

73/10

Rome, 16th March, 1973

To all Superiors General
 To all their Delegates for SEDOS
 To all Members of the SEDOS Group

We would be much obliged if you could inform your provinces and other contacts of the following :

ADVERTISEMENT: Appointment

SEDOS has a vacancy for A SECRETARY AND ENGLISH GROUP ASSISTANT

- The person appointed will
 - a) serve as personal secretary to the Executive Secretary
 - b) assist English speaking groups
 - c) do general office work and typing
- The person appointed will
 - preferably be a Religious and a Man
 - certainly be bilingual (English and French)
 - and have office experience, knowledge of Mission terminology, training and competence
- The salary will be dependent upon previous experience (about 2,200,000 lire per annum* plus insurances)
- A two year contract is envisaged.

APPLICATIONS TO THE POST SHOULD BE SUBMITTED NO LATER THAN APRIL 30
 TO THE EXECUTIVE SECRETARY, SEDOS, CP 5080, 00100 ROMA.

This week :

1.	<u>38th GENERAL ASSEMBLY</u> - Report of Study and business session	PP.	139/143
	"APPENDIXES" - Fr. LINSSEN report on the Bangkok Conference (English)		144/150
	" " " " " (French)		151/158
	<u>COMMENTS ON THE BANGKOK CONFERENCE:</u> Marcello Zago, omi (French)		159/161
	David Jenkins (English)		161/163
	<u>BIBLIOGRAPHY</u> on the Bangkok Conference		163
2.	<u>LISTS OF DOCUMENTS RECEIVED IN FEBRUARY 1973</u>		164/168
3.	<u>NEWS FROM AND FOR THE GENERALATES</u>		169
4.	<u>AGENDA OF THE EXECUTIVE COMMITTEE</u>		170

COMING EVENTS :

- Internal Communications 20-3-'73 - 4.00 pm - OMI
- Development - Urban Mission 21-3-'73 - 4.00 pm - SEDOS
- Colour slides on India
- Shot by Fr. W. Buhlmann, who will comment in Italian 22-3-'73 - 5.00 pm - SEDOS
- EXECUTIVE COMMITTEE 28-3-'73 - 4.00 pm - SEDOS

Yours Sincerely, Fr. Leonzio BANO, fscj

* We apologize for the misprint of last week:
 a zero was left out.

ASSEMBLY OF GENERALS

The 38th Assembly of Superiors General associated in SEDOS met on Tuesday, March 6, 1973, at 16.00 at the RSC Generalate, via Nomentana 118, Rome.

The following Reverend Fathers, Brothers and Sisters were present:

Sr. Barnett scmm-t	Fr. Fornasari fscj	Sr. Palma fmm
Sr. Boland rcsj	Sr. Gates scmm-m	Fr. Peeters msf
Fr. Buhlmann ofm.cap	Fr. Goossens cicm	Sr. Piankawski ssps
Fr. Bundervoet msc	Fr. Hardy sma	Fr. Purcell ssc
Sr. Cornely shcj	Fr. Houdijk cssp	Fr. Rodloff cmm
Sr. Davy csa	Fr. Kapusciak cm	Fr. Rühling svd
Sr. Demey icm	Sr. Laughlin fmm	Sr. Savey fmm
Sr. de Vreede scmm-m	Fr. Lautenschlager cmm	Sr. van Dun osu
Sr. Dumont sfb	Sr. McGonagle ssnd	Fr. Viotto imc
Sr. Fanego fmm	Fr. Mesters o-carm	Fr. Walsh mm
Fr. Ferrari sx	Fr. Musinsky svd	Fr. Ary sj

In the Chair: Fr. Th. Van Asten, pa, Sedos President

Secretary: Fr. B. Tonna

STUDY SESSION

1. After prayers, the President welcomed the recently elected councillors of the FMM and Fr. Purcell, of the SCC Council. He then introduced the principal speaker, Fr. G. Linssen, cicm, who had been appointed by the Executive Committee to represent Sedos at the Conference on Salvation Today, organized by the CWME-WCC in Bangkok last December-January. He also introduced two other participants in the Conference - Fr. B. Meeking of the Secretariat for Christian Unity and Mgr. P. Rossano, of the Secretariat for non Christians who had been invited to react - respectively from the point of view of ecumenism and dialogue to the impressions of a professional missionary (Fr. G. Linssen).
2. Fr. Linssen's text presented in English is appended in full, in English and French, in Appendix A.
3. Mgr. Rossano expressed his full agreement with the impressions of Fr. Linssen. In the hope of sparking ~~off~~ more creative thinking, he raised a number of points:
 - a) At times the Conference had betrayed a mood which was more romantic than realistic. Biblical and theological precision was sacrificed to the concern with the "here and now": the stress seemed to be rather on "today" ~~than~~ on "salvation". In the process the specificity and ~~or~~ originality of Salvation was not studied in depth and the linkage with Christ was not always brought out. One of the consequences was a certain ambiguity.

- b) Without approving it fully, Mgr. Rossano quoted parts from the report of **Mr. Zago**, also present in the Conference:
- "In the debate, the mission confided by Christ to all his disciples was not considered; the world with its expectations and needs was overlooked; the biblical message was not invoked, the intentions, devotion and love of the missionaries, with their mistakes and methods, were not taken note of. Rather, there came through an expression of a complex of inferiority and frustration, a verbalization - charged with emotions - of an attitude to the West shared by many of our brethren of the Third World..... Little or nothing was said about the **large** numbers of non Christians, of the cultures and ethnic groups without a Christian presence, of the Churches deprived of ministers and freedom. The autonomy of each Church was underlined...but the duty to go and teach all nations was hardly mentioned, the salvific role of the Church hardly touched upon. Christ's mandate to go and teach did not come through in this great Assembly - as if all the nations had already accepted the salvific message of the Risen Lord."
- c) As a biblical scholar, Mgr. Rossano expressed his disagreement with the concept of a "comprehensive salvation". Too much stress was made on Luke's text on liberation, a text which is basically eschatological. Paul's text (Romans) was not highlighted - with the result that Salvation came through more as an ideology than as a message. As Barth's ideas had dominated previous Conferences, so Moltmann's thoughts seemed to prevail over Bangkok. One felt a high dose of malaise at the swing of the Protestant pendulum, revealed by the stress on the comprehensive concept of salvation. It was a pity that Lyonnet's scientific work on the subject was not taken note of. Rhetorical statements on trust in the "sufficiency" of Christ cannot exempt us from searching for the right road, the "way" in which Christ's warning against "harming one's soul" is central.
- d) The need for dialogue came through quite well - together with the more serious difficulties faced by Protestants in this field. It is only fair to note that the statements of Vatican II (Nostra Aetate) on the subject already go much further than Bangkok. Here the crucial point is the meaning we attribute to the faith, the culture, the language, the words. In these respects, Catholics have constantly been on the side of the humanists and now they are expected to seek to learn from other religions.
- e) The Orthodox brethren did not receive a fair hearing. To them the Sacraments, the Ministries, Contemplation are essential to Salvation. To Protestants, commitment is the key. Could Catholics provide the bridge?
4. Fr. Basil Meeking also expressed his satisfaction at Fr. Linssen's report which was so positive and so synthetic. In his Secretariat, the Conference had been severely criticized but only because it was being taken very seriously.

- a) In general it had been highly successful because it had exposed participants to the enormity of the problems, it had been less successful because it had not provided deep analysis of these and had not pointed to possible solutions. This was perhaps in the line of the great tradition of the CWME meetings. In a way participants seemed to be working in a two storey house, - only half way through did the two "floors" mix to provide them with a "feeling" of the meeting.
 - b) Personally, Fr. Meeking had never heard the Third World voice so well - and it was frank and frightening, giving the impression that the oppressed were coming together for some final, global, conflict.
 - c) He had perceived a groping towards a new concept of Mission. This would no longer consist of senders and receivers. It could be a better understanding of God working out His plans at various levels, in different degrees, of man's existence. It would no longer be expressed in geographical terms. It could be an adult relationship between local churches. The main problem ahead seemed to be : how to make Mission the stand of the whole Church.
 - d) Fr. Meeking was also struck by the stress on social involvement as an integral part of the proclamation of the Gospel. In this it connected well with the last RC Synod. The theology involved, however, was not developed and so we would continue to live with the problem: proclamation vs dialogue, bible vs social action.
 - e) The strength of Bangkok was the wealth of insights already available. The obligation of obedience in concrete situations, the analysis of problems in specific areas came through quite well - although, at times, the approval of liberation movements seemed too simple minded.
 - f) Finally, it was tremendously important that we respond to the Bangkok invitation. Perhaps through a symposium that could take up seriously some of the issues it raised. Perhaps in view of the next Synod.
5. According to Sr. Alma, one such issue could be the statement that "the Gospel had a redemptive effect". What held us back, then? Fr. Meeking agreed, adding that **Bangkok** had stressed the duty of the Church "to be with the poor in order to help the poor triumph" rather than the Gospel invitation to the Church to follow Him in his "victorious powerlessness". It was important not to pose the question in institutional terms.
6. Fr. **Buhlmann** suggested that Sedos could follow up its Mission Theology Symposium of 1969 by seeking to share with the WCC its insights on the issues raised. An example could be the whole field of relationships with non Christian religions. Fr. Meeking agreed, stressing the need for more sharing among Catholics and Catholic agencies. Only this could produce a new awareness of the whole problem of the Church as Mission.

7. Fr. Van Asten thanked the three speakers and promised that the points raised would be considered by the next meeting of the Sedos Executive Committee which would produce a programme of studies/activities for the year. He also invited Sedos members to offer their suggestions on this programme in writing and in time for this meeting (28-3-73).

BUSINESS SESSION

1. The minutes of the 37th Assembly, circulated in Sedos 72/734 ff, were taken as read and approved.
2. The applications for membership of the Missionaries of the Holy Family and of the Salvatorians were unanimously accepted.
3. The President then thanked the Budget and Staff Committee - Fr. G. Lautenschlager cmn, Fr. Hardy sma, Sr. J. Burke -- for their report. This had been studied by the Executive Committee, whose conclusions were then presented to the Assembly:
 - a) The philosophy and goals of Sedos, as defined by art. 1 of the Statutes, had to be re-affirmed. In particular the reference to "joint projects" could be made more explicit by the Assembly, by linking them directly to the sharing of information, documentation and studies among the members of Sedos. This would continue to demand the services of a permanent documentation and study service. But this centre was not intended to produce definitive, scientific studies, but to collect, prepare and study documents based on the experiences of the Generalates and their Institutes. The secretariat would then become simultaneously a contact, documentation and study centre. The documentation collected and disseminated would be in line with the activities of the respective Institutes. The task of the staff of the service would be (a) to collect information for studies conducted by the various working groups (b) to make known to members the documents available (c) to help individual Institutes in their studies by answering requests on documentary references (but not by preparing full synthesis, reports) (d) refer enquiries to material available in the various Generalates and in other resource centres in Rome.

Fr Goossens suggested more precision in the text of art. 1, which could be incorporated in an amendment presented to a future Assembly:

- a) "serve the Church": the missionary Institutes were the Church and a better text would read: "help each other in our missionary activity";
- b) drop the reference to the "missionary sending countries" because it brought back the idea that only some Churches are missionary Churches;
- c) the description of Sedos as a "venture" implied chance, risk, danger, and reminded one of a speculative business enterprise. It could be substituted by "service".

Fr. Hardy appealed to the members of the Assembly to be more generous in forwarding their documentation to the Secretariat. He also stressed

the importance of reaffirming the purpose of Sedos to be a ~~service~~ tailored to the needs and resources of the Generalates rather than a fully blown scientific study centre.

A vote was taken on the matter and the Assembly unanimously reaffirmed the contents and spirit of art. 1 of the Statutes.

- b) The Budget and Staff Committee had recommended that, in future, all exceptions to the regular membership dues be brought before the Assembly. The Executive Committee had considered this but had concluded that, in view of the private nature of some of the factors involved, such exceptions could be made by it. The President asked the Assembly to apply art. 8(h) and authorize this.
- A discussion followed and it was agreed not to do this but in the spirit of art. 8(h) to prepare guidelines for approval by the next Assembly. Such guidelines could then be applied by the Executive Committee.
- c) The President then presented the budget, highlighting the inclusion of a more exact separation fund, of a vote for depreciation, of a small honorarium for the editor of Joint Venture. The salaries of the full and part time staff were now based on the position of each in a common salary scale and on the number of hours per week (equal pay for equal work). The working week was being stepped up from 35 to 40 for the full time staff. The Executive Committee had re-touched the salary proposals of the Budget and Staff Committee.

Fr. Ferrari asked why the salary of one Religious had dropped from 1,220,000 to 783,000. The President answered that this was an application of the new, salary scale, principle.

Two votes were then taken on the budget:

- to keep the annual membership fee at 610,000 lire for 1973
For 27, Against 1, Abstention 1 = 29
(2 Institutes had left the hall after the study session)
- to approve the budget as presented
For 27, Against 1, Abstention 1 = 29.

4. The President informed the Assembly that, in the continued absence of Bro. Schnepf, Sr. Danita would act as Treasurer and concluded by appealing to the members to encourage applications for the vacant post of a full time Secretary and English Group Assistant. Details would be issued in the weekly bulletin.
5. The Assembly would meet on June 5, 1973.

THE BANGKOK CONFERENCE

=====

Report by Fr. G. LINNSEN, CICM

(Sedos Representative,) to the Assembly of Generals, associated in Sedos - 6/3/1973

The Commission for World Mission and Evangelization, of the World Council of Churches, met in general assembly from 29 December 1972 to 12 January 1973. I have written a report on it which has appeared in the SEDOS Bulletin, February 23, 1973.

In what follows, I should like especially to draw attention to the highlights of the Conference and make some reflections.

The main point under discussion was our view of salvation today, not only in theory but also, and above all, as to the concrete form of the salvation that we want to bring to the contemporary world in the name of Christ. The concept of "mission" is of course bound up with this. If "redemption" means the liberation of man from a state of sin, and if the notion of sin also includes social and political evil, then redemption takes on a much broader meaning than in the traditional sense, where only the personal redemption of the individual was at stake. This can be seen, inter alia, in one of the propositions of the Frankfurt Declaration (1970), which is opposed to the idea that the promotion of a better human existence (humanization) could be a direct object of the proclamation of the Gospel.

In the course of the discussions, a consensus was reached on this point. The grace of redemption, it was said, has a personal dimension and a corporate dimension. But the latter has not yet clearly penetrated to the faith-consciousness of Christians and must be gone into greater depth. The expression "comprehensive notion of salvation" was used to define the idea of redemption in a broader sense. The salvation that Christ has brought us offers a comprehensive wholeness in our divided life. "We see salvation as a newness of life, as the unfolding of true humanity in the fulness of God" (Col 2:9). It means the redemption of soul and body, of the individual and society, of all mankind and all creation (Rom 8:19). Just as evil is at work both in the personal life of men and in the social structures of exploitation which debase men, so too the justice of God manifests itself both in the justification of the sinner and in political and social justice. Just as guilt is at once individual and collective, so too the liberative power of God effects a salutary change in individuals and in structures. We should do away with all forms of dichotomy in our thinking and not make separate entities out of body and soul, person and society, mankind and creation. In this way we will think of the struggle for economic justice, political freedom and cultural renewal as a part of the plenary liberation of the world by the divine mission. Liberation will not be total until 'death is swallowed up in victory' (1 Cor 15:55). The term "redemption" in this broader sense demands of all the People of God a broader and joint undertaking of the work of redemption.

The Gospel (proclaimed and lived in its entirety) has a redemptive effect in the social domain, because it liberates man from the oppression of social injustice, inhuman situation, reciprocal alienation, and the threat of despair. The areas, in the social or personal domain, where the achievement of liberation has first priority depend on concrete situation

A choice must thus be made, according to priority needs. Sometimes priority must be accorded to the liberation of man as a person; sometimes political liberation will take priority; in other cases, social liberation. But we must always look to the total liberation of man, the fulness of salvation.

On this subject, the transcendence of salvation was also kept in mind, the orientation of salvation to man's eschatological fulness of being to identification with the God-man image. Nor was the danger overlooked of a certain secularization if the social dimension were to receive an overly unilateral accentuation. Dr. M.M. Thomas expressed perfectly the thinking of the majority when he spoke on "the salvation of human spirituality", the liberation of man from his ancient and modern idols, from false ideas of sacredness, and from a technological progress that enslaves him. To grasp the true meaning of salvation, he said, we must appeal to the Cross. The Church must have a presence in contemporary liberation movements and thus communicate to them the true Gospel of liberation, a Gospel which frees man from the vicious circle of sin, alienation, law and iniquity, frustration and death, in order to usher him into the kingdom of the new mankind of Christ, where are found forgiveness and reconciliation, grace and justification, renewal and eternal life. In the words of Dr. Potter, liberated man is led to "an authentic existence in justice and a shared community, with openness to others and to God's future". He saw salvation (redemptor as hope in action, fraught with loving concern, effectively directed towards others, that they might share in the life of freedom in Christ.

Thus the transcendence of salvation was not forgotten. The personal salvation of man was given due attention. The Evangelicals and Orthodox were thus put at ease. But the fact is that the strongest accent was put on socio-political liberation. This resulted especially from the pressure and clear language of Third World participants, but also from the fact that the concept of liberation is very much alive everywhere, even apart from the Third World. This was very much in evidence at Bangkok. We read, e.g., in one of the reports approved by the Conference: The deep preoccupation which emerged in all our considerations is that the Gospel of liberation must be heard where people are held back, oppressed and exploited, where the powerless, the poor, the handicapped are to be found, wherever that may be. Christians can do something by putting themselves resolutely on the side of these people and sharing their suffering. It is the best way for them to proclaim the Good News. To become one with the oppressed means after all to take part in their struggle against power structures, against everything which impedes them from becoming wholly themselves.

It will not be astonishing to hear that, in this context, there was question, again and again, of Vietnam, of South Africa, Rhodesia, the Portuguese colonies, neo-colonialism, American imperialism in Latin America, the economic imperialism of the rich countries, racial struggle and the struggle to preserve local cultures.

Racism was severely condemned. It is inhuman, and hence non-Christian. It has despoiled many people, in Africa and elsewhere, of their identity as human beings.

Colonial domination is equally anti-Christian, because it denies men the right to be themselves. On this point several practical recommendations were proposed, notably that of investigating the possibility of sending an ecumenical delegation to visit the liberated territories of the Portuguese colonies, giving a maximum of publicity to the situation in those colonies, supporting the liberation movements and working to align public opinion in favor of the struggle for liberation.

The question was posed: "Can violence be used to put an end to a situation of oppression?" Although Christian tradition on this point is not unambiguous, violence is rejected if one bases oneself on the teaching of Christ (Mt 5:43-48). But where violence has become institutionalized, resistance is legitimate, to the extent that it is feasible.

Can a specific missionary group be counselled to withdraw from a situation of injustice? This was a concrete question that had to be studied as realistically as possible. It became clear how difficult it is to give an answer to this type of question. The proof of it is seen in the fact that fifteen conditions were judged applicable in the case of foreign missionaries who intended, in a justified manner -- and here the example of the White Fathers was often referred to -- to withdraw from a country where their continued presence constitutes a sign of approval (or of insufficient disapproval) of a situation considered unjust politically, socially and economically.

Participants in the Bangkok Conference who came from the richer countries felt themselves particularly challenged by the reproach that poor countries are economically exploited by rich countries. This reproach weighs on them even more as most of them work as missionaries in poor countries. They are often identified with exploitive countries. To this is added that, since they come from a rich country, involuntarily they take up a position of power -- reinforced yet again by financial contributions they can make.

The Bangkok Conference therefore took a rather reserved attitude with regard to development aid, because it sometimes expresses itself by a "donor mentality" of negative influence (called the "help-syndrome") and because this type of aid often is tied with the maintenance of undesirable political and economic systems. The general opinion was that new forms of investment should be looked for which would contribute to the promotion of the political and social liberation of the poor and other oppressed groups. South Africa was often mentioned in this context. The churches must be urged to fix their attention on the poorest of peoples, everywhere in the world, and use their influence vis-à-vis their governments to have them do the same.

The local church is at the center of missionary activity. The whole People of God is there present. The local church assumes in situ the entire responsibility for the mission of God, which it is to realize in collaboration with other churches and in union with the whole Church.

A local church which makes its own the needs and aspirations of its milieu and undertakes to answer them is an instrument of the redemptive work of God. It helps men to find in Christ the ultimate meaning of their life. The means at its disposal are: the sacraments, Sacred Scripture, prayer and the gifts of the Holy Spirit.

But experience shows that many Christians are still not sufficiently aware of what Christ means for the world, and what role they themselves have to play in order to make that meaning emerge in word and deed. They must themselves pass through a process of conversion, in order to escape from their parochial self-absorption. Such conscientization is thus the first condition for guiding local churches to an efficacious witnessing.

The second condition is the local collaboration of the diverse Christian communities. An important task awaits ecumenical collaboration at the local level. As different examples have proven, much work has already been realized in this sphere. It is with satisfaction that the collaboration of Catholic communities has been taken note of.

The third condition for effective witnessing is collaboration among the different local churches. What is at stake here is a collaboration which reaches from the local to the national and international level. It demands -- and this was given special emphasis -- that the churches think of themselves as equal partners. And this demands the ending of a situation in which some churches (e.g. in the Third World) continue to be dependent on other churches (such as those of the North Atlantic nations) or missionary agencies. This is all the more necessary in that this relationship of dependence is frequently a reflection of an inequitable economic relationship between the countries involved.

Hence what must be aimed at is an adult relationship among churches. It is only then that true collaboration is possible in the realization of the mission of Christ -- on condition, therefore, that each church's own identity be recognized. Thus we can consider ourselves members of one large family, the People of God. Every local church must thus first of all become truly free, i.e. recognize itself as a church with a name of its own, living its own culture, conscious of its own value. All this, of course, is to be understood as under the working of the Holy Spirit.

What has been said above presupposes that the churches and agencies from which mission has principally issued to date must gradually transfer more power to churches in "mission countries". The latter should be given more voice in the disposition of funds and in policy making.

In this connection a moratorium was discussed. It was proposed as a temporary suspension of aid to local churches, both as regards personnel and finances. The idea is to give to churches which request a moratorium the opportunity to learn how to support themselves and to gain a greater cultural freedom. The example of the Kibanguist Church (Zaire) was pointed out; it has established an ecclesial community without any help from outside. Another example would be that of the local Protestant church in the Fiji Islands, which decided in 1972 to make itself independent of foreign aid within a period of five years. Its members were well aware of the sacrifices this would cost them. The moratorium was linked with various conditions. The primary condition would be that the initiative for it come from the "mission churches" themselves. Some advocates of the idea of a moratorium did not view it as a temporary measure, but as a definitive break with missionary strategy as it has been to this day, considered to be an expression of Western domination.

In the light of the insistence on maturity and the individual character of local churches, we can well understand the urgent plea for the training of teams, the call for total community participation in medical projects, and as for education the emphasis on the conscientization of the people so that they may discover the potential that they have within themselves.

Finally, a word on dialogue with non-Christian religions and other ideologies. It is easily understandable that the Conference attached great importance to dialogue. It was held in a country with a very large Buddhist majority. One group occupied itself particularly with this subject; it met often with the monks of a nearby monastery. One of the general meetings consisted in a conversation with Buddhist leaders. One of the final resolutions describes dialogue as it is expected for the future. The text speaks of our faith in redemption through the death and resurrection of Christ. This does not exclude the possibility that the creative and redemptive power of God attain its end in some other fashion; we are open to what God may do for people who confess another religion or believe in another ideology. We will listen attentively to what these people have to say to us.

Dialogue presupposes a shared wish for salvation and the shared assumption of responsibilities. It is especially at the level of the daily needs of people that we can encounter one another and collaborate with all men of good will, to alleviate human misery and work successfully for the establishment of justice and peace in the world.

The text is not very profound, but it gives expression to what is most important for those who occupy themselves less with theology than with the proclamation of the Word of God.

REMARKS AND CONSIDERATIONS

- 1) The Conference was well organized. The principal theme, "Salvation Today", was the object of detailed study for two years in advance. The Commission of World Mission and Evangelization had often taken up the theme for discussion. Several booklets were published: Salvation Today and Contemporary Experience, Living Faiths and Ultimate Goals, Biblical Perspectives on Salvation.
- 2) The participants formed a representative group. Delegates came from diverse parts of the world, and "missions" as such were well represented. All who assisted were involved in one way or another with missionary work, whether in mission agencies, commissions, central administrations, faculties of missiology, or as missionaries at work in a "mission country". There were also women present -- though they constituted a minority -- and young people. The ensemble was a group of very competent men and women, animated by love for the missions and well aware of the problems.
- 3) A great openness of mind prevailed. Particularly remarkable was the very frank, sometimes very moving, manner in which representatives of the Third World expressed themselves, especially when they took exception to the domineering role of Western churches in mission work (by their finances and the existent structures), and to the oppression of peoples and races by the rich countries of the North Atlantic community. Westerners accepted this pillorying with resignation, knowing that the accusations were largely true. Personally, I asked myself what our Catholic laity in "mission lands" would say to us if they had the same opportunity to express themselves freely.
- 4) Another striking emphasis was that on man in real need. It was clearly agreed that our concern and preoccupation for the needs of our fellowmen -- whatever those needs may be -- are an essential element in the proclamation of the Gospel, because they are an integrating part of the salvation that Christ has brought us. The presence of Third World participants certainly helped to make this awareness more vivid. Coming from a world of poverty, hunger and oppression, they were not interested -- and they said so themselves -- in the theological reflections concerning the Frankfurt Declaration and other such matters; they were interested in the real Christ, who concerns himself for people in suffering. They hoped that the Church would also be realistic in its thinking on redemption and the proclamation of the Gospel. Together with them, I hope that a more realistic theology of redemption will take birth from a deeper and more experiential knowledge of human needs.
- 5) Our Christian brethren at Bangkok recognized that mission work can no longer be limited to certain countries in Africa, Asia and elsewhere. The missionary task must now spread to all six continents; Christians in the West have now become objects as well as subjects of missionary endeavor. They are asking themselves whether their first task should not be that of helping their co-religionists and their governments to understand the injustice of the role that the latter play in their position as regards the poor and the oppressed.

- 6) Daily worship was a genuine source of inspiration for the Conference. It was well presented, and account was taken of the diverse Christian traditions.
- 7) The present report is too brief to try to give an adequate account of the wealth of impressions that one could amass in the course of such a conference, lasting a good two weeks. The strongest single impression was that of the impressive number of identical problems with which we too are faced in Catholic missionary work. This comparison is especially valid if we think of what is afoot among those who have not stopped with Vatican II, but have continued their reflections on mission problems in line with Vatican II and with subsequent world developments. To clarify this point, I will cite here the report of someone who assisted, in a critical way, at the meeting of the Pontifical Mission Societies in Lyons, 9-12 November 1972: "Some have said that the essential aim of the missionary work of the churches consists in bringing to all men the light of the faith, to renew them in baptism, to join them to the Mystical Body of Christ, the Church, to teach them what the Christian life is and make them receptive to the hope for a life beyond the grave. Others have different views; they think that the aim of missionary work is to give rise to the faith, to assemble believers into Christian communities, and invite them to give testimony, in their turn, to the faith. Evangelization and implantation of the Church would be for them the content of the missionary task of the People of God. Furthermore, it was striking to see how different speakers continue to make a distinction between mission countries and missionary countries. A geographical missionary conception was thereby voiced, one which traces a frontier between Asia, Africa and Latin America, on the one hand, and Europe and North America on the other. Those who spoke of 'mission in the six continents' obviously have a different point of view. To their way of thinking, every local church, in solidarity with the other local churches, must be alert to proclaim and implement, in its immediate context, the liberative message of Jesus Christ, this is the missionary task of the universal Church in which every local church partakes. And there was still, I think, the feeling that the concept of mission could be summarily defined as an inter-church relationship. Against this tableau, it was clear that the Lyons meeting set the Pontifical Mission Societies before the challenge of reflecting in greater depth on the meaning of the missionary mandate of the churches. It seems to me premature to postulate that everyone, everywhere, is convinced that we stand at the end of a missionary period when one could still work with an 'ecclesio-centric' and geographical concept of mission" (Missieaktie, Feb. 1973, pp. 9-10).
- 8) I should like to present to SEDOS, which kindly delegated me to represent it in Bangkok, the following suggestions for further reflection.
 - a) The broader understanding of Christian redemption (the "comprehensive notion of salvation"), accepted at Bangkok, is also known in Catholic circles, but is not yet universally accepted. This was evident, for example, at Lyons. Might it not be recommended that the notion of "salvation", which is so central in our missionary thinking, be studied in greater depth? Must not the theology of salvation base itself more on what people today de facto yearn for? Is it not also necessary to define our missionary tasks of today and tomorrow in relation to the real needs of contemporary mankind? Would this not necessitate a radical revision of all our missionary work?

- b) At Bangkok, the concept of mission was also linked with dialogue with non-Christian religions and other ideologies. And rightly so. Because if missionary work envisages the proclamation to the world of the salvific message of Christ, it is only reasonable to establish contact with others who believe that they too have a message of redemption and who doubtless have a role to play in the divine plan of salvation. Since the majority of non-Christians are to be found in countries where the Gospel is not accepted except by a minority and where the great world religions are deeply entrenched it seems a good idea to enter into dialogue with the adherents of these religions. Missionary work would then become, in the first instance, a matter of dialogue. Would this not demand a better knowledge of these religions and especially of the people who profess them? Are we sufficiently prepared for this? Do the theoretical forms of dialogue evolving at a high level suffice?
- c) As at Bangkok, the local church figures at the center of our missionary thinking. At least theoretically. Practice still leaves something to be desired. This is understandable; we are in a period of transition. Must we not be concerned above all to make relations among local churches -- everywhere in the world -- truly adult? -- relations among peer churches, whose cultural values are respected and expressed in a way that corresponds to their own character. Must we not arrive at relationships of such a nature that central administration, which should primarily concern itself with the preservation of unity and catholicity, will relax its imposition of uniquely Western patterns of thought and life? Has not the time come for central administration to decentralize itself gradually in administrative bodies of regional and national authority?
- d) At Bangkok there was considerable discussion on the withdrawal of missionaries and missionary societies from mission countries. This can take place as a form of protest or as a matter of missionary strategy, offering local churches the opportunity of freer development. Do not these matters merit our special attention? And perhaps more so -- or at least as much so -- as the fact with which we are so preoccupied -- the sharp reduction in the number of foreign missionaries? Are we really at the end of a missionary period? Are we preparing ourselves to face up to what will follow?
- e) Bangkok assigned to its missionaries and missionary societies a task to be achieved in their own countries. Among Catholics too the idea is beginning to take hold that the full sense of mission includes the presentation of the salvation of Christ everywhere in the world, in all circumstances where people are asking for aid, liberation or redemption, or are in need of it. In the West this can mean aid to people in social or spiritual need, e.g. migrant workers or the young who are wondering about the meaning of life. Or also to make people aware of injustice in the world, and of the role played in it by Western Christians, whether consciously or not. At any rate, it means that we must pose to ourselves the question, how we can be missionaries in our country?

ASSEMBLEE GENERALE - 6 MARS 1973

LA CONFERENCE DE BANGKOK

La Commission pour la Mission Mondiale et l'Evangelisation du Conseil Mondial des Eglises s'est réuni en assemblée générale du 29 décembre 1972 au 12 Janvier 1973. J'en ai fait un compte-rendu, qui a paru dans le bulletin de SEDOS.

Dans le rapport qui suit, je voudrais surtout attirer l'attention sur les points principaux de la conférence et émettre quelques réflexions à ce sujet.

Le principal point de discussion était bien notre vision actuelle du salut aujourd'hui, non seulement en théorie, mais aussi, et surtout, en quoi consiste pratiquement le salut que nous voulons apporter au monde actuel au nom du Christ. La signification de "mission" y est naturellement liée. Si "rédemption" signifie la libération de l'homme d'un état de péché et si dans cette notion de péché on inclut aussi tout mal social et politique, alors la redemption prend une signification beaucoup plus large que dans le sens traditionnel où il s'agissait seulement de la redemption personnelle de l'homme. Nous voyons cela e. a. dans une des propositions de la Déclaration de Francfort (1970) où l'on s'oppose à la conception que la promotion d'une existence humaine meilleure (humanisation) puisse être un but direct de l'annonce de l'Evangile.

Au cours des discussions, un consensus sur ce point s'est fait à la conférence. La grâce de la redemption, a-t-on dit, comprend une dimension personnelle et une dimension corporative. Mais cette dernière n'a pas encore pénétré clairement dans la conscience de foi des chrétiens et devrait être examinée encore plus à fond. On y a parlé de "comprehensive notion of salvation", redemption dans un sens plus large. Le salut que le Christ nous a apporté guérit en nous le déchirement, nous rend uns. "Nous voyons le salut comme un renouveau de vie, comme l'épanouissement de la véritable humanité dans la plénitude de Dieu". (Col.2,9)

Il signifie la redemption de l'âme et du corps, de l'homme individuellement et de la société, de toute l'humanité et de la création (suivant Rom.8,19). Comme le mal est à l'oeuvre tant dans la vie personnelle de l'homme que dans les structures sociales d'exploitation qui humilient l'homme, ainsi la justice de Dieu se manifeste tant dans la justification du pécheur que dans la justice politique et sociale. Comme la faute est à la fois individuelle et corporative, de même la puissance libératrice de Dieu opère un changement salutaire dans les hommes et dans les structures. Nous devons mettre fin à toute forme de dichotomie de notre pensée et ne pas faire de séparation entre l'âme et le corps, la personne et la société, l'humanité et la création. Ce faisant, nous considérons la lutte pour la justice économique, la liberté politique et le renouveau culturel comme un élément de la libération totale du monde par la mission de Dieu. La libération ne sera totalement achevée que lorsque la mort est engloutie et vaincue (suivant I Cor. 15,55). Le terme "rédemption" dans ce sens plus large réclame de tout le peuple de Dieu une entreprise concomitante commune plus large de l'oeuvre rédemptrice.

L'Evangile (proclamé et vécu dans son entièreté) a un effet rédempteur dans le domaine social, parce qu'il libère l'homme de l'oppression de l'injustice sociale, de situations inhumaines, d'aliénation réciproque et de la menace du désespoir. Les lieux où, dans le domaine social ou personnel, la libération doit se produire en premier lieu, dépendent des situations concrètes. Il faut donc opérer ici un choix suivant les priorités. Tantôt il faudra accorder la priorité à la libération de l'homme comme personne, tantôt la libération politique sera prioritaire, dans d'autres cas, ce sera la libération sociale. Mais l'homme doit toujours viser à la libération totale de l'homme, la plénitude du salut.

A ce sujet, on a pensé à la transcendance du salut, l'orientation du salut vers la plénitude eschatologique de l'être humain, vers l'identification à l'image de Dieu-Homme. On entrevoyait bien le danger d'une certaine sécularisation, si la dimension sociale recevait une accentuation trop unilatérale. Le Dr. M.M. Thomas exprimait exactement la pensée de la majorité en parlant de "la rédemption de la spiritualité humaine", de "la libération de l'homme vis-à-vis de ses idoles anciennes et nouvelles, des fausses idées de la sainteté et d'un progrès technologique qui asservit l'homme". "Pour saisir la vraie signification du salut, dit-il, nous devons faire appel à la Croix." L'Eglise doit être présente dans les mouvements actuels de libération et leur communiquer ainsi le véritable évangile de la libération, un évangile qui libère l'homme du cercle vicieux du péché, de l'aliénation, de la loi de l'iniquité, de la frustration et de la mort, pour introduire l'homme dans le royaume de la nouvelle humanité du Christ, où l'on trouve pardon et réconciliation, grâce et justification, renouveau et vie éternelle. Dans les mots du Dr. Potter, l'homme libéré est conduit vers "une existence authentique dans la justice et la coexistence communautaire, les yeux fixés sur ses semblables et sur l'avenir de Dieu." Il voyait le salut (rédemption) comme un espoir actif, dirigé effectivement et plein de sympathie charitable vers les autres, pour qu'ils puissent participer à une vie de liberté dans le Christ.

La transcendance du salut ne fut donc pas oubliée. Le salut personnel de l'homme fut l'objet d'une attention suffisante. Ainsi les "Evangélistes" et les Orthodoxes étaient tranquilisés. Mais le fait est que l'accent le plus fort est mis sur la libération politico-sociale. Cela provenait surtout de la forte pression et du langage clair des participants du Tiers-Monde, mais aussi du fait que cette idée de libération est très vivante partout, même en dehors du Tiers-Monde. A Bangkok, cela a semblé e.a. très évident. Nous lisons p.ex. dans un des rapports approuvés par la conférence: "La profonde préoccupation qui apparaît dans toutes nos considérations est que l'Evangile de la libération soit entendu dans les milieux de gens qui sont lésés, opprimés et exploités, dans les milieux de faibles, de pauvres et d'handicapés, où qu'ils se trouvent. Les chrétiens peuvent s'en charger en se rangeant délibérément du côté de ces gens et en partageant leur souffrance. C'est la meilleure manière de leur annoncer la Bonne Nouvelle. Devenir un avec ces personnes signifie en fait prendre part à leur lutte contre la puissance et les structures, contre tout ce qui empêche ces gens de devenir totalement eux-mêmes.

On ne s'étonnera pas que, dans ce contexte, il était beaucoup question du Vietnam, de l'Afrique du Sud, de la Rhodésie, des colonies portugaises, de néocolonialisme, d'impérialisme américain en Amérique du Sud, d'impérialisme économique des pays riches, de la lutte raciale et de la lutte pour le maintien de la culture.

La haine raciale a été sévèrement condamnée. Elle est inhumaine et donc non-chrétienne. Elle a dépouillé beaucoup de gens en Afrique et ailleurs de leur identité d'être humains.

La domination coloniale également est anti-chrétienne, parce qu'elle dénie aux hommes le droit d'être eux-mêmes. A ce sujet, on a proposé quelques recommandations pratiques, notamment examiner la possibilité de la visite d'une délégation oecuménique dans les territoires libérés des colonies portugaises, de donner le maximum de publicité à la situation dans ces mêmes colonies, de soutenir les mouvements de libération et de travailler l'opinion publique en faveur de la lutte de libération.

On posa la question: "Peut-on employer la violence pour mettre fin à une situation d'oppression?" Quoique la tradition chrétienne sur ce point est ambiguë, la violence est repoussée en se basant sur l'enseignement du Christ (Mt. 5, 43-48). Mais là où la violence est devenue une institution, la résistance est autorisée, pour autant qu'elle soit possible.

Faut-il conseiller à un groupe missionnaire déterminé de se retirer d'une situation d'injustice? On se trouvait ici devant une question pratique qu'il fallait considérer de manière fort réaliste. Il apparut alors clairement combien il est difficile de répondre à ce genre de question. La preuve en est qu'on posa quinze conditions pour les missionnaires étrangers, qui veulent de manière justifiée - et ici on renvoya souvent à l'exemple des Pères Blancs -- se retirer d'un pays où le maintien de leur présence constituerait une marque d'approbation (ou de désapprobation insuffisante) d'une situation à considérer politiquement, socialement et économiquement comme injuste.

Les participants à la conférence de Bangkok qui venaient des pays plus riches se sentiraient spécialement visés par le reproche que différents pays pauvres sont économiquement exploités par ces pays riches. Ce reproche pèse encore plus sur eux lorsqu'ils travaillent comme missionnaires dans ces pays pauvres. Bien souvent ils sont identifiés aux pays exploités. A cela s'ajoute que, comme originaires de pays riches, ils prennent involontairement une position de puissance, renforcée encore par leurs contributions financières.

La conférence de Bangkok dès lors prit une attitude assez réservée à l'égard de l'aide au développement, parce qu'il s'y exprime parfois une "mentalité de donateur" à influence négative (appelé "help-syndrome") et parce que ce genre d'aide concourt assez souvent au maintien de systèmes politiques et économiques non désirés. On était d'avis qu'il fallait tendre vers de nouvelles formes d'investissement, qui contribuent à la promotion de la libération politique et sociale des pauvres et autres opprimés. Ici, on pensait spécialement à l'Afrique du Sud. Il faut engager les Eglises à fixer leur attention sur les plus pauvres, partout dans le monde, et à user de leur influence auprès de leurs gouvernements pour qu'ils fassent de même.

L'Eglise locale se trouve au centre de l'activité missionnaire. Tout le peuple de Dieu y est présent. Chaque Eglise locale assume sur place l'entière responsabilité de la mission de Dieu, qu'elle doit réaliser en collaboration avec les autres églises et en union avec toute l'Eglise.

Une Eglise locale, qui fait siens les besoins et aspirations de son entourage et entreprend d'aller à leur rencontre, est un instrument de l'oeuvre rédemptrice de Dieu. Elle aide les hommes à trouver dans le Christ la signification finale de leur vie. Les moyens dont elle dispose sont: les sacrements, l'Ecriture Sainte, la prière et les dons du Saint-Esprit.

Mais l'expérience démontre que beaucoup de chrétiens ne sont pas encore suffisamment conscients de ce que le Christ signifie pour le monde, et du rôle qu'ils ont à jouer eux-mêmes pour faire ressortir en paroles et en actes cette signification. Ils doivent donc passer eux-mêmes par un processus de conversion pour se détacher de leur étroitesse paroissiale. Cette conscientisation est donc une première condition pour amener les églises locales à un témoignage effectif.

La deuxième condition est la collaboration sur place des différentes communautés chrétiennes. Une tâche importante attend la collaboration oecuménique au niveau local. Comme l'ont prouvé différents exemples, beaucoup de travail a été réalisé dans ce domaine. C'est avec satisfaction qu'on a constaté la collaboration des communautés catholiques.

La troisième condition d'un témoignage effectif est la collaboration entre les différentes églises locales. Il s'agit ici d'une collaboration qui s'étend du plan local au plan national et international. Elle exige - et cela est spécialement accentué - que les églises se considèrent comme des partenaires équivalents. Il faut donc mettre fin à une situation où certaines églises (p.ex. dans le Tiers-Monde) continuent à rester dépendantes d'autres églises (comme celles des pays atlantiques) ou de sociétés missionnaires. Et cela surtout parce que cette relation de dépendance est aussi fréquemment un reflet de la relation économique inéquitable entre les pays intéressés.

Il faut donc tendre surtout vers une relation adulte entre églises. C'est alors seulement qu'une véritable collaboration est possible dans l'exécution de la mission du Christ. A condition que l'on reconnaisse l'identité propre de chaque église. Ainsi nous pourrions nous considérer comme membres d'une seule grande famille, le Peuple de Dieu. Chaque Eglise locale doit donc être d'abord vraiment libre, c.à.d. en arriver à se reconnaître consciemment elle-même comme une église avec un nom propre, vivant de sa propre culture, conscient de sa valeur propre. Tout cela naturellement sous la conduite de l'Esprit-Saint,

Ce qui précède suppose que "les églises et les sociétés dont est issue principalement jusqu'ici la mission, doivent progressivement transmettre plus de pouvoir aux Eglises en pays de mission"; ces dernières devraient recevoir un droit de parole plus grand concernant la disposition de fonds et la détermination de la politique à suivre.

Cela amena à parler du moratoire. Il s'agit d'une interruption momentanée d'aide aux Eglises locales, tant en ce qui concerne le personnel que l'aide financière. On vise par là à donner aux églises qui demandent un pareil moratoire l'occasion d'apprendre à se subvenir à elles-mêmes et à les rendre culturellement plus libres. On a indiqué l'exemple des Kibanguistes (au Zaïre), qui ont établi leur communauté ecclésiale sans aide aucune de l'étranger. Un autre exemple qui vient de l'île Fidji, où l'église protestante locale a décidé en 1972 de se rendre indépendante de l'aide étrangère après une durée de cinq ans. Les gens y étaient bien conscients des sacrifices que cela leur coûterait.

Le moratoire fut lié à diverses conditions. La principale en est que l'initiative doit venir des "églises de mission" elles-mêmes. Plusieurs partisans de l'idée du moratoire ne voyaient pas cette mesure comme temporaire, mais comme un détachement définitif de la stratégie missionnaire appliquée jusqu'à ce jour et qui est considérée comme exprimant une domination occidentale trop grande.

A la lumière de cette insistance sur la maturité et le caractère propre des églises locales, nous pouvons comprendre qu'on ait demandé avec insistance une formation de cadres, qu'on ait réclamé la participation de toute la communauté à l'oeuvre médicale, qu'on ait mis l'accent, pour l'éducation et l'enseignement, sur la conscientisation des gens aux sujet des possibilités qu'ils ont en eux-mêmes.

Un mot enfin sur le dialogue avec les religions non-chrétiens et les autres idéologies. On peut comprendre que la conférence ait attaché beaucoup d'importance au dialogue. On se trouvait dans un pays à très large majorité bouddhiste. Une des groupes s'est occupé spécialement du sujet; il a souvent rencontré les moines d'un couvent voisin. Une des réunions générales a consisté en une conversation avec des dirigeants bouddhistes. Une des résolutions finales décrit le dialogue comme on se l'imagine pour l'avenir. Le texte parle de notre foi dans la rédemption par la mort et la résurrection du Christ. Cela n'exclut pas que la puissance créatrice et rédemptrice de Dieu atteigne son but d'une autre façon, de sorte que nous sommes ouverts à ce qu'il fait pour les gens qui confessent une autre religion ou croient en une autre idéologie. Nous écouterons attentivement ce que ces gens ont à nous dire. Le dialogue suppose une aspiration commune vers le bonheur et d'assumer ensemble les mêmes responsabilités. C'est surtout au niveau quotidien des besoins humains que nous pouvons nous rencontrer et collaborer avec tous les hommes de bonne volonté pour alléger la misère humaine et travailler avec succès en vue d'établir la justice et la paix dans le monde.

Le texte n'est pas pénétrant, mais il exprime ce qui est le plus important pour des gens qui s'occupent moins de théologie que de l'annonce de la parole de Dieu.

REMARQUES ET CONSIDERATIONS

1. L'organisation de la conférence était remarquable. Le thème principal "le Salut aujourd'hui" a fait l'objet d'une étude détaillée durant deux ans. La commission "Mission Mondiale et Evangélisation" l'a souvent pris comme sujet de discussion. Plusieurs fascicules, comme "Salvation Today and Contemporary Experience", "Living Faiths and Ultimate Goals", "Biblical Perspectives on Salvation", ont paru à ce sujet.
2. Les participants formaient un groupe représentatif. Il y avait non seulement des délégués des différentes parties du monde, mais la "mission" aussi était bien représentée. Tous les assistants étaient concernés de façon ou d'autre par le travail missionnaire, soit dans des sociétés missionnaires, ("mission agencies"), commissions, directions, facultés de missiologie, ou comme missionnaires à l'oeuvre dans l'un ou l'autre pays de mission. Il y avait également des femmes - en minorité cependant - et des jeunes. L'ensemble constituait un groupe d'hommes et de femmes très compétents, animés d'amour pour la mission et bien au courant des problèmes.

3. Il y regnait une grande ouverture d'esprit. On a particulièrement remarqué la manière très franche, parfois très émouvante, dont les représentants du Tiers-Monde s'exprimaient surtout lorsqu'ils se sont plaints du rôle toujours trop dominant des églises occidentales dans la mission (par leurs finances et les structures existantes) et de la complicité des chrétiens occidentaux dans la domination (économique) et l'oppression des peuples et des races par les pays riches de la communauté atlantique. Les Occidentaux ont supporté avec résignation cette mise au pilori, parce qu'ils savaient que ces accusations contiennent une grande part de vérité. Personnellement, je me suis demandé ce que nos laïcs catholiques des "pays de mission" nous diraient, s'ils avaient la même occasion de s'exprimer aussi librement.
4. Ce qui a frappé également, c'est l'insistance sur l'homme dans le besoin réel. On s'est rendu compte que notre préoccupation et notre souci pour les besoins de nos semblables - quel que puisse être ce besoin - sont comme un élément essentiel de l'annonce de l'évangile, parce qu'il s'agit là d'une partie intégrante du salut que le Christ nous a apporté. La présence de gens du Tiers-Monde a certainement contribué à rendre cette conscience plus vive. Ces membres d'un monde de pauvreté, de famine et d'oppression n'étaient pas intéressés comme ils l'ont dit eux-mêmes - par les considérations théologiques de la Déclaration de Francfort et d'autres, mais bien par le Christ réel, qui s'intéresse aux gens qui souffrent. Ils espéraient que l'Eglise serait aussi réaliste dans ses considérations sur la rédemption et l'annonce de l'Evangile. Avec eux, j'espère qu'une théologie plus réaliste sur la rédemption surgira d'une connaissance plus profonde, plus expérimentale des besoins des hommes.
5. Nos frères chrétiens à Bangkok reconnurent que la mission ne peut plus se limiter à certains pays d'Afrique, d'Asie ou ailleurs, que la tâche missionnaire, s'étend à présent aux six continents, que les chrétiens de l'Occident sont devenus maintenant aussi bien sujets qu'objets de la mission. Ils se sont demandé si leur première tâche ne devrait pas consister à faire comprendre à leur corrélégionnaires et à leurs gouvernements l'injustice du rôle que ces derniers jouent dans leur attitude à l'égard des peuples pauvres et opprimés.
6. Le culte quotidien a grandement inspiré la conférence. Il était bien présenté et tenait compte des différentes traditions chrétiennes.

Ce rapport est trop bref pour bien rendre compte de toute la richesse des impressions qu'on peut recueillir au cours d'une telle rencontre durant deux bonnes semaines. Mais l'impression la plus forte vint du nombre impressionnant de problèmes qui existent également dans notre travail missionnaire catholique. Cette comparaison vaut surtout lorsque nous examinons ce qui vit chez ceux qui ne se sont pas arrêtés à Vatican II, mais qui ont poursuivi le chemin en concordance avec le développement ultérieur du monde. Pour éclairer ce point, je cite ici le rapport de quelqu'un qui a assisté, d'une manière critique, à la réunion des Oeuvres Pontificales missionnaires à Lyon, du 9 au 12 novembre 1972. "Certains ont dit que le but essentiel de la tâche missionnaire des Eglises consiste à apporter à tous les hommes la lumière de la foi, à les renouveler dans le baptême, à les réunir au Corps Mystique du Christ, l'Eglise, à leur apprendre ce qu'est la vie chrétienne et à les rendre accueillants à l'espoir d'une vie dans l'au-delà.

D'autres avaient des vues différentes et estimaient que le but de la mission est de susciter la foi, de rassembler les croyants en communautés chrétiennes, et de les inviter à rendre témoignage, à leur tour, de la foi. Evangélisation et implantation de l'Eglise étaient pour eux le contenu de la tâche missionnaire du peuple de Dieu. En outre, il était frappant de constater que différents orateurs continuaient à faire une distinction entre pays de mission et pays missionnaires. A partir de là s'exprime aussi la conception missionnaire géographique qui trace une frontière entre d'une part l'Asie, l'Afrique et l'Amérique Latine, et d'autre part, l'Europe et l'Amérique du Nord. Ceux qui parlaient de "mission dans les six continents" étaient manifestement d'un autre avis. Selon cette conception, chaque Eglise locale, en solidarité avec les autres Eglises locales, dans la tâche missionnaire à l'intérieur de l'Eglise universelle, dans son entourage immédiat, doit veiller à annoncer et à réaliser le message libérateur de Jésus-Christ. Enfin, il y avait encore à notre avis, l'idée que le concept de mission pouvait être sommairement défini comme une expression interne des églises. Sur cette toile de fond, il apparaîtra clairement que Lyon a mis les O.P.M. face à leur tâche provocante de réfléchir plus à fond sur le sens du mandat missionnaire des Eglises. Il nous semble prématuré de supposer déjà maintenant que partout on est persuadé que l'on se trouve à la fin d'une période missionnaire où l'on peut encore travailler avec une conception "ecclésio-centrique" et géographique de la mission." (Missieaktie, février 1973 pp. 9-10)

Enfin, je voudrais présenter à SEDOS, qui a eu la gentillesse de me déléguer à Bangkok pour le représenter, les lignes suivantes pour une réflexion ultérieure.

- a) La signification la plus large de rédemption chrétienne ("comprehensive notion of Salvation"), acceptée à Bangkok, est également vivante chez les catholiques, mais elle n'est pas encore générale chez nous. Cela était apparent e.a. à Lyon. Ne pourrait-on pas recommander d'étudier plus à fond la notion de "salut" qui est tellement centrale dans notre pensée missionnaire? La théologie du salut ne devrait-elle pas s'appuyer de plus en plus près sur l'attente réelle du salut chez les gens d'aujourd'hui? Ne faudrait-il pas aussi mieux définir nos tâches missionnaires d'aujourd'hui et de demain par rapport aux besoins actuels de l'humanité de notre temps? Cela n'inclut-il pas la nécessité d'une révision radicale de tout notre travail missionnaire?
- b) A Bangkok, on a lié aussi l'idée missionnaire au dialogue avec les religions non-chrétiennes et les autres idéologies. A juste titre. Car si le travail missionnaire vise à annoncer au monde le message de salut du Christ, il est également raisonnable d'établir le contact avec d'autres qui estiment eux aussi posséder un message de rédemption et qui ont sans doute aussi un rôle à jouer dans le plan de salut de Dieu. Comme la plupart des non-chrétiens se trouvent dans des pays où l'Evangile n'est accepté que par une petite minorité et où les grandes religions mondiales sont majoritaires. Il semble recommandé d'entamer le dialogue avec les adhérents à ces religions. Le travail missionnaire deviendrait alors en ordre principal un dialogue. Cela ne requiert-il pas une meilleure connaissance de ces religions et surtout des personnes qui professent ces religions? Y sommes-nous déjà suffisamment préparés? Les formes théoriques de dialogue qui se déroulent à un niveau élevé suffisent-elles?

- C. Comme à Bangkok, l'Eglise locale se trouve au centre de notre pensée missionnaire. Théoriquement en tout cas. La pratique laisse encore quelque peu à désirer. Cela se comprend. Nous sommes dans une période de transition. Ne faut-il pas nous préoccuper surtout de rendre les relations entre Eglises locales - partout dans le monde - réellement adultes? Relations entre églises qui sont équivalentes, dont les valeurs culturelles sont respectées et exprimées d'une manière qui corresponde à leur caractère propre. Ne devons-nous pas arriver à des relations telles que la direction centrale, qui doit surtout viser à conserver la catholicité, impose moins des manières de vivre et de penser uniquement occidentales? Le temps n'est-il pas venu pour cette direction centrale de se décentraliser progressivement en des organes de direction régionaux et nationaux?
- D. A Bangkok, il fut beaucoup question du retrait de missionnaires ou de sociétés missionnaires des pays de mission. Cela peut se faire en guise de protestation ou sous forme de stratégie missionnaire visant à offrir aux églises locales l'occasion de se développer plus librement. Ces points ne méritent-ils pas également notre spéciale attention? Peut-être plus - ou au moins autant - que le fait qui nous préoccupe tellement, de la forte baisse du nombre de missionnaires étrangers? Sommes-nous réellement à la fin d'une période missionnaire? Nous préparons-nous à faire la reconnaissance de la suivante?
- E. Bangkok a assigné à ses missionnaires et sociétés missionnaires, d'Occident une tâche dont ils devraient s'acquitter dans leurs propres pays. Dans les milieux catholiques commence à croître l'idée que la signification totale de mission comprend la présentation du salut du Christ partout dans le monde, dans toutes les circonstances où les gens demandent aide, libération ou rédemption ou en ont besoin. En Occident, cela peut signifier l'aide aux gens dans un besoin social ou spirituel, p.ex. aux ouvriers immigrés ou aux jeunes, qui s'interrogent sur le sens de la vie. Ou aussi, rendre les gens conscients de l'injustice dans le monde, et du rôle que les chrétiens occidentaux y jouent consciemment ou non. En tout cas, cela signifie que nous avons à nous poser sérieusement et de manière critique, la question: Comment pouvons-nous être également missionnaire dans nos propre pays?

(G. Linssen, cicm)

COMMENTS ON THE BANGKOK CONFERENCE

To the voices heard in the Assembly, a few comments are added here in French and English from a Catholic and a Protestant point of view. They are quotations from their reports, pointing to other aspects of the Conference.

A. Marcello Zago, omi, Phnom Pehn, 21 January 1973.LE SALUT AUJOURD'HUI

Les trois études présentées au début, malgré leur valeur, ne semblent pas avoir marqué la recherche.

Dans le déroulement du congrès, les rencontres personnelles ont joué un grand rôle pour la connaissance réciproque et l'oecuménisme vécu. Les réunions de prière ont eu lieu tous les jours et ont donné un ton chrétien même à ce qui semblait quelquefois éloigné d'une vision de foi et d'une attitude de charité.

La critique des missions occidentales

Les occidentaux sont restés à l'écoute, pour apprendre ou ne pas déclencher des antagonismes délétaires. Un parmi eux a confessé et a prié afin que l'occident soit sauvé de l'exploitation à l'égard du tiers-monde, de son identification avec le bien être, de son refus au dialogue, de son ignorance. Le lendemain, un asiatique déclarait que cette confession et cette prière devaient être sur les lèvres et dans les coeurs de tous les chrétiens et de tous les hommes. Vers la fin du congrès, un jeune marxiste engagé dans le mouvement de libération des paysans déclarait ne pas comprendre cet antagonisme entre églises d'occident et du tiers-monde; pour lui toutes les Eglises faisaient partie du même système capitaliste d'oppression, les unes étant riches, les autres un peu moins riches.

Une chose est certaine: le missionnaire occidental n'est plus considéré comme un héros, il n'est plus reçu à bras ouverts et sans questions et surtout il ne peut plus se présenter en maître ou guide, il doit se mettre au service, prêt à apprendre plus qu'à enseigner.

La mission dans les six continents.

Depuis 1961 le Conseil Missionnaire International a été intégré au Conseil oecuménique des Eglises, en devenant la Commission de la Mission et de l'Evangelisation. La conférence de Bangkok devait faire le point sur cette intégration. Le secrétaire général, Philip Potter a reconnu qu'il y a des réactions violentes contre ce mouvement d'unification, malgré les rapports intimes qui ont toujours existés entre le mouvement oecuménique et le mouvement missionnaire. Par l'intégration on voulait

reconnaître l'unité et l'universalité de la mission, parce que l'Eglise est un champ de mission prioritaire aujourd'hui (rapport d'UPSALA). Certains voyaient en cela la fin ou l'affaiblissement de la mission dans le monde.

Dans la conférence tous ont admis que la mission se trouve partout, que chaque église particulière a une mission locale, que chaque pays est en état de mission. L'exercice de cette mission est conditionnée par la vie et le témoignage des chrétiens et des communautés, sur le plan personnel et social. L'aspect universaliste de la mission a été indiqué: cela se réalise par la mise à part et l'envoi de certains membres dans un autre endroit, comme aussi dans l'acceptation de chrétiens ou missionnaires provenant d'une autre église. La mission a été envisagée surtout comme relation réciproque, comme communion entre églises, pour vivre et témoigner le même Christ dans un contexte déterminé.

Le salut total ou les implications sociales du salut chrétien.

Le document sur le Vietnam, qui condamnait la présence américaine et se taisait sur les responsabilités de l'autre côté, a pris plus de temps et a déclenché plus d'émotivité que tous les autres sujets et plus que les autres documents du programme; certains ce sont adressés aux camarades plutôt qu'aux frères dans des assemblées générales.

Il est clair que les chrétiens ne veulent pas être indifférents à l'évolution du monde moderne, ils veulent participer à part entière à son renouvellement et cela forts de leur foi chrétienne. L'action missionnaire ne peut pas se faire indépendamment ou contre la justice sociale; le salut chrétien doit atteindre tout l'homme. Mais dans cette prise de position on n'a pas indiqué l'apport spécifique du salut chrétien, soit au niveau personnel soit au niveau social.

L'identité humaine et chrétienne.

"Comment puis-je être asiatique et chrétien, africain et chrétien?" Ce problème d'identité est ressenti par beaucoup comme une question de vie ou de mort.

Une théologie correcte est la réflexion sur l'expérience d'une communauté chrétienne vivant dans un lieu et dans un temps déterminé; elle sera nécessairement une théologie contextuelle. Le salut chrétien ne s'oppose pas au salut humain, il est même nécessaire pour sauver la spiritualité humaine. Cette rédemption de la spiritualité humaine a été toujours un objectif prioritaire de la mission, affirmait M.M. Thomas. La conversion chrétienne est donc salut des valeurs authentiques; elle doit se caractériser par rapport au lieu et aux circonstances où elle se réalise, elle comporte un changement personnel et une action sociale, elle introduit dans une communauté chrétienne qui se structure selon la culture.

Mais il faut reconnaître que dans l'ensemble des discussions et des documents d'identité humaine a été bien soulignée, mais l'identité chrétienne est restée plutôt dans l'ombre et n'a pas été explicitée. Peut-être qu'on a été trop optimistes ou simplistes dans la formulation de cette double identité, comme si le Christ ne pouvait pas sauver tout homme malgré sa situation socio-culturelle, comme si l'identification au Christ ne comportait pas des tensions et quelquefois des oppositions avec une identification donnée !

Le dialogue avec les hommes religieux.

Ce dialogue doit être un partage non seulement de nonnaissance, mais aussi d'aspirations profondes et de responsabilités. Pour qu'il soit authentique, il faut accepter le partenaire comme il est, formé et influencé par son contexte culturel et religieux, par ses expériences et ses aspirations.

Dans cette ouverture au dialogue on trouve une des lignes de force de la conférence internationale et de l'activité missionnaire dans l'avenir. Ph. Potter dès les débuts indiquait dans le dialogue la première caractéristique de la méthodologie missionnaire future; méthode de respect mutuel, d'amour réciproque, de recherche commune à recevoir et à donner. Ce dialogue sera un moyen pour rendre le message, la conversion et la communauté ecclésiale mieux adaptée au contexte humain et culturel. Je pense qu'il y a là une première prise de conscience officielle que la mission doit prendre un tournant nouveau, qu'on peut nommer dialogue, son identité et sa démarche, mais aussi l'oeuvre de Dieu dans sa multiplicité de formes et dans son originalité chrétienne. On peut regretter seulement que le dialogue n'ait pas été plus poussé à propos du thème même du congrès. Comme le faisait remarquer le P. Hamer du secrétariat romain pour l'unité, la confrontation de l'idéal bouddhique du salut aurait pu faire dépasser l'approche socio-culturelle, temporelle et "mondaine" qui a caractérisé la recherche et la présentation du salut aujourd'hui.

Conclusion

J'ai été surpris du faible recours à la Bible, comme source de compréhension et unité. J'ai expérimenté en particulier la force et la faiblesse de l'oecuménisme chrétien: les églises et leurs membres sont unis dans le concret des problèmes, dans la profondeur de l'expérience du Christ et de son Eglise, dans le recours et la compréhension de la Bible. Cette union en recherche s'exprime aussi par l'inégalité de représentativité et par le faible pourcentage dans l'acceptation des documents définitifs. Le mouvement oecuménique a encore bien du chemin à faire pour réaliser l'unité chrétienne et pourtant il rend déjà de grands services pour la réalisation de la mission chrétienne dans le monde.

B. David Jenkins, Bangkok, 8 January 1973

SALVATION TODAY

The 'affluent West' was in a minority of 100 to 112. This was highly significant and demonstrates the effective ending of the old 'Missionary Era' (Sending churches in West, 'young' and receiving churches elsewhere).

There is tremendous hope here. But there is also great trouble. For the money still lies with the West and money is power. Moreover, most of our western structures (including Mission Boards) suit a 'dominance-dependence' position and still operate with too much of that spirit. How can we change to let loose the real mission possibilities of this new disposition of the Church? This was one of the sometimes bitter, yet strangely hopeful, struggles of the conference. But it is still only too clear that we (in the West) are often trapped in attitudes of condescension and control -- and

most certainly, of exploitation. I am sure that anyone who had been able to share this conference, where confrontation between 'the West' and 'the Third World' was so real and yet beginning to be taken up into a wider fellowship of struggling for mutual change so that together we can be part of God's mission, would know why the World Council of Churches had to have a 'Programme to Combat Racism' and why solidarity has to be shown with Freedom Fighters who use violence (even if they sin) as well as words of encouragement used to all who suffer violence (from the sinning of others). This is too large a matter for a short article but there is a tremendous task of understanding to be worked at here. I can only rejoice that, meeting in Asia, the Asian delegates, together with their Third World Colleagues, were in a small numerical majority and a much greater majority as far as influence and ideas went. We may be at the end of an era for the West but Jesus Christ is not identified with that (even if some of our Western practices still seem to support such a notion). The Church continues to grow and much as yet unexpected and unseen renewal is beginning to flow North, East, South and West.

An example of how we can help one another to be ready for more experience and action, is the way in which the first section (which had to wrestle with Race, Men of Other Faiths and so on) felt obliged to make part of its report, a collection of short prayers, litanies and meditations which it had produced during its struggles. This is a real attempt of spirit to speak to spirit without any romantic and unspritual turning away from the harsh realities of the world.

Thus, within the conference there were real reflections of work, struggle and hope in the varied and often threatening realities of our world. Moreover, some of our sharing, including conflicts, gave us real glimpses of salvation today and deepened our hope in the ultimate fulfilment of salvation in the tomorrow of God's Kingdom. But even so, the cartoon which I began by describing is a fair comment. Too often the Conference lapsed into internal posturings, speeches made without listening and struggles to win 'conference victories' which would make and could make not one whit of difference to the subjects and people allegedly being considered. The inevitable series of sessions on Vietnam were good (or rather bad) examples of this. There was much talk of facing new situations of powerlessness. Much talk too of the need to change the dehumanising and dominating ways of our institutions. But we could not apply it to ourselves. We still assumed that a conference resolution might have power in the world. And we still failed to be sensitive to the way in which conference procedures let us talk but stopped us listening or put dehumanising pressures on conference servants, like stewards and secretaries.

In this, however, I fancy we also represented the churches and institutions from which we come. God is busy, as He always was, and always will be until the End, at his saving work. But we prefer to maintain our institutions, our identities and our power-positions as we 'always' had them. This applies to churches and mission boards but also to ecumenical movements and conferences. Until we receive salvation from the idolatry of our structures, our ways of doing theology and our methods of responding to the world (by sucking its concerns into our committees, offices and discussion

groups) we shall miss most of God's saving work. Indeed, we shall often get in his way. God saves alright. But most of us, whether 'maintaining the Church' or 'running the Ecumenical Movement', are too busy with our own affairs to respond. The clearest requirement for 'Salvation Today' seems to be that we should all become much clearer about our own need for repentance and forgiveness, in our structures as well as in our souls, in our relationships as well as in our private prayers, praises and agenda. Given that, we shall be free to respond to the magnificence, the scope and the ubiquity of God's saving work in this very disturbing and changing world. Despite our sins God did allow us sometimes to testify to one another of all this. So the conference was about its subject, both as to the reality of God's offer and as to the depth of our need.

-:-:-

Documentation available at SEDOS on Bangkok Conference:

<u>Code No.</u>	<u>Title of Document or Title of Article</u>	<u>No. of Pages</u>
4/474m	CWME Conference on Salvation Today: Detailed Proposals for Sections.	11
4/555	Salvation Today.	36
4/592	Biblical Perspectives on Salvation.	26
6/209	Salvation Today and Contemporary Experience	110
4/808	Salvation Today - Bangkok Conference of the CWME of the WCC. A Personal Reflection, by David Jenkins.	5
4/809	La Salut Aujourd'hui, by Marcello Zago, OMI	8
5.TM	<u>Looking towards Bangkok</u> , by Dr. Won Yong JI. In THIS MONTH, October 1972. pp. 8-10.	3
5.TM	Entire January 1973 issue of THIS MONTH is devoted to reports on the Bangkok Conference.	16

LISTS OF DOCUMENTS RECEIVED IN FEBRUARY

Compiled by Sister Agnetta, SSps

I. Internal

<u>Code No.</u>	<u>Institute</u>	<u>Title of Document</u> (Number of pages in brackets)
1.221	FSCJ	Raduno Straordinario del Consiglio Regionale. Uganda. (4)
1.222	Ibid.	Relazione sulla visita alle Missioni del Sudan Settentrionale, by Ottorino Sina, FSCJ. (10)
1.223	Ibid.	Relazione del P. Sina sulla visita al Sudan Meridionale. (9)
1.224	ICM	Personnel sheet of the Congregation of the Missionary Sisters of the Immaculate Heart of Mary, Dec. 1972. (1)
1.225	SEDOS (DWG)	Urban Mission Study: Bibliography, by Fr. P.F. Moody, PA. (15)
1.226	Ibid.	Review comments received on FOUNDATIONS OF MISSION THEOLOGY. (2)
1.227	CICM	Personnel sheet of the Congregation of the Immaculate Heart of Mary (CICM), January 1, 1973. (1)
1.228	FMM	Documentation for the General Chapter 1972: Study made by the Commission "Justice and Poverty". Also in French. (94)
1.229	Ibid.	Documentation for the General Chapter 1972: Study on Eucharistic Adoration. Also in French and Spanish. (43)
1.230	Ibid.	Documentation for the General Chapter 1972: Documentation on Government. Also in French. (119)
1.231	Ibid.	Documentation for the General Chapter: Documentation on Formation. Also in French. (48)
1.232	Ibid.	Documentation for the General Chapter 1972: The World Interpellates us. Also in French and Spanish. (99)
1.233	Ibid.	Documentation for the General Chapter 1972: Study on Mission Today. Also in French. (111)
1.234	Ibid.	Documentation for the General Chapter 1972: Documentation Pour Une Eventuelle Repartition des Provinces. (27)
1.235	Ibid.	Documentation for the General Chapter 1972: Documentation sur la Repartition des Provinces en Regions Apostoliques. (10)
1.236	Ibid.	Documentation for the General Chapter 1972: Fraternities. Also in French. (42)

<u>Code No.</u>	<u>Institute</u>	<u>Title of Document</u>
1.237	FMM	Documentation for the General Chapter 1972: Les Franciscaines Missionnaires de Marie, Qui sont-elles? Que font-elles? (178)
1.238	Ibid.	Documentation for the General Chapter 1972: Activités missionnaires et engagements apostoliques, Annexe I: Afrique. (141)
1.239	Ibid.	Documentation for the General Chapter 1972: Activités missionnaires et engagements apostoliques, Annexe II: Amérique Latine. (67)
1.240	Ibid.	Documentation for the General Chapter 1972: Activités missionnaires et engagements apostoliques, Annexe III: Amérique du Nord. (13)
1.241	Ibid.	Documentation for the General Chapter 1972: Activités missionnaires et engagements apostoliques, Annexe IV: Asie (120)
1.242	Ibid.	Documentation for the General Chapter 1972: Activités missionnaires et engagements apostoliques, Annexe V: Europe. (93)
1.243	Ibid.	Documentation for the General Chapter 1972: Activités missionnaires et engagements apostoliques, Annexe VI: Océanie. (14)
1.244	Ibid.	Documentation for the General Chapter: Document sur les Sorties. (28)
1.245	MM	Maryknoll Fathers Mission Report 1971. (211)
1.246	FSCJ et al.	XII Corso di aggiornamento missionari: Bibliografia Liturgica. (2)
1.247	Ibid.	XII Corso di aggiornamento missionari: La celebrazione liturgica alla luce del concetto di Memoriale. (6)
1.248	Ibid.	XII Corso di aggiornamento missionari: Il rinnovamento della teologia morale. P. F. Colombo FSCJ. (6)
1.249	Ibid.	XII Corso di aggiornamento missionari: La liturgia e il mistero di Cristo (conferenza introduttiva). (4)
1.250	Ibid.	XII Corso di aggiornamento missionari: Dialogo con le religioni non cristiane. Msgr. P. Rossano. (1)
1.251	Ibid.	XII Corso di aggiornamento missionari: La Chiesa e le strutture di dialogo. D. Franco Balani. (1)
1.252	Ibid.	XII Corso di aggiornamento missionari: Santità - dialogo - storia. (2)

<u>Code No.</u>	<u>Institute</u>	<u>Title of Document</u>
1.253	FSCJ et al.	XII Corso di aggiornamento missionari: La nuova spiritualità del dialogo (seconda parte). D. Franco Balani. (2)
1.254	Ibid.	XII Corso di aggiornamento missionari: La nuova spiritualità del dialogo (prima parte). D. Franco Balani. (2)
1.255	Ibid.	XII Corso di aggiornamento per missionari: Il dialogo interpersonale costitutivo della Chiesa. Franco Fé.(2)
1.256	Ibid.	XII Corso di aggiornamento per missionari: Il dialogo della salvezza. D. Franco Balani. (2)
1.257	Ibid.	XII Corso di aggiornamento per missionari: L'Essenza del dialogo. Franco Fé. (1)
1.258	Ibid.	XII Corso di aggiornamento per missionari: La Problematica del dialogo nella Chiesa. P. Franco Balani. (2)
1.259	Ibid.	XII Corso di aggiornamento per missionari: Dinamica di gruppo. P. Andrea Zonta, FSCJ. (7)
1.260	Ibid.	XII Corso di aggiornamento per missionari: Cristo è la Chiesa. P. Benito de Marchi, FSCJ. (4)
1.261	Ibid.	XII Corso di aggiornamento per missionari: Testimoni del Signore. P. Benito de Marchi, FSCJ. (6)
1.262	Ibid.	XII Corso di aggiornamento per missionari: Programma Generale. (2)
1.263	Ibid.	XII Corso di aggiornamento per missionari: Norme concrete di lavoro in gruppo. P. A. Zonta. (2)
1.264	MHM	Too many people: A Christian view, by A. McCormack. (4)
1.265	PA	Documentation on Spiritual Animation. (47)

II. External

<u>Code No.</u>	<u>Organization</u>	<u>Title of Document</u> (Number of pages in brackets)
4.760	Catholic Media Activity Report, No. 4, 1972. Council	(7)
4.761	Etablissements Tableaux d'Histoire, Première Partie: du Ier au Xe Cartographiques, Siècle. France	(10)
4.762	Ibid.	Tableaux d'Histoire, Seconde Partie: du XIe au XXe Siècle. (19)
4.763	Gaba Publica- tions	Forming Young Christians, by Fintan McDonald. (58)

<u>Code No.</u>	<u>Organization</u>	<u>Title of Document</u>
4.764	Gaba Publications	Church and Ministry, by Adrian Hastings. (52)
4.765	Yves Congar, OP	Initiatives locales et normes universelles. (10)
4.766	P. Voillaume	La contemplation dans l'Eglise aujourd'hui. (9)
4.767	Central Missie Commissariaat, Holland	Centraal Missie Commissariaat Jaarverslag 1971. (37)
4.768	F.M. O'Connor, SJ	Mature Obedience. (7)
4.769	Sacred Congregation for Religious and Secular Institutes	Encuentro con las Conferencias de Superiores(as) Mayores: Programa. (4)
4.770	Ibid.	Saluto del Cardinale Prefetto della Sacra Congregazione. (7)
4.771	Ibid.	Cambios, experimentos y orientaciones actuales en la vida de oración, by P. Molinari, SJ. (11)
4.772	Ibid.	Changements, expériences en cours et tendances actuelles dans la vie de communauté (Texte provisoire). (11)
4.773	Ibid.	Diferentes reacciones en los Institutos religiosos: fermentos y divisiones provocados por los cambios introducidos. (7)
4.774	CLAR	Respuestas de Conferencias de Religiosos de America Latina al temario propuesto por la Sagrada Congregacion de Religiosos. (38)
4.775	Ibid.	Encuentro de reflexion teologica y pastoral sobre la vida religiosa en America Latina y su proyeccion apostolica. (13)
4.776	Ibid.	V Asamblea General de la CLAR, 1973. (31)
4.777	Pro Mundi Vita Colloque de 1973	Les ministères dans l'Eglise, by J. Moingt, SJ. (13)
4.778	Ibid.	Structures du ministère dans le Nouveau Testament, by Rudolf Pesch. (14)
4.779	Ibid.	Intervention of Msgr. Guy Riobé. (3)
4.780	Ibid.	Lay Ministry in Rural Missions, by P. Baumeler. (6)
4.781	Catholic Hospital Association of China, Taiwan	News 1972. (6)

<u>Code No.</u>	<u>Organization</u>	<u>Title of Document</u>
4.782	IED (International Education Development, Inc) U.S.A.	Report on a meeting of the IED International Committee for Population Concerns, January 11-13, 1973. (13)
4.783	Centre Interdiocesain chese (Bukavu, Zaire)	Communautés Chrétiennes Vivantes. Esprit et de Pastorale et de Cate-Structures. (12)
4.784	Ibid.	Rapport de la Réunion Régionale des Animateurs Diocésains de la Pastorale des Vocations. (15)
4.785	Ibid.	Les Conseils Paroissiaux, Conseils de Succursales et de Quartiers. (19)
4.786	Ibid.	Session de Formation de trois jours pour animateurs laïcs de communautés chrétiennes. (33)
4.787	Ibid.	Dossier vocation, Paroisses I. (28)
4.788	Ibid.	Dossier vocation, Jeunes I. (12)

* * * * *

NEWS FROM AND FOR THE GENERALATES

- I. LA PASTORALE E LA CATECHESI NELLA PARROCCHIA E NELLA SCUOLA ATTRAVERSO I MASS-MEDIA.
Il Convegno Nazionale di Pastorale della Comunicazione Sociale: 24-27 aprile 1973, Casa Divino Maestro, Ariccia (Roma), della Società San Paolo. Per informazioni, prenotazioni, ecc. rivolgersi a: D. Domenico Spoletini, Segreteria del Convegno, via S. Francesco, 52 - 00041 ALBANO (Roma).

- II. SEDOS Secretariat has received two pamphlets from the Research Institute of the Lutheran Church in Finland. Publication No.8: THE PARISH AND COMMUNICATION: an attitude survey in Tampere, winter 1872, by Martti Lindqvist (Summary in English). Publication No. 9: THE CHURCH AND POPULAR RELIGION: a study of connections between withdrawal from the Church and the differing conceptions of its nature and activity held by different sections of the congregations, by Olavi Moilanen (Summary in English).

EXECUTIVE COMMITTEE

A meeting of the Executive Committee will be held on Wednesday, March 28, at 1600, at the Sedos Secretariat with the following agenda:

- 1 Programme of work for the next months.
- 2 Collaboration with USG - Comm VI on Evangelization in Mundo.

Sincerely yours,

Benj amin Tonna
Executive Secretary