congregations, Institutes and Societies dedicated to mission to-day are finding that there are increasing requests for membership coming from the Third World. Michel de Verteuil is Superior of the Province of Trinidad of the Holy Ghost Fathers. His comments raise questions about how missionary Institutes having "Third World" members ought to enter into the new age of mission.

I would like to comment first on the expression, 'new age of mission', which I find highly significant, although in my experience people use it lightly and ignore its implications. The expression presupposes the notion, accepted by modern thinkers like Paulo Freire, that human history can be divided (loosely of course) into eras. In each era, society is marked by certain dynamics, some of which foster human development while others are obstacles to it. Great leaders in each era understand critically the dynamics of their society and help their contemporaries to understand them too; in this way they facilitate the emergence of a new era, as people adopt new ways of relating which are more consistent with the human vocation.

Similarly in the Church, a new era arises when creative Christians develop ways of being Church which allow gospel values to emerge which for various reasons had lain dormant in the previous era. These new ways of being Church gradually become dominant and a new era has begun. All this of course happens under the guidance of the Spirit of Jesus (who himself inaugurated a definitive new era) and normally in our Catholic tradition through people who have founded or renewed religious orders.

If then we accept that we have entered into a new age of mission and want to understand it, we must answer two important questions:

What was the previous age, which has now ended?
How does the new age differ from it?

I think that the key to answering both these questions can be found in the statement of Karl Rahner that for the first time since the earliest years of its existence the Church in our day has the opportunity to become a world Church.

THE PREVIOUS AGE NOW ENDED

The previous age, then, even allowing for a certain exaggeration on Rahner's part, spanned several centuries, perhaps even a millenium. The implications are clear. It means that if we want to pose the

question of mission adequately today we must have a sense of history, not merely the history of the past one or two hundred years, but the whole sweep of the Church's history. Now this poses a great challenge for the whole Church, but especially for congregations and societies which were founded during the last century or two. There is no way that we can find within our own history the memories that will enable us to understand the new age of mission. We have to go further back.

In particular we have to make the mental leap necessary to free ourselves of the attitudes of the colonial era, which was, let us remember at its height precisely at the time that our Societies were in full flower. We have to remember mission as understood by Cyril and Methodius, by St. Patrick and the English and Irish monks of the pre-medieval era.

This is going to be a slow and painful process. I make this point because, for many, the turbulence that marked the sixties and seventies is now over - 'mercifully', and 'things are now settling down again'. There is, for example, the oft stressed notion that in 1984 we can fix parts of our constitutions which will remain unchanged from now on. This is quite naive. The change of attitude required of the Church and of the missionary societies could not possibly have happened in such a short time. A new age, like every new-born, emerges laboriously and in great pain. There must be signs in the sun and moon and stars, men must die of fear as they await what menaces the world, and the powers of heaven must be shaken. Only then is liberation near at hand.

Of course we need stability and rules. From this point of view we have progressed over recent years. I remember that at our own chapter of renewal in 1968 anyone who tried to make rules was quickly told, *'il ne faut pas fermer les portes'*. Even in a time of rapid change, rules are necessary to safeguard us from the tyranny of fantasizers or to enable us to survive times of crisis. But no rules can save us from the pain and uncertainty involved in the birth of the new age of mission.

HOW DOES THE NEW AGE DIFFER?

All this becomes clearer when we examine Rahner's answer to our second question on the nature of the new age of mission, the Church becoming a world Church.

Fragmentation/Harmony: Rahner, like all great thinkers, understood the dynamics of his era. The besetting sin of our age is fragmentation, fragmentation at every level, between cultures and between individuals, between the different layers of our selves, between humanity and nature, between humanity and God. It is precisely because modern people live fragmented lives that the Church today is called to be a world Church, a symbol of that communion to which God calls us, a communion that should exist not merely between all peoples - Rahner's point - but at all those same levels where fragmentation now dominates.

Now if we study religious life over the centuries, and in all the forms it has taken, we will find as a common thread that it has always helped people achieve harmony. We can conclude that religious life today must have as its main aim to overcome fragmentation in all its forms and to foster harmony and communion instead.

Culture and Faith: Just take one example. There is the harmony between traditional culture and faith in Jesus. We all know of the gradual blending of culture and faith which took place in the first centuries of Christianity; it is the story of the Catholic Church in Europe, of East and West, in England and Ireland. It is a wonderful story, a triumph of human wisdom as well as of God's grace, and much of it took place within the framework of religious life. For various reasons the process stopped at a certain point. It was not allowed to happen during the great missionary thrusts of recent centuries. The result was fragmentation, Christians not allowed to integrate their cultural traditions and their faith. Today, however, the integrating is happening again. It is one of the marks of the new age of mission. Indians and Africans are becoming fully people of their culture and fully catholic, just as, centuries ago, Bede and Augustine, Catherine of Siena and Bernard, were fully both. Once more, also, religious are in the forefront of this process.

It is essential that Institutes play their part here, especially in new areas where they are attracting members. This poses a human problem which is really a sociological one. The traditional missionary especially in 'third world' countries (there have always been exceptions), is a man of action, a pioneer, '*homme de brousse*', impatient with academics, more interested in putting up school buildings than in a philosophy of education. These men have given birth to religious communities that are called to be centres of culture and learning of philosophy, poetry and dance. There will necessarily be clashes of personality in this growth process.

I remind missionaries from Europe that the harmony of culture and faith is in their blood; it is part of their tribal memory, as the sociologists say. It is before their eyes in the Book of Kells, at Chartres, on the Rock of Cashel. We in the third world have to start from scratch, and they can help us by teaching us their history.

When I was a student in Ireland in the fifties it was fashionable to decry those who specialized in Celtic studies; they were said to have no interest in missions. From my present observation post, I could not think of a better course to prepare someone for being a missionary today. Celtic spirituality was not only the source of some of the greatest missionaries in the history of the Church, it was a blend of faith and culture that can be a model for the young Churches today. At the risk of coming under suspicion, I would call it the spirituality of a popular Church.

Prayer and Apostolate: Then there is the harmony between prayer and apostolate which is but one aspect of the harmony between active and passive elements in human living. This is a major problem in many traditional cultures today. All traditional cultures have an inbuilt harmony of activity and leisure. We who spent time in Africa were always struck by the importance people there give to 'conversing'; it is a moment that must not be hurried. The

modern world with its overemphasis on activity has swept away this harmony with enormous damage to peoples psyche. Religious life has always been a harmonious blend of the two, a living testimony of good human living. Religious life can be, as it has been over the centuries, in the forefront of what Paul VI in Populorum Progressio called 'the search for a new humanism which will enable modern man to find himself anew by embracing the higher values of love and friendship, of prayer and contemplation'. The pope added that this search required 'the deep thought and reflection of wise men'. The lesson of history is that religious life produces that kind of wisdom.

There is a tendency to go back to the false way (the way of the previous age) of posing this problem, namely, to ask which elements in our life-style are subordinate to others. Our life has four elements: apostolate, community, the counsels and prayer, and each is absolute. This is harmony, not fragmentation, the ancient understanding of religious life.

Search for Identity: I have just given two examples. Both point to another fragmentation that we must overcome in the new age of mission, the false opposition between different forms of religious life. I am concerned by all the focussing on identity ('what precisely is our charism?') in religious congregations today. I see it as a symptom of that unhealthy desire to know who we are that is a mark of our culture of fragmentation, whereas Jesus taught that it is only in losing ourselves that we can find ourselves. We are called to be ourselves rather than to know ourselves, and we should be content to say of our religious orders what St. Francis said about each person: 'what we are before God, that we are and nothing more'.

My main point here, however, is that in searching for our identity we are always locking ourselves into a problematic that belongs to the previous age. There is, for example, the so-called opposition between monastic and missionary life. I often hear Europeans insisting that the two things are opposed, and I wonder what do they make of their own history. All I have said shows that, far from distancing ourselves from the monastic tradition, we need urgently to open ourselves to the great lessons it can teach us.

I have similar reservations about the notion of 'specifically missionary Societies and Congregations'. This notion was born in the nineteenth century, made sense within it, but has very little in the new age of mission. Our Trinidad province has suffered greatly under the burden of having to conform to this model. There was a time when the province was told by higher authorities that they were not ~~sending~~ large numbers to 'mission countries'. It is quite clear to me that the province was developing according to its own inner dynamic, with all the elements of religious life, and, as it continues to do so, its own distinctive missionary spirit is emerging as it has always done. I would urge that new foundations in the "third world" let themselves move along the same lines.

In general I find that people project on their founders a concern for identity that historically was not theirs at all. I imagine that the founders, like some wonderful old missionaries I have known, secure in their own identity and achievements, would put their hand on the shoulder of younger confreres as a gesture of continuity,

but also encourage them to follow new paths.

Spontaneity, Creativity: This brings me to my final point, which is that missionary Congregations will enter into the new age of mission, not primarily by the decisions of chapters or the texts of constitutions, nor even by the study of history, important as this may be, but by the spontaneous decisions of the members, the conclusion being that nothing is more important or constructive in a Congregation today than to put our hands on one another's shoulders.

One of the features of modern civilization is that we like to plan for our institutions. There are, however, institutions where planning has very limited value. Parents cannot plan how their children will turn out, a school of art cannot plan what its students will create, a research laboratory cannot plan what will be discovered in its experiments. Religious life is that kind of institution.

All religious orders came into being because deeply spiritual people spontaneously felt the urge to try something that the rest of the Church was neglecting and, whatever we might think, they are kept alive by the same dynamic. I am very struck by this within my own province. We are moving in certain directions because some of our fellow members started doing things which they did not understand very clearly themselves, although as time went on they understood them. I have heard confreres described as 'outside the mainstream of the Congregation' when in fact they had fallen on work that was totally in tune with our traditions. Of course not every spontaneous movement is authentic; we must do our work of discernment, do our critical reflection in the light of history, as I have explained, but without undue concern, remembering the principal of Gamaliel in the Acts:

If this enterprise, this movement, is of human origin, it will break up of its own accord, but if it does in fact come from God you will not only be unable to destroy them but you might find yourselves fighting against God (Acts 5.39).

It is the Spirit that is leading us into the new age of mission and we must learn to re-read the teaching of spiritual masters on docility to the Spirit, so that it applies equally to individual persons missionary societies or the whole Church. That too is a task for the new age of mission. .

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MISSION PROJECT SERVICE

William Halliden, SSC

(Il finanziamento di Progetti per lo Sviluppo e' tuttora un motivo di preoccupazione per le Societa' Missionarie e i loro membri. Questa recensione del catalogo "Agenzie per Progetti di Assistenza" e' un utile riassunto delle numerose e preziose informazioni contenute nel libro, scritto nell'intento di aiutare le persone a "ottenere assistenza da enti internazionali che promuovono progetti per lo sviluppo socio-economico a pastorale nel 'Terzo Mondo'".)

Fathers George Cotter, Maryknoll, and Pierre Aubin, MSC, met representatives of missionsending institutes in Rome on May 5, 1984 to explain the Mission Project Service (MPS) which was founded by George Cotter in 1974 on his return from El Salvador and is sponsored by Maryknoll. He was joined three years later by Pierre Aubin.

The object of the service is to "help missionaries and indigenous peoples to obtain assistance from international agencies that support socio-economic and pastoral development projects in the Third World". Progress depends more on the will of the people than on material help but, as the Good Samaritan "sought the aid of the innkeeper", there are times when missionaries need help. Frequently they do not know how or where to go for assistance and lack the time or the skill to obtain it."

A beginning was made by listing some of the funding agencies in the United States and in 1979 they toured Europe to gather more information. An office was opened in New York in 1981 with a volunteer staff and in 1982 they were able to publish a resource book called "Agencies for Project Assistance: Sources of Support for Church-sponsored Projects in the Third World". This contains a list of 238 international organizations, with information on where and how to get help for community projects in the following fields:

- Health: Maternity, child care, handicapped, nutrition, sanitation, medicines;
- Education: Literacy, libraries, catechetics, conscientization, vocational skills, leadership training;
- Agriculture: Water supply, farming, bee keeping, crop rotation, fish ponds,, orchards, ranching;
- Community: Housing, community development, community organization, cottage industries, refugees, credit unions, cooperatives, youth work;
- Recreation: Playgrounds, parks, arts and crafts;
- Communication: Radio, television, press.

Some 800 copies of the book were sold at \$45 each. A second edition will be published in a few months' time and will contain Protestant and non-religious agencies to facilitate ecumenical projects, thus involving a whole community. This will cost \$50, including postage.

Agencies change their priorities; some have their own questionnaires to fill in but the biggest difficulty is to get the missionary to think the project through and write it up. The MPS provides this advice free of charge and will also help to direct the project. They will even visit the country if large amounts of money are being asked for. They will recommend a project to the proper funding agency and put their seal of approval on it. Relations with the agencies are good; there is such a bond of confidence that the approval of the MPS is practically a guarantee that the help asked for will be given.

International agencies look for the following details: A title page, a project summary, photographs. Why this project? How did it originate? Where will it operate? What will it do and how will it achieve its objectives? Who and how many will benefit? Who will carry out the project? Will it be evaluated and reported on? What will it cost and where will the money come from? Is the sponsor reliable (tax exempt)? Are there letters of endorsement and what is the social, political and economic background?

The office is at present staffed by two Sisters of St. Joseph of Peace, Andrea Nenzel and Margaret Kling with Pierre Aubin and Mrs. Beverly Hennigan. George Cotter and Sister Elizabeth Farley, RSCJ, although assigned elsewhere, act as consultants. The service does not handle money. Funds originating in the US are not paid directly to the local missionary, institute or diocese ("the project director") but to the US Regional Administration ("the project holder"). This is necessary for tax purposes. United States foundations usually have specific interests; Europeans go more on the merits of the case but, the editors say, "you have to hit the agencies in their areas of interest." For example, Roncalli of Montreal will help libraries; Raskob of Wilmington, Delaware will help with buildings but the Cook Foundation will not.

The MPS has recently published another book entitled "Divided Loyalties". This is the result of a study made of the foreign policies of the United States as they affect missionaries and concerned Christians at home and overseas. It is a resource book for Justice and Peace groups and has been welcomed by many human rights workers. It costs \$ 10 plus \$2.50 for postage. A set of 185 coloured slides for discussion groups and one copy of the book can be had for \$75.

In 1983 Sean A. Healy, SMA, compiled a "Directory of Funding Sources for Justice and Development Programmes". It is available from the Irish Missionary Union, Orwell Park, Dublin 6, and lists international organisations". The MPS offices are off Broadway at 204 West 9th Street, New York, NY 10025. Telephone (212) 678-0836.

Ref. Intercom(Columban) Vol.6 No.6, July 1984.

LA MISSION AUJOURD'HUI
QU'EST-CE QUE C'EST?

(This is an abridged version of the important Conference given by Mgr. de Souza Coadjutor Archbishop of Cotonou, Benin at the Mission Congress in Lisieux, April, 1984. The growth of the particular Churches has brought about a fundamental change in the understanding of Mission and in the relationships between the "mother Churches" and the "young Churches". Mgr. de Souza examines how this situation has evolved and what are the results for mission in the context of the fundamental changes that are also taking place in the world to-day.)

La mission traverse une crise grave engendrée par une série de mutations sociologiques, politiques, économiques, culturelles et ecclésiales. Son dénouement heureux ou malheureux dépend de chacun de nous, dans la mesure où nous accepterons ou refuserons de nous situer ou de nous resituer correctement ou non, dans la trajectoire du dessein éternel de Dieu.

Quelle que soit la démarche adoptée, mon souci ne sera pas d'abord et avant tout historique. Je voudrais essayer de montrer comment l'évolution implicite à notre interrogation est liée aux situations et aux idées qui ont motivé l'élan missionnaire d'une part et, d'autre part, comment la mutation s'est faite, d'une conception à dominante restrictive, à une notion plus englobante de la mission. En fin de compte, je dirais que la mission d'aujourd'hui, c'est la mission d'avant-hier par-delà la mission d'hier.

Le développement montrera que la mission d'aujourd'hui est confrontée à une cascade de crises. La meilleure façon de les résoudre est de redécouvrir ce qui faisait au départ, dans la pensée de Dieu, l'enjeu de la mission et comment il doit être conduit présentement.

DE L'EPOQUE
DES GRANDES DECOURVERTES
AUX INDEPENDANCES
DES PAYS AFRICAINS

Une triple remarque préliminaire:

- Je m'en tiendrai ici à des généralités et je vous demande de m'en excuser.
- Ce que je vais dire s'est probablement vérifié ailleurs; mais c'est surtout les relations entre l'Occident chrétien et l'Afrique qui m'intéressent spécialement.
- La chronologie des faits importe moins que les idées et tendances

qui ont conditionné cette rencontre.

Après avoir relevé à grands traits quelques caractéristiques de l'époque qui nous intéresse, je tâcherai d'en déduire la conception de la mission et de l'Eglise qu'elles véhiculaient.

Sur le plan chrétien, partition du monde en deux blocs: Grâce à une relative maîtrise de la technique et des mers, les Occidentaux ont élargi leurs connaissances géographiques et humaines aux dimensions de notre globe. Des pays nouveaux et des populations nouvelles leur sont apparus avec leurs us et coutumes, leurs cultures et leurs modes d'être et de vivre.

Cette dilatation du monde ouvre de nouvelles perspectives d'évangélisation à l'Eglise. Pour les chrétiens, le "monde" autrefois "chrétien" devient bipolaire: d'un côté, le pôle chrétien, et de l'autre: le pôle païen vis-à-vis duquel ils ont ressenti l'impérieuse obligation de christianisation. Le Christ ne leur enjoint-il pas de porter la Bonne Nouvelle jusqu'aux confins du monde?

La caractéristique sur laquelle je me permets de mettre l'accent ici, c'est cette partition du monde en deux blocs. Nous sommes désormais en présence de deux mondes, l'un chrétien, l'autre païen. Ceci entraîne une acceptation spécifique de la mission. Le second monde sera baptisé "terre de mission" et le premier deviendra un réservoir de missionnaires.

Clivage restrictif au niveau des agents de la mission: Mais le monde chrétien ne pouvant pas se porter massivement vers le second monde, il a fallu confier à des groupes d'hommes et de femmes la fonction missionnaire de l'Eglise. Ce fut la naissance des instituts missionnaires qui ont connu une remarquable floraison, dignes d'éloge pour la générosité, le courage et l'intrépidité de leurs membres, que ni les intempéries, ni les maladies, ni la perspective d'une mort précoce et certaine n'ont jamais arrêtés.

Sans doute ceux qui partaient au loin étaient-ils encouragés et soutenus par les prières, les sacrifices, l'appui financier et matériel de ceux qui étaient restés. De plus, l'élan missionnaire qui les a propulsés vers les terres lointaines n'a pu être qu'une émanation d'Eglises vivantes, solides et prospères. Cependant, de façon générale, je dirais que la mission est devenue une vocation particulière dans l'Eglise; sa notion subit ainsi un second clivage restrictif. A la spécificité géographique et objective s'ajoute la spécificité des agents de la mission....et la conscience d'une responsabilité communautaire s'affaiblit et tend à s'étioler.

Pas d'horizon missionnaire pour les neo-chrétiens: Si, du côté du "monde chrétien", la mission connote l'idée de quitter son pays pour aller au loin dans des terres païennes, elle évoque, du côté du monde païen, une réalité encore plus restreinte: la mission, c'est d'abord le lieu d'implantation

des missionnaires, c'est-à-dire "d'hommes blancs", venus d'ailleurs avec leur religion.

Nous passons ainsi d'une réalité spirituelle et religieuse à une réalité simplement matérielle et infrastructurelle. Et si l'on veut être pessimiste, on dirait que cette conception rend difficile la perspective d'un engagement missionnaire des néo-chrétiens de ses terres éloignées. La mission ne les concerne que dans la mesure où ils ont à recevoir, comme de l'extérieur, ce qu'on leur apporte.

Le "jus commissionis" et ses conséquences: La particularisation et l'institutionnalisation de la mission connaîtra une nouvelle étape avec le "jus commissionis", c'est-à-dire la disposition juridique aux termes de laquelle le Saint-Siège "confiait" à des instituts religieux des territoires déterminés, des "missions" dont ces instituts assumaient la pleine responsabilité.

Cette mesure dictée, en mettant les choses au mieux, par un souci d'organisation et de l'efficacité que stimule et procure la division du travail, n'a pas eu que des conséquences heureuses. Elle a, sans aucun doute, hâté l'évangélisation de certaines régions, mais au détriment d'autres.

Cette première conséquence du "jus commissionis" n'est certes pas négligable, même si elle est relative, puisque ce qui a été perdu d'un côté a été compensé de l'autre, et, partout c'est l'Eglise. Je n'en dirais pas de même d'une deuxième conséquence, celle-ci politique.

D'une façon ou d'une autre, le "jus commissionis" pouvait apparaître comme l'attribution aux instituts missionnaires d'un droit de possession exclusif et inaliénable sur leurs territoires. La mission deviendrait ainsi un peu comme une propriété privée ad tempus ou même de durée illimitée.

Une seule culture de référence: D'autres caractéristiques, durant la période qui nous occupe, n'ont fait que renforcer ce résultat. Je voudrais faire allusion à la mentalité qui prévalait aussi bien chez les conquérants occidentaux que chez les missionnaires, leurs compatriotes. Les uns et les autres avaient conscience de la valeur unique, non seulement exemplaire, mais également normative, de leur culture, de leur civilisation et de leur religion.

Cette haute suffisance dicta la méthode à suivre: pour évangéliser, il faut d'abord civiliser; pour civiliser, il faut hominiser, c'est-à-dire désafricaniser, désauvagiser et occidentaliser. C'est alors seulement qu'on pourra semer la graine de l'Evangile dans ce sol retourné, bêché, aseptisé et débarrassé des éléments du terroir.

La mission apparaît, dans ces conditions, comme une entreprise d'assimilation et d'uniformisation, dans laquelle toute l'initiative revient au missionnaire, tandis que le missionné est réduit à être simple réceptif passif et irresponsable. Il n'a rien à offrir, il n'a rien à donner. Il a tout à recevoir, même son identité.

Tout cela me conduit à relever deux lacunes essentielles de l'activité missionnaire: la méconnaissance du fait et de la légitimité de la différence et de la diversité des peuples, de leurs cultures, de leurs projets de société, d'une part; et, d'autre part, l'inexistence de la confiance réciproque, condition d'un enrichissement mutuel et d'un dialogue fécond.

Mon discours jusqu'à présent peut vous paraître pessimiste, schématique, incomplet et peu élogieux pour les missionnaires. Mon intention n'est pas là. Car, malgré leurs erreurs inévitables - j'aurais commis les mêmes erreurs si j'avais été à leur place - l'Esprit qui reste l'agent principal de la mission a su conduire son oeuvre, et nous ne pouvons que nous en réjouir.

Je disais tantôt que la mission est en train de traverser une crise. Celle-ci n'apparaît pas encore dans ce qui précède. Mais les germes y sont latents. Ce que nous avons dit montre suffisamment que la mission, dans sa conception, ses méthodes et ses réalisations, est étroitement liée à la représentation qu'on se fait du monde, aux rapports politiques et psychologiques des peuples entre eux, attitudes et comportements des hommes ainsi qu'à la compréhension qu'on a de l'universalité de l'Eglise. La modification d'un des termes de ce rapport entraîne une évolution de l'autre. Or, aujourd'hui, nous sommes en train de passer d'un monde à un autre. Il est par conséquent inévitable que la mission subisse, elle aussi, une certaine transmutation.

LA MISSION, DES INDEPENDANCES A NOS JOURS

AU NIVEAU DES PAYS DE MISSION

Emergence des Eglises locales: Du côté des pays de mission, particulièrement du côté de l'Afrique, cette période qui recouvre les trente dernières années est une période mouvementée. Les relations entre pays colonisateurs et pays colonisés sont perturbées par la revendication plus ou moins pacifique de l'indépendance politique et économique. Cette revendication résulte à la fois d'une prise de conscience aiguë de leur dépersonnalisation à tous les niveaux, avec les conséquences qui s'en suivent, et d'un désir profond de reconquérir leur identité non seulement politique, mais aussi culturelle et civilisationnelle. Ce mouvement massif et multi-dimensionnel n'a pas épargné les Eglises des pays colonisés.

Le deuxième fait à relever est tout à l'Honneur des instituts missionnaires: leur activité a porté ses fruits; les Eglises qu'ils ont fondées disposent désormais, pour la plupart, d'un clergé autochtone plus ou moins nombreux.

Le troisième fait découle du précédent: c'est l'abolition du "jus commissionis", le 24 février 1969. Les diocèses des pays de mission accédaient ainsi à la majorité et devenaient responsables à part entière de la vie de leurs Eglises.

PROBLÈMES POSÉS AUX JEUNES EGLISES: Tout cela n'est pas sans poser de nouveaux problèmes qui entraînent de nouvelles crises.

1. Trop d'urgences: Les jeunes Eglises se trouvent en face d'une responsabilité et d'une oeuvre dont elles prennent à peine la mesure. Elles sont héritières d'une situation qui les confronte à une multiplicité de tâches aussi urgentes les unes que les autres. Submergées par ces urgences, elles n'arrivent pas toujours à les hiérarchiser et semblent parfois livrées à une dévouement inorganisé et peu éclairé...Car trop d'urgences signifie inconscience de ce qui est vraiment urgent.

2. Appel à l'extérieur ou moratoire: De plus, nos Eglises ont hérité de structures d'une compétitivité au plan de la société moderne qu'elles peuvent difficilement conserver et accroître par leurs seules ressources en personnel et en financement. Nos Eglises font appel massivement à l'extérieur. Le drame s'aggrave ainsi. Pour y trouver une solution, certains ont proposé le fameux moratoire. Mais n'est-ce pas là en fait une solution hâtive que prendraient les jeunes Eglises pour protéger et défendre elles-mêmes leur personnalité culturelle au lieu de l'offrir pour l'enjeu missionnaire? C'est là un dilemme crucifiant. Le modèle inspirateur devrait être ici l'attitude du Christ qui a dit: "Ma vie, personne ne me l'arrache, c'est moi-même qui la donne." Ni moratoire, ni ouverture désordonnée a des largesses aliénantes donc, mais libre donation de soi dans l'accueil de tout ce qui peut promouvoir le règne de Dieu qui reste le critère impérieux de toute activité missionnaire.

3. L'inculturation: A cela s'ajoute le difficile problème de l'inculturation: les jeunes Eglises ont du mal à s'arracher au dilemme suivant: ou bien en rester au schéma d'une Eglise de culture occidentale, étrangère aux réalités culturelles particulières, ou bien s'enfermer dans un particularisme culturel clos. Entre ces deux extrêmes, la voie d'une synthèse raisonnable n'est pas facile à trouver, surtout au plan existentiel où se cherche une pastorale qui colle à la vie. Cet aspect de la crise est sans doute le plus important.

Ref. Mission de l'Eglise; No.64 - Septembre 1984.
5, Monsieur, 75007, Paris.

Bill Knipe e Don Mac Innis

(Durante la riunione della American Society di Missiologia che ha avuto luogo il 23 giugno a Princeton, N.J., Bill Knipe, M.M. Direttore, e Don Mac Innis, responsabile del China Research and Liaison Program, del Maryknoll Mission Research and Planning Department, hanno presentato una relazione intitolata "Una proposta per un progetto ecumenico sulle tendenze future nelle Missioni").

Mentre si preparavano a presentare la relazione su questo progetto ecumenico i membri del Maryknoll hanno tentato di puntualizzare un certo numero di tendenze future nelle Missioni, secondo loro rilevanti in una prospettiva Cattolica. Molte di queste sono altrettanto rilevanti per le altre Chiese Cristiane.

1. Nationalism and the Maturing Local Churches:

Nationalism, and the emergence of more independent local Third World churches.

Evolving roles of leadership of Third worldwide Christianity.

Greater influence of Christians outside the U.S.-European church.

Imminent political changes forcing Third World local churches to become more indigenous and independent.

The need for a "Theology of the Local Church".

The growing autonomy of Third World episcopal conferences.

National churches taking up their own missionary effort to neighboring countries.

Pluralism of theologies, and theological divergence from Rome

Pluralism within the churches of the Christian tradition and other faiths.

Decrease in acceptance of Western culture and values.

"Mission from everywhere to everywhere"

The end of purely missionsending churches.

Development of new relationships between interdependent sister churches.

The growth of local churches and their relationship to the universal church.

Involvement of the local community in its responsibility for Mission.

Development of associations of institutes of expatriate missionaries in Third World countries, and their representation at annual episcopal conference meetings to dialogue with the bishops.

2. The Evangelization of the Poor, and the Social Gospel:

The promotion of justice as a constitutive part of evangelization.

Preaching the Gospel includes working for social justice.

The local church seen as a defender of the people's rights and thus subject to persecution.

Local church leaders confronting government authorities on rights issues.

More unity in the local church due to suffering.

The preferential option for the poor: insertion among the poor.

Recognition of the poor as evangelizers: subjects and not just objects of evangelization.

Liberation Theology and social analysis under attack.

Traditionalist hierarchies in the Third World vs. popular movements.

Vast numbers of refugees: causes of mass emigration.

Urbanization in the Third World: the rush to the cities.

Third World hunger, drought, food shortages.

The missionary and South African apartheid.

Permanent groups with no foreseeable realistic access to representation, who resort to terrorism or counter-violence.

Disparity of wealth and consumption or resources between north and south.

Growing worldwide recognition of the cry of the poor.

The role of Gospel poverty in the life-style and life-witness of the missionary.

Missionaries evangelizing in life-threatening, revolutionary situations.

The role of the missionary in a revolutionary situation.

Missionaries working in "security state" situations.

Involvement in the Social, political and economic circumstances of the local and global situation.

The extent to which a foreign missionary can identify himself with the struggle for justice.

A more effectual protest by challenging the social, economic and political philosophies/programs of governments in the "developed" world where these injustices frequently have their origins.

The mass media and the powerful, interested structures which can manipulate the concealment of injustice.

The need for churches in the West to express concern about mission tasks on their own doorsteps and identify with oppressed and deprived people in their own society.

3. The Changing Role of the Missioner:

The missionary as "partner" rather than as "resident minister".

The missionary as the "advocate" of inculturation.

The missionary as the "trainer" of indigenous church leaders.

The missionary as "facilitator" for local church pastoral planning.

Greater cooperation between missionaries and local church.

Increasing use of missionary "specialists" to assist local church.

Greater incorporation of lay missionaries into the work of Catholic clerical mission-sending institutes.

The sign of discipleship seen as humble service requiring the role of the missionary to decrease: a service of "being with," "sharing," "accompanying," rather than one of leading, guiding, directing, organizing and managing.

Planned devolution of the role of leadership from members of mission societies to local churches and their members.

The challenge of "death" to the missionary: the death of withdrawal, of not being needed, of being unwanted.

Moratorium: the readiness to go away from the location where one is engaged in Mission.

Expulsion or withdrawal from a previous mission situation, coupled with the inability of insertion in a new one.

Planned "re-entry" into new situations where mission personnel can continue their ministry of service; helping them to retrain for these new situations.

A decrease in vocations to the clerical and to missionary religious life.

Precipitate transfers of mission personnel from one situation to another without considering the interests of the local church to which they are assigned.

More internationalization of missionary institutes.

Advances and slowdowns in ecumenical approaches.

Phenomenal development of communications.

4. Inculturation and Local Christian Communities:

Inculturation of the Gospel in the local context: faith and cultures.

Incarnating the faith in different cultures.

Experiencing Jesus in an (African) way, articulating the profound experience of faith through one's own indigenous (African) language, and systematizing these articulations into truly (African) theologies.

Greater recognition of native cultural-religious values.

Acculturation of the missionary as a stranger in someone else's culture.

The missionary as an instrument to help the local church community to inculturate the Gospel into their own symbols of meaning for life.

The difficulty of African local churches to accept the unique Western cultural models of marriage.

Increase in the number of breakaway, independent churches: importance of appreciating "felt needs" in the local culture, e.g., imposing hands and praying for the sick.

Contemporary liturgical rites and experimentation with new models.

The evolution of basic ecclesial communities, versus traditional parish structures.

New models of church structure: small faith communities.

Building small self-reliant local churches: communities.

Discernment as a process for decision-making in the community.

Development of the ecclesial pastoral team in mission.

Greater concentration on the formation of lay leaders.

Ministerial roles for lay people in the Christian community.

Emergence of the laity in governing and directing their own church.

Contemporary forms of parish ministry.

Gradual declericalization.

The missionary encouraging new ministries.

Forms of prayer for the active community: the need for contemplation.

The need for the presence of strict contemplative communities in Third World countries.

The significance of centers of contemplation for mission.

5. Theology and Authority Issues:

A new appreciation of Christology and of the humanness of Jesus.
The inevitable and disturbing changes of Vatican II not accepted at a deep level by many.

Renewed emphasis by Rome on authority which tends to promote submissiveness and conformity as the highest virtues.

Emerging local churches under pressure to accept conformity to a traditional Western institutional model of ecclesiology.

Focus on a basic teaching of Vatican II: the dignity of the human person.

Attacks on the leading theologians who promote liberation theology in Central and South America.

Opposition to all pastoral approaches which imply a transfer of power to the grass-roots level, especially through declericalization.

Retrenchment of Latin American hierarchies from pastoral positions taken at Medellin and Puebla Conferences.

6. Dialogue with the Great Non-Christian World Religions:

Attempts at dialogue with the great non-Christian religions.
Christianity remaining a believing minority among believing peoples.

Learning from others how God operates among them: a source of fantastic enrichment for Christians.

Sharing with others our own Christian experiences and knowledge of God.

Searching together for the truth: Christians and non-Christians.

A ministry of "presence" among non-Christians, without proselytizing.

7. Impact of the United States On Foreign Mission Work:

Third World countries and the world debt crises: the banks.
Linkage between the U.S. government and church organizations and agencies: the missionary as an arm of U.S. government.

Multinational corporations exploiting cheap Third World labour forces: international labour justice.

Social pacts with Third World governments, labour and business.
Foreign investment: new and changed policies.

Trade policies: Third World government policy on local business and manufacturing.

Global dimensions of multinational corporations.

U.S. military preparations and aid in Third World countries.

The need to set free of paternalism and condescension the attitudes of mission supporters and promoters in the home churches.

Ref: Maryknoll News. September 1984.

- end -

SEDOS DOCUMENTATION CENTRE

Received recently and available for consultation at the Documentation.

(1) AFRICA TODAY: A look at a changing Africa and an enquiry into some frames of reference to guide the development of an indigenous and incarnate pastoral effort. (2) THE CHURCH IN AFRICA: Notes on pastoral activity in Africa. Trends and guidelines for the use of an International Religious Institute. (Sedos Doc. No.1/1113).

These two papers (Pp.24) were presented by Fr. Gabriel Ferrari SX, to the General Synod of the Passionists which was held in Dodoma, Tanzania in September, 1984. They contain much useful information on the Church in Africa to-day and on the opportunities and problems concerned with opening up a religious Institute to membership from within local African Churches.

MINISTRIES IN THE CHURCH ACCORDING TO THE NEW CODE OF CANON LAW:

Fr. Leonard Kaufman, W.F. (Pp.34). This essay is a follow-up to the SEDOS Seminar on *MINISTRIES IN A DYNAMIC LOCAL CHURCH*, March, 1984. The text attempts to enumerate those ministries that can be envisaged within the scope of the New Canon Law. Pp.34. (Sedos Doc.No.1/1114).

POVERTY AND MISSION: New Testament Perspectives on a Interuniversity Institute for Missiological and Ecumenical Contemporary Theme. Johannes Nissen. Interuniversity Institute for Missiological and Ecumenical Research (IIMO) Pamphlet No.10, Leiden, Utrecht, 1984. Pp.205. "In the current missiological discussion, poverty has ceased to be a purely economic predicament, which might eventually be eradicated. It has become, with its full materiality, a theological category which has anthropological and ecclesiological implications of permanent validity. This theological shift certainly deserves to be evaluated from various perspectives". (Sedos Doc.No.6/1076).

YOUR LAW IS MY JOY: Society of the Missionaries of Africa, Rome, 1983. Pp.245. This selection of meditations and prayers composed by Eugene Lewis WF, is an instrument for a prayerful study and assimilation of the White Fathers New Constitutions. (Sedos Doc.No. 3/226).

LONGING FOR A JUST WORLD: Society of the Missionaries of Africa, Rome, 1983 Pp.142. The recent General Chapter of the White Fathers paid particular attention to the problems of justice and the challenges which these posed for their members. This booklet is a challenging document made up of the reflections of about twenty White Fathers who were invited by their General Council "to write down their thoughts on a number of subjects concerning justice, going from spirituality and ideology to practical applications in Africa as well as in the Society". The thoughts are those of the individual persons and are published just as they were received as an instrument of reflection for the whole society. (Sedos Doc. No. 3/228).