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New scenarios of Evangelization for Consecrated Life in a context synodal-intercultural

Thank you for the invitation to make this presentation which touches on some of my sins: among other much more serious sins. I am happy to share with you this theme which is very relevant today in these difficult times; precisely, new scenarios are opening up for evangelization and for Consecrated Life in a context, that of today, which is the synodal - intercultural context. Therefore, a very important topic that we consecrated people must face with the primitive spirit, face new scenarios, probably abandon others, change our mentality and live this situation, which is a crisis, from many points of view with the perspective of the newness of the Spirit that it is opening up these new scenarios and new realities for us. And where there is newness of spirit, there is the effort for us to learn new things. A notable effort because we are all attached to what we have learned and do. And what we have always done, we say, are holy traditions. Nor will we want to break away. Instead there is something new. God always opens new paths even with full spirituality today. The Lord calls us to a new vocation, every day. He eternally calls Him who does nothing but call us: in Italian 'to call is the verb to love'. Therefore, every day God calls us without repeating himself, because love does not repeat itself. Every day he calls us to something new. This spiritual perspective is the basis of everything, everything I know how to do.

For the introduction I have prepared this PowerPoint which I hope can help you understand the effort of the Cyrenean Saints as translators. But when I speak fast, I usually repeat myself. So don't worry.

The reference focus of this reflections are four:

1. The nature and history of Consecrated Life which is the teacher of evangelization

Consecrated Life was born to evangelize; therefore, it cannot fail to continue to be an expert in these new ways.

2. The ecclesial synod is underway, where everyone is given the floor

In the past, synods were all celebrated in the Synodal Hall where some elected delegates of the Church gathered to discuss. This Synod, however, has already been born and already celebrated in all the churches. Naturally more and less. Generally, it is celebrated in the parish, through various commissions, meetings, sharing. It is a Synod that was born from everyone's word. In the new scenario everyone intervenes. Everyone has the say. Everyone must give, everyone must listen to what others say in the Church.

3. Renewal in the mission is no longer unidirectional

Here we will talk about what can specifically generate renewal, because mission today is no longer conceived as unidirectional. That is, a Master who teaches others. An evangelizer who evangelizes others. This is no longer the case.

4. The theme of interculturality goes far beyond multiculturalism

The theme of interculturality is not just that of multiculturalism, our religious institutes today are all international, it is nothing new. There are many cultures, but saying multiculturalism does not mean interculturality. Do you understand the difference? Multiculturalism simply means that we come from different nations and cultures. Interculturality means that these cultures are communicating with each other. I will not analyse each of these points, but will limit myself to reflecting on just one point. That is, the relationship between acculturation and enculturation. What differences are there? It's the same thing? No. These two terms are often used with the same meaning, instead they speak of a distinct reality expressed in these three things:

- Of a community, synodal path. Synodal means that everyone intervenes in an active and passive sense. All are subjects of evangelization and objects, or rather recipients, of evangelization. This synodal community journey forces us to make the difference between acculturation and inculturation.
- The two terms used together with different meanings are the expression, the precise meaning of the mission, and we will see it. We will try to see this.
- The perspective in which initial and ongoing training is placed. Because today lifelong learning is a real problem. Initial training, always monitored, subject to attention, is also criticized; precisely sexual abuse - for many years the blame has been placed on initial training. They are not trained enough in the passive spiritual affective field, it's like shooting at the Red Cross. And the problem of sexual abuse today affects ongoing training because the initial training was formed in the social sphere. The permanent vocation exists because initial training exists. But where is ongoing training? Who saw it? I am very interested to see where it was born. We talk a lot about lifelong learning. But how much do we actually do? Not ongoing formation from conferences every now and then: ongoing formation can be extraordinary but it must be ordinary every day in your community and with your brothers, your sisters, the people you meet, do ongoing formation, every day we will try to make it happen.

1. Acculturation

What does the attempt to make it come true mean? An attempt at acculturation. Attempt to think first of all about how to re-express the Gospel or your own spirituality in the culture of those who listen to you? In the simplest terms of the local language and dialect, this is acculturation. This morning's Gospel, for example, expressed both my charisma, my spirituality, and my experience of God, and this must be re-read in terms of he/she who listens to me in his/her language, in his/her dialect and in the its culture. Culture means three things:

- Mentality: values, ideals, and underlying conviction, the way of reading life.
- Culture means sensitivity, intellectual mentality. Sensitivity, on the other hand, is the fruit of an experience

subjective, what a person feels in his life; the sense of beauty; what is beautiful, what gives joy, to make this word enter into people's sensitivity. To make the Gospel understood, tell some good news, a beauty of life. Saying that the gospel is beautiful, does that mean that it is beautiful for this person, for those who live in this culture distinct from mine? I must speak of the beauty of the Gospel according to its ideal.

- Culture means a way of life: culture has three things. Mentality, sensitivity, practice, or lifestyle. Acculturation expresses the wisdom, humility, and pure love of one person towards another. A non-intellectual gesture, it is a gesture from the heart, from the mind of all people. In Latin it is called *ad-culturam Altrui – ad culturazionum*.

I leave my position and come to meet you. I don't simply repeat the Gospel, it is understood with a gesture of love. Because beautiful things must be offered, beauty must be shared, I cannot keep it to myself. Then I have to find a term to say that the Gospel is good news. And I say it then, according to your mentality and sensitivity. And seeing reality with your eyes, with the eyes of people, of those who listen, to the point of using the same words as those who listen to me. The same parables; culture is in parables, that's why Jesus told the parables. Jesus was the first to do acculturation. The whole Gospel and all the acculturations, the mystery of God, was told according to Jewish culture. Let us look for what Jesus did wonderfully. Parables are a very concrete, living, existential, brightly colored way to make people understand the mysteries of the Kingdom of Heaven.

Parables are symbols, images, examples, colors, feelings, expectations, evaluative parameters, criteria, of the other, of the listener. When I evangelize who has priority? I evangelize a person who then evangelizes. The priority is the person to whom I make the announcement. I want to say that I care about communicating with the heart; to praise I must give priority and precedence to those who listen to me, the Announcement must be given in the terms of those who listen to me.

2. Conditions and attention in training

To enter into this spirit, initial and ongoing training must be kept in mind.

First condition, acculturation is not improvised. Acculturation is the fruit of asceticism – it's an old term – asceticism – let's try new contents. Asceticism is learning another language. The first condition, self-decentralization, places the other at the centre.

Relational maturity is the first victim of abuse, the inability to live in a relationship. I put the other at the center of my attention. The other has the right to hear people speak in their own language. Therefore, attention towards the other to his history, to his culture, because the other is worthy of this. Pay attention to its diversity, its life, the diversity in the synodal path. The Gospel asks me to pay particularly delicate attention to the diversity of others. He asks me a different way, he provokes me, which is very useful for me. If I always repeat the same Gospel, with the same words, the same Message, there is no provocation; but saying it in a new way is a very supportive exercise.

Second condition — is asceticism in learning a new language. Many of you are missionaries. When you go to another country you learn the language. Which, however, is not just learning words, it is much more than learning the language, the local dialect, expressing oneself according to their sensitivity, it is about learning new languages for the Gospel according to this or that culture. For example, don't just think about the individual cultures of the places where you have been, but about the experience. Today there is a language all over the world that creates many problems for us. What language is it? That of secularization. Secularization is what reduces all transcendental values to such earthly realities, because happiness and well-being are needed for this life. Down here there are material goods and a culture that appears distant from the Gospel. We must learn to translate the Gospel into the secular language. Enough complaining about secularization. Instead of complaining about this culture, let us learn to talk about the Gospel in accessible terms that can be understood by those who live in a culture of secularization. We have to learn this language, it is a bit complicated and difficult because it is a particularly difficult language. Yesterday a person gave me one of my books translated into Arabic. I can't even read it! I'm not smart enough to learn this new language.

Second point, abandon traditional religious culture, don't be afraid, don't be afraid to abandon our traditional religious culture. Which is familiar to us but which has a small flaw today. What flaw? Which is a dead language, because no one speaks it today anymore - the traditional religious language. In a large part of the world, no one speaks it, no one understands it anymore, so to speak

an accessible language today we cannot be satisfied with repeating what our mother or father said, not even those who love tradition so much. Without any nostalgia for a certain past. We can therefore be certain that the past of the great institutes, of the many vocations, of the many communities, of the many increasingly larger buildings, this past will never return. Nor are we certain, and not only will it never come back, it is a good that will never come back. These do not perceive a story. History is walking, and we cannot be afraid of walking history. Of course, this story is open. We must abandon a certain type of mentality to enter new scenarios, in these new scenarios we must always read the spirit of the origin: The Holy Spirit. Who will suggest how to understand it, without any nostalgia for the past. Well he won't be coming back.

3. Challenge

The challenge here is how to translate it, it's not intellectual at all because you can translate it into another language or another culture.

- I know how much your language is a passion. I can only translate what I am passionate about, only what I love deeply. I will only find words for what I feel deeply. Then I will find the words to translate it into the local language/dialect. If you are not in love with the spirituality of the Gospel you will never be able to translate it for others.

- It can only be translated if you have knowledge of other languages, because each one has its own values. Because every language, every culture, of the most dispersed tribes in the heart of Africa, or of India or Latin America, has its values. Don't translate them into your own language. In the spirituality of today's Gospel, one must know the other language and its values well.

- Must have happiness and the good of others in your heart. I am interested in his well-being. That's why I'll tell you a beautiful story, the story of Jesus Christ.

4. Principle and Reason

Why? What is the principle or reason for acculturation? There are three points, as a very Jesuit formation:

- If no culture can communicate all the richness of the Gospel we agree, embody the Gospel. No culture is able to express all the richness of the Gospel, but,

- Each culture can also reveal particular and new aspects. Every culture, even that of the tribes dispersed at the bottom of the world. Every culture can reveal new aspects of the Gospel.

- Only all together, these cultures and languages of the world, are they able to make the Gospel shine in all its beauty, wisdom. No culture can tell all the riches of the world. Every culture of the world can synodically reveal and make the Gospel shine in all its beauty, and its wisdom. Fruits and consequences: what is the fruit of this acculturation work?

5. Fruits and Consequence

The future of Consecrated Life, and of every Institute, is linked to its capacity for acculturation. As an intelligent and creative effort to adapt our spirituality to embrace the surrounding culture. A charism that is translated, acculturated, remains alive in acculturation and in what gives life to a charism. Do we want our charisms to remain alive? Well, isn't it true, that is the only path to vocation? There may be vocations and charisms that are dying. The life of an institute and its charism adapts to life if it is still alive today. How to be alive? Evidently reading it in the culture of the time. Enrich a new and true culture of acculturation in the future. If our charisms die. Without doing anything fraternal in the heart of joy. Pope Francisco says, 'Let us become custodians of the

museum', and he is right. Acculturation makes us live in evangelization and a spirit of service. Without imposing anything. Create fraternity, collaborators in joy, because we offer something fresh, like daily bread. Without being content with repeating, we do them, of the great majorities of life. In how many institutes there are always the same situations of the Founders, of the Foundresses. And we are lazy and passive, without creative imagination, perhaps with little faith, or poor spirituality, and little missionary passion. But if we agree to communicate our faith and spirituality according to the mentality and sensitivity of those who listen to us, we would both be enriched. When you make the effort to explain your faith in terms accessible to those who listen to you, it is your faith that grows, you enrich yourself because you have discovered a new way of speaking; new aspects of the Gospel of our charisms and we will be blessed. It's not just a question of language, of words, clearly. To know how to transmit the Gospel as a proposal for everyone's sense of happiness. What is man looking for, even man in secularization? Every human being needs to give meaning to life, he needs truth, even if he doesn't know it.

- You need happiness to send this announcement. We must give happiness, liveliness and pleasure not only in eschatology, but already now in this life.

6. Pedagogy of the last.

Give acculturation, and its pedagogy, an authentic spirituality.

- It must be accessible to everyone. An authentic spirituality must be able to be preached as it is, not just as a term of the categories of people, including those of others - an authentic spirituality - if it is authentic, is it authentic for everyone? It must be said in simple words, so it becomes pedagogy, a lifestyle, otherwise it is not true spirituality. When we say these things about spirituality, about charisma, only we can understand them. We work for others, schools are the essential center, we do good for the poor. And only we see spirituality and consequently, it is not true, it is not correct; we must give the first good to others, give them our spirituality in a simple way so that they can understand. Keeping this kind of mystery veiled, inaccessible is not good. Authentic spirituality must be expressed simply so that everyone can understand and enjoy it. For this reason, if the evangelizer truly wants to communicate to everyone, he must adapt his speech to those who find it most difficult to understand him.

- Acculturation is not a particular sign for the intellectual, but of a person who bends to the level of the last. I speak has a group of fifty people, at the most basic level of understanding. To the lowest person in the West, of the lowest ability to understand. I have to speak at the most intellectually poor level, then I speak to everyone. Here is the precious principle, the choice of acculturation which favors the pedagogy of the least, which is the typically evangelical pedagogy. Jesus' speaking was accessible to all. Even the poor understood, they said ah... he speaks like someone who has authority, not like the scribes. I wanted to say this. One that touches the heart, to which of us we know. So, the other principle for doing this work is to all work hard together.

7. Everyone's Effort.

The process of acculturation cannot be managed by one person alone, but it is a job to be done together in community, this is the synodality. It is better to be synodal because it is not easy. Indeed, coming together becomes another way of living in the community, without this sharing there is the risk that most of our charismatic contents have never been "translated" into modern secular language, nor in the different places where we are.

Therefore, they never let all their wealth be released. Let me explain, this is a terrible thing. Practically, we have never translated many spiritual contents linked to the charisms of our original

Institutes into secular language. They are in the archives oh ... guard jealously, in our archives of the Generalate in the Historical Institute, do you know all the law of the Foundress and Founder what languages did she never say? And it was never translated there? We are responsible. The Lord asked, "What have you done with all the good you have, the spiritual good?" What we don't translate for others means that we haven't understood it either. And we planted the model that matters to those today, that is, acculturation. Which theological model par excellence of acculturation? It is the Word. It is the incarnation, what is the incarnation? Incarnation is a process of acculturation. A very simple way to say the theological mystery is this: Divinity, translated into humanity. Incarnation equals translation.

The Logos, translated into words, is the mystery of life in the face, in the smile, in the hands that touch Jesus who caresses. However, Jesus touching the lepers is the acculturation of the mysterious divine being, which becomes gesture, word, look, attitude, the way of speaking, the way of telling life. Throughout his life, Jesus is like this. Extraordinary model of acculturation, it is the model we must imitate. It is a kenosis. But whoever feels divine sensitivity must be translated into human sensitivity. Let us not forget, we who believe in God, that everything that is sensitive is God, who is very close to humanity. God who listens to the parents of prisoners, counts their tears, I mean easily gives them human attention. It is not humiliation but revelation. Just as each of our charisms reveals an aspect of divine sensitivity. Each charism underlines an aspect of God's sensitivity.

8. Cultural Sensitivity.

What is this cultural sensitivity? It means training young people. When I talk about initial training I also mean ongoing training. Having 'respect for others', not just respect, but as an education in otherness, not being afraid of others because they are different from you, not being afraid of those who don't believe, not being afraid of acculturation, not being afraid of people who dispute those who are on the other side, do not be afraid of the world. We must truly welcome this world deep in our hearts, because we were sent to this world. Furthermore, that cultural sensitivity also makes us welcome the positive aspects of other people's culture. Be aware that consecrated life does not have its own perfection. We are the recipients of our charisms. The recipients of our charisms are the world and the Church. We are only temporary recipients, those in charge of carrying the Announcement. All of our interest lies in this cultural dialogue. And all our interest was born from charity, it is not a condescension. Let me explain, from my superior position, to meet you is not true, because it is the only way to better understand the gift that has been given to us. We can only understand what we announce to others: only what we have had the opportunity to announce to others.

The rest is an illusion, which is why already in community, everyone can and must learn the other person's language. Language in the metaphorical sense only from the historical side, since in the Novitiate there are those who come from Africa, so every now and then they speak English. No, it is not just a question of words, but of welcoming the different way of living faith, spirituality, the Gospel, interpreting Christ. This too is synodality, the current one. I propose it because for me it is always particularly expressive: a current example of acculturation. We could see many things in this great character, the theological model, that is, the incarnation of the Word. There are many human models, I believe, that you all know personally with them who live this and arouse the model quite brightly. There are two passions: The passion of the Annuccio of Jesus, And the other passion: The Passion for the good of the people who live in that place, that territory of the Sahara Desert. There you enter with all of yourself, in the current world it merges with the Bedouin level, you put the other at the center. Thus, we begin with the pedagogy of the last.

Little brother - really little - gives priority as soon as you learn the local language and culture to help, at the level of grammar, those who automatically come after you. He thought with freedom of heart – he prepares the texts that will help future missionaries to come. I am looking for around twenty Institutes that recreate the spirit of and that free the person of the heart.

Third, he only speaks to his being, maintain an extremely poor lifestyle, a smile does a lot to defend life; divided they were always the object of attacks, it was a massacre. He does not aim to gather vocations or even convert, but he announces to everyone, with his lifestyle, the Good News, beautiful, good, and luminous. Second step – inculturation and acculturation, what is the difference? where is the difference? What does acculturation mean?

Acculturation is very simple. This involves speaking the language of those who listen to me, translating the local dialect into simple terms. What is inculturation?

Inculturation

1. Definition:

Inculturation is the response given by those who listen to my message of faith as an evangelizer. What I evangelize through the gift of the Spirit, evidently it is he, it is the Spirit and I give it to everyone. Because in the Act of the Apostles the spirit is given to everyone, and it makes no difference between "Jews and Greeks", now he announces the Gospel, thanks to the gift of the Spirit, to everyone. Whoever receives it can repeat the Gospel according to his culture and sensitivity, according to his life experience of God and life. At this point a new translation will be even newer. Because it was made by him. I have always sought to belong to another culture, he was born in that culture and will be able to repeat the Gospel he has already heard - he will be able to repeat it again in turn, even more, that which is new for his culture. Two different terms. Acculturation means, I move towards the culture of others. Inculturation means, "I, an indigenous person who belongs to that tribe, received the announcement of the Gospel from a missionary. Now, I, the native, repeat the message I received according to my language. Each of us speaks another different language that he has studied. I try to speak Italian; I don't know how to speak English or Spanish. There are two phases: when does acculturation work well? Acculturation works well when it causes inculturation, if not, it doesn't cause inculturation, it means that you, the evangelizer, haven't made that much effort. So you didn't arouse anything. Acculturation arouses inculturation, caused by the word. The true missionary is the one who not only retells the Gospel in his own words, but is the one who gives the Word. There is proof now in two words: as an Indigenous person, according to my native language, my life experience, I translate the Gospel I have received.

2. Fruit:

The perfect fruition of something absolutely new, unprecedented. As only those born of the culture with their native language realize it. This is where the charisms remain alive, because they arose from the acculturation provoked, so inculturation is alive. A charism does not only look back and at the spirit given by the Foundress or Founder. Continuously look back and forward, they are levels of arthrosis always coming from behind to watch resurrect. This is the life of the Institute, never saying "we no longer have a vocation", this type of complaint to the seculars: we see the numbers from within.

3. Role reversal:

The reversal of roles in evangelization has a double meaning. Because at this point the evangelized person evangelizes, while the evangelizer finds himself being evangelized. I should say, blessed is the evangelizer who lets us evangelize. We must give our youth this same spirit not only to the young, but also to the middle-aged.

4. Reciprocity and sharing

This synodal sharing indicates the full freedom of the consecrated person who is not attached to the role entrusted to him. That is, he does not presume to be the teacher, his role is only to teach. The missionary only teaches. Once upon a time, those who learned were told to be 'docibilis'. I discovered this term used in ancient Rome called docibilitas. There is much more than docibilitas. Docibilitas means telling the person who learns to always learn from everyone, and at every age of life. Beautiful to be docile.

I let myself be shaped by life. This principle is fundamental in lifelong learning. I let myself be formed by life, by those who brought the announcement of the Gospel. I allow myself to be evangelized by the poor and those far away.

5. Circularity of the charism and its progressive revelation

First point, the charism is renewed thanks to this sharing and cross-reading, it allows itself to be provoked by history because it thus returns to its natural recipient, the ordinary man. And this, you see, is the circularity of the Announcement. The Gospel returns, makes us more and more faithful, it is received, at this point we can evangelize the Gospel. Even better would be a word that evangelizes us.

Second point, a charism dies if it always remains in the same things, the charism needs new spaces and fresh air. It needs a broad geography, if it always stays in the same place there is no breath, there is nothing to say.

This is the authentic ongoing formation that is transmitted by the Apostolate. The Announcement takes place through relationships and thanks to others (even pagans). Even the pagan you can evangelize our perseverance in faith. Do you know the difference between being persevering and being faithful? And I conclude, the persevering being is one who remains in the expression that does not fail, gives voice and has given the word properly, and let's say that this experience does not displease. A persevering person is someone who says, "Lord, give us holy perseverance," but perseverance is no more than faithfulness. Fidelity always indicates a person who remains in his vocational plan, but not simply by repeating this is he persevering. The persevering is the one who repeats, "Lord, give me the enthusiasm of the first time, when I made the vows the first time, give me the passion I had." The faithful are not like that. He becomes a new person, the one who is faithful, the one who motivates his consecration. Every day he finds new reasons, and why does he do this? The Lord eternally calls. Every day he calls me and it doesn't happen again. Every day the Lord calls us, he offers us something new. This is where loyalty comes from. Loyalty is the answer given every day for an ever-new gift. Perseverance is not enough, you need to be faithful, an adjective is added to faithfulness. Creative, called creative fidelity - in itself - creative. Perseverance is repetitive, faithfulness is creative.

6. Community-laboratory (or communicative-relational style)

The community could, should be a laboratory, it has this style of acculturation, inculturation and sharing, speaking, listening to other sentences, forming others, it will also have to become a style of common life, of fraternal life. This implies, as we have said, an initial and ongoing formation of the individual, of the group, which evokes this style of evangelization through a corresponding

relational communication style to be lived in community. The laboratory community that prepares for this type of evangelization. In fact, no one can improvise outside the Apostolate what he has not learned to do there.

This communicative-relational style makes the community a "place of training" and at the same time a "laboratory". In faith there are the tools for integrating good and evil.

A) Tools for integrating the asset

The chalazion, sharing the word of God, community discernment, a formidable tool for learning to walk together, to choose together, to scrutinize together what is pleasing to God. The freedom to say your opinion is better than mine.

Fraternal obedience is an idea of Saint Benedict. Monks, he said, must obedient, obey, *ob-audire* - listen to each other. The monks obeyed, and not just obedience, which is not a virtue. simply that it concerns the authority of the immediate superiors. Obedience is lifelong. Every moment not just the time of transfers.

Tools for the integration of evil

Tools of integration from evil we also learn to grow, fraternal correction. Forgiveness - we do not learn life review and all the tools that can be very good if put into practice; which educate in relationships, and allow us to move from communication to communion and enable us to adopt a corresponding style of dialogue and evangelizing sharing already in community, to then carry it out with the Proclamation.

Thanks for listening.